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THE CATHOLIC FAITH

OR

DOCTRINES OF THE CHURCH OF ROME CONTRARY TO SCRIPTURE
AND THE TEACHING OF THE PRIMITIVE CHURCH

BY

JOHN HARVEY TREAT, Esq.

AUTHOR OF "NOTES ON THE RUBRICS," ETC.

WITH AN INTRODUCTION BY

REV. J. A. BOLLES, D. D.



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INTRODUCTION.

In the somewhat remarkable review of "The Faith of Catholics" by the editor of the *Literary Churchman*, the following passage occurs: "This is a very thorough mode of treatment, and we venture to suggest that the best way to answer this book is to produce a corresponding treatise of equal thoroughness on the other side." At once, on reading this, my mind reverted to a work by John Harvey Treat, Esq., the manuscript of which, so far as he had then gone, was submitted to my inspection more than twenty years since, and which when published will more than meet the demand of the reviewer.

According to my best recollection, the plan of Mr. Treat then was to arrange side by side the Catholic Faith and the Roman Faith, with an inexhaustible catena of authorities upon every point, and so thoroughly collated as to defy the cavils of doubt and criticism. The MS., of course then unfinished, was in my possession for several weeks, and I took special pains to call the attention of the clergy to it, and also some of the learned laymen of Boston; nor shall I ever forget the enthusiastic praise with which the late Richard H. Dana, Esq., returned it to me; for he hesitated not to say, that "If the plan could be fully carried out, it would be the best contribution which the American Church could possibly lay upon the Altar of Religion and learning." Moreover, to those of us who knew the singular and more than heroic devotion of Mr. Treat to the study of the Fathers and of Ecclesiastical History at the fountain head, there was a prevailing conviction that God had raised him up for that special work which no other man could do; as no other man but a Cruden could have compiled the Concordance. From that time to the present I have been looking for his book, and have received the occasional pamphlets from his own press, worked by his own hands, and the "Notes on the Rubrics," as only the advance sheets and harbingers of the great work yet to come.

Immediately upon reading the review of Capel, to which I have referred, I wrote to Mr. Treat, calling his attention to the extract that I have made, and asking for information in regard to his work, the MS. of which I had seen so many years ago. To this letter he responded as follows: "I saw by the papers some time since that Capel was soon to put forth an edition of Berrington and Kirk's 'Faith of Catholics.' I have had for many years the first edition in one volume. The book is a very excellent one in many respects, as the chapters on the Authority and Unity of the Church, where a Churchman would find just what he believes. But at the same time, the book is a very misleading one. The authors were moderate Roman Catholics, and state the minimum of belief in that Church. For instance, to prove Transubstantiation they cite Fathers who teach the Real Presence; to prove Invocation of Saints, passages which teach that the Saints are to be honored; to prove Purgatory, they cite Prayers for the Dead, the Intermediate State, and those Fathers who taught that according to 1st Corinthian there would be a Purgatory of fire at the day of judgment, though not giving the passages which state that the Blessed Virgin herself, the Apostles, and all men would

have to pass through that fire. If you have seen that book, you are already aware of those things. I wonder that the reviewer did not see through them. * * * I have a complete Catena of the Fathers on all these points: as Invocation of Saints, Immaculate Conception, Assumption and Worship of the Blessed Virgin Mary; on Purgatory, the Intermediate State, Prayers for the Dead, the Purging fire at the Day of Judgment, and how it differs from the doctrine of Purgatory, the late origin of the doctrine of Purgatory, etc. I would like much to publish these books, but am unable to do so myself. They might be published in parts, like those I sent you some years ago. Any one who will publish them may have the MS. and welcome."

My object in making this quotation and in the foregoing history, is simply to show my connection with the work and how I became so deeply interested in its publication. That the original plan may be fully carried out, and the faithful and devoted layman of the Church, who is the author, be in some degree rewarded for his life-long labor and study in that department of learning, is my most earnest prayer; nor have I any doubt that THE CATHOLIC FAITH will eventually become as much a standard work as any that can be named for the use of theological students and for the clergy.

JAMES A. BOLLES.

PUBLISHER'S NOTICE.

This volume, with the exception of the last article, is the result and outcome of years of hard and conscientious literary labor on the part of the author, John Harvey Treat, Esq. The research necessary for the accurate compilation of a work of this nature, must be apparent even to the casual reader. To the theological student and the clergy, the book will commend itself as throwing much light on the controversy between the Anglican and Roman branches of the Catholic Church.

The manuscript for this work was originally prepared for the author's own use, and not with a view to publication. At the solicitation of friends, Mr. Treat consented to its publication by the Bishop Welles Brotherhood, of Nashotah, Wis., who undertook to have it printed in a series of pamphlets. After the issue of the first pamphlet, it was decided to adopt the book form, as being more permanent and suitable to a work of this character. The Brotherhood then requested me to superintend its publication, which I have done with the assistance and co-operation of the author. The last article, on Papal Infallibility, I prepared at Mr. Treat's request, and for the same I am alone responsible.

The aim and purpose of THE CATHOLIC FAITH is to show that the modern Roman dogmas are at variance with the teachings of Scripture, of the Fathers, and the writings of the more Catholic-minded members of the Church of Rome.

In a work of this nature, even with the most careful proof-reading, it has been impossible to prevent typographical errors. It is believed, however, that all errors of this kind have been noted in the *Corrigenda*.

We bespeak for THE CATHOLIC FAITH a cordial reception at the hands of the clergy, and a merited recognition and commendation from the Church press.

G. H. HOUGHTON BUTLER.

P R E F A C E .

Some twenty-five years since, while an undergraduate at Harvard, I made a large collection of extracts from the Fathers and ecclesiastical writers, illustrating the faith and practice of the Primitive Church. Having arranged these selections in the manner in which they are now published, they were laid aside. Not many years ago a few of the smallest tracts were printed for private distribution. When it began to be announced through the papers that Monsignor Capel was about to issue a new edition of Berrington and Kirk's "Faith of Catholics," a venerable Priest of the Church, Dr. Bolles, of Cleveland, Ohio, formerly Rector of the Church of the Advent, Boston, Mass., who had known of my undertaking almost from the first, and had always manifested a deep interest in it, wrote me, urging the immediate publication of the collection.

Not having time to attend to the matter myself, I offered, gratuitously, such of my MS. as it was thought desirable to print to the proprietors of the *Nashotah Scholiast* (now the *Church Scholiast*), who have undertaken to publish them, the profits to be devoted to the school at Nashotah, which has done so much for the Church.

The plan adopted has been to give the Roman Catholic side of the argument in the words of approved writers of that Church, and the extracts from the Fathers and ecclesiastical writers in the original languages, with a literal translation, without note or comment, save in a very few instances. The book is intended to serve as an armory, or text-book, from which weapons can be taken as needed.

And now, a few words in regard to Berrington and Kirk's "Faith of Catholics." In 1812 the Rev. Joseph Berrington and the Rev. John Kirk published a book entitled "The Faith of Catholics." In 1830, after the death of the Rev. Mr. Berrington, the Rev. Mr. Kirk issued a second and enlarged edition of the work. In 1846 the Rev. James Waterworth published a third edition, greatly enlarged, in three volumes instead of one. He claims to have read all the works of the Fathers—having devoted four years to his task—and made a new translation, besides omitting sundry spurious passages found in the previous editions. The plan of the work, however, was not altered. And now we have a fourth edition, put forth by Monsignor Capel.

This book appears to be a very fair one indeed, and so it is in many respects. Messrs. Berrington and Kirk were very liberal Roman Catholics, and give the minimum of what is held by the Roman Church in theory rather, instead of what is held as a

matter of practice. The propositions on the Authority, the Unity, the Visibility, the Infallibility, the Indefectibility and the Apostolicity of the Church, and some others, are in full accord with the views of all loyal Churchmen. They are not at all doctrines peculiar to Rome, but are also the teaching of the Anglican Church.

There are other propositions which are very misleading, and give an entirely wrong impression. For instance, to prove Transubstantiation passages are cited from Holy Scripture and the Fathers which merely teach the Real Presence—having no connection whatever with Transubstantiation—which is the doctrine of the Anglican Church as well as of the Catholic Church in all ages. In proof of Purgatory are cited Prayers for the Dead, taken from the ancient Liturgies, where prayer is offered for all the Saints and the Blessed Virgin herself—which latter passage is mostly suppressed—and the doctrine of a purgatorial fire at the Day of Judgment, held by some of the Fathers, and through which all, even the Apostles and the Virgin herself, must pass; none of which things teach the Roman doctrine of Purgatory at all. In proof of the Invocation of Saints and Angels this proposition is laid down, that the Saints in Heaven pray for us, which, be that as it may, is a very different thing from our praying to them. Some spurious passages are cited, but the language of genuine passages from writers of the fourth century, when, as all who are acquainted with those times know, reverence for the Saints had in very many cases degenerated into a mild form of invocation, is far removed from the shocking expressions used in the “Glories of Mary,” gathered by a canonized Saint, Liguori, and other approved books of devotion. Nothing is said of the Immaculate Conception and the Infallibility of the Pope, as they were not doctrines of the Roman Church in 1812, when this book was first published.

In reviews of the book which I have seen, the misleading character of “The Faith of Catholics” is entirely overlooked. One writer tells us that it is plain that the Fathers were not Protestants, whatever else they were, which is very true; neither were they Roman Catholics.

J. H. T.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

THE CHURCH OF ROME.

By the term "Immaculate Conception of the Blessed Virgin," the Church of Rome means, not that our Saviour was conceived and born without sin, as many Protestants think, but that the Virgin herself was conceived and born without original sin, so that never for an instant was she subject to the influence of sin. It was, therefore, impossible for her ever to commit any actual sin, or to err even, in the slightest manner.

Century XVI.

COUNCIL OF TRENT.

Declarat tamen haec ipsa sancta Synodus, non esse suae intentionis, comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam Virginem Mariam, Dei genitricem, etc.—Sess. 5, Decret. de pec. orig., n. 5, p. 20.

Yet this holy Synod declares that it is not its intention to comprehend in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary, Mother of God, etc.

Century XIX.

PIUS IX., BISHOP OF ROME.

Declaramus, pronunciamus et definimus, doctrinam, quae tenet, beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.—Bulla, Dec. 8, 1854, p. 28, Acta Pii Papae IX., Paris, ed. 1884.

We declare, pronounce and define, that the doctrine which holds that the blessed Virgin Mary at the first instant of her conception, by a singular privilege and grace of God Almighty, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful.—Translated in Offic. Doc., p. 95.

J. D. BRYANT.

There has existed in the Church, from its commencement, a dogma, which, fondly and lovingly cherished in the Catholic heart, foreshadowed in Sacred Scripture, spoken of by Apostles, Evangelists, Saints and Martyrs, has from various causes remained until now without that solemn definition which renders it essential to faith. That dogma is the Immaculate Conception of the Most Blessed Virgin Mary, Mother of God.—The Immac. Concep., Pref., p. xi.

But [by the Immaculate Conception] it is meant that, at the very moment of her conception, when the soul of the Blessed Virgin was infused into her body, special preventing grace, participating, as it were, in the act of her creation, was present and exempted her from the slightest stain of original sin; so that it could not be said that sin had dominion over her for the least interval of time.—Ib., p. 37.

The Acts of the Martyrdom of St. Andrew are cited on page 77 :

Et quoniam de immaculata terra factus fuerat homo primus,—necessarium fuit, ut de immaculata Virgine nasceretur perfectus homo, Filius Dei, etc.—Act. ex Mart. S. Andreae, col. 1226, B., Greek col. 1225, B., Pat. Gr. T. 2.

And, moreover, as the first man was created from immaculate earth, it was necessary that from an Immaculate Virgin should be born a perfect man, namely, the Son of God.—P. 77.

The authority of the Apostle Andrew, Roman Catholics think, is sufficient to establish the Immaculate Conception. But if they are so eager and willing to receive the words of the Apostle to establish one doctrine, they ought as readily and cheerfully to receive his authority when it establishes another. In these same Acts the Apostle holds the doctrine of the Greek Church on the Procession of the Holy Spirit. This doctrine the Church of Rome pronounces a most dangerous error, and for centuries has labored in vain to convince the Greeks that they do not hold the Catholic doctrine on this point.

Pax vobis et omnibus qui credunt in unum Deum, Perfectam Trinitatam,—verum Spiritum Sanctum procedentem ex Patre et in Filio permanentem.—Id., col. 1218, A., Greek col. 1217, A., Ib.

Peace be unto you and to all who believe in one God the Perfect Trinity.—the true Holy Spirit proceeding from the Father and continuing in the Son.

Cardinal Bellarmine says that he knew a great man who called these Acts into question, and that they were vigorously disputed by grave and learned men before they were received. The ancients knew no such Acts. There were Acts of St. Andrew which were numbered among the Apocrypha by Gelasius, Bishop of Rome, but they were not these modern

Acts. These later Acts were never cited by any one before the 7th or 8th century. Petrus Damianus, Lanfranc, and S. Bernard in Serm. in Vigil. Sancti Andreae, cite them. Great stress is laid on the fact that these Acts exist in Greek as well as in Latin; just as if spurious pieces did not exist among the Greeks as well as among the Latins.

THE NEW MONTH OF MARY.

“Mary’s extraordinary privilege consisted, not only in being preserved from all actual sin and imperfection,—so that she never offended God by any sin, however light, and was ever docile to the inspirations of grace,—but also, in being pure and free from the guilt of original sin, even in her very conception.”—Page 42.

SCRIPTURE.

Gen. 3:15. I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

Gen. 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

EXAMINATION OF GEN. 3 : 15.

The reading of the Vulgate is “ipsa conteret,”—she shall crush. The pronoun her in the original Hebrew refers to the Seed of the woman. Many ancient Codices of the Vulgate, as well as many of the Latin Fathers, read “ipse.” The Septuagint, of the version of Sixtus V., an. 1587, reads “αὐτῆς.” The Greek Fathers read “αὐτῆς” generally. Where the Vulgate reads “ipsa” (she) the Fathers often referred it to “Ecclesia,” the Church, and not to Mary.

Century II.

JUSTIN MARTYR.

Καὶ διὰ ταύτης γεγέννηται οὐ-
τος, περί οὗ τὰς τοσαύτας Γραφάς
ἀπεδείξαμεν εἰρησθαι, δι’ οὗ ὁ Θεός
τόν τε ὄφιν καὶ τοὺς ὁμοιωθέντας
ἀγγέλλους καὶ ἀνθρώπους καταλύει.
—Dial. cum Trypho, n. 100, col. 712, Pat.
Gr. T. 6.

And by her He was born, concern-
ing Whom we have shown that so many
passages of Scripture was spoken, through
Whom God destroys the serpent, and
angels and men like him.

IRENAEUS, BISHOP OF LYONS.

Quapropter inimicitiam posuit inter
serpentem et mulierem, et semen ejus,
etc.—quoadusque venit semen praedestin-
atum calcare caput ejus, quod fuit partus
Mariae.—Contr. Haer. l. 3, c. 23, n. 7,
col. 964, Pat. Gr. T. 7.

Wherefore He placed enmity between
the serpent and the woman, and her seed,
—until the Seed, Which was the offspring
of Mary, came, which was predestined to
tread under foot his head.

Ipse tuum calcabit caput, et tu observabis calcaneum ejus. Et inimicitiam hanc Dominus in semetipsum recapitulavit, de muliere factus homo, et calcans ejus caput; quemadmodum in eo, qui ante hunc est, libro ostendimus.—Ib., L. 4, c. 40, n. 3, col. 1114.

Et inimicitiam ponam inter te, et inter mulierem, et inter semen tuum, et semen ejus; ipse tuum observabit caput, et tu observabis ejus calcaneum.

Praeceptum ejus perfecit Dominus, factus ex muliere, et destruens adversarium nostrum.—Ib., L. 5, c. 21, n. 1, 2, col. 1179, 1180.

He shall tread upon thy head, and thou shalt lie in wait for His heel. And this enmity the Lord recapitulated in Himself, being made man of a woman, and trampling upon his head; as we have shown in the preceding book.

And I will place enmity between thee and the woman, and between thy seed, and her seed; He shall observe thy head and thou shalt lie in wait for His heel.

The Lord accomplished His precept, being made of a woman, and destroying our adversary.

THEOPHILUS, BISHOP OF ANTIOCH.

Αὐτὸ [σπέρμα] σου τηρήσει τὴν κεφαλὴν, καὶ σὺ αὐτοῦ τηρήσεις τὴν πτέρναν.—Ad Antol. L. 2, n. 20, col. 1085, Pat. Gr. T. 6.

It (the seed) shall observe thy head, and thou shalt lie in wait for his heel.

One Codex reads αὐτός.

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Hoc semen praedixerat Deus de muliere procedere, quod calcaret caput diaboli.—Ipse tuum observabit caput, et tu observabis calcaneum ejus.—Testimon., L. 2, c. 9, p. 40.

God had declared before that this seed, which should tread under foot the head of the devil, should proceed from a woman.—He shall observe thy head, and thou shalt lie in wait for His heel.

Century IV.

ST. JEROME, PRIEST.

Ipse servabit caput tuum: et servabis ejus calcaneum. Melius habet in Hebraeo: ipse conteret caput tuum; et tu conteres ejus calcaneum: quia et nostri gressus praepediuntur a colubro: et Dominus conteret satanam sub pedibus nostris velociter.—Quaest. Heb. in Gen. 3, p. 379, D. T. 3.

He shall observe thy head, and thou shalt lie in wait for His heel. The Hebrew has it better: He shall bruise thy head, and thou shalt bruise his heel: because also our steps are hindered by the serpent, the Lord even shall bruise satan under our feet shortly.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Αὐτός σου τηρήσει κεφαλὴν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.—Hom. 17 in Gen. 3, c. 5, p. 167, c. T. 4.

He shall observe thy head, and thou shalt lie in wait for his heel.

Century V.

PETER CHRYSOLOGUS, BISHOP OF RAVENNA.

Ipse servabit caput tuum, etc.—Serm. 173, de D. Joan. Bapt., col. 653, B., Pat. Lat. T. 52.

He shall observe thy head, etc.

LEO THE GREAT, BISHOP OF ROME.

Deus enim omnipotens et clemens,—statim ut nos diabolica malignitas veneno suae mortificavit invidiae, praeparata renovandis mortalibus suae pietatis remedia inter ipsa mundi primordia praesignavit; denuntians serpenti futurum semen mulieris quod noxii capitis elationem sua virtute contereret; Christum scilicet in carne venturum, Deum hominemque significans, etc.—Serm. 22, al. 21, in Nat. Dom. ii, c. 1, col. 194, a., Pat. Lat. T. 54.

For the almighty and compassionate God, as soon as diabolical malignity had brought death upon us by the venom of his envy, foretold the remedies of His piety prepared for renovating mortals at the very beginning of the world, threatening the serpent with the Seed of the woman, which should crush with its power the pride of his noxious head; signifying, forsooth, that Christ should come in the flesh, both God and man, etc.

Century VI.

PROCOPIUS GAZAEUS.

Ἀπὸ δὲ τοῦ γένους εἰς ἕτερον μετέστη γένος ὁ λόγος· ὡς γὰρ πρὸς τὴν γυναῖκα πάντα ἐκεῖνα ἐλέγετο· νῦν δέ, Οὗτός σου, φησί, τηρήσει κεφαλὴν. Ἔδει γὰρ περὶ μὲν τῆς ἀσθενεστέρας λέγεσθαι τό, Ἐχθραν ἡγήσω· ὡς ἂν ἀπάτης χώρα μὴ γένηται· περὶ δὲ τοῦ ἀνδρός ἄτε οὐκ ἀπατηθέντος, κατὰ τὴν τοῦ Παύλου φωνήν, λέγεσθαι, Αὐτός σου τηρήσει κεφαλὴν, ὡς ἰσχυρός καὶ ἐπιτηδειότερος πολεμεῖν καὶ φυλάττειν.—In Gen. 3:15, col. 208, A., Pat. Gr. T. 87.

The discourse is changed from one gender to another. For as He said all this to the woman, He now says: He shall observe thy head. It was proper, indeed, that it should be said of the weaker: I will place enmity, etc.; that there might be no place for deceit. But, concerning the man, seeing that he had not been deceived, according to the testimony of Paul, it was proper to be said: He shall observe thy head: seeing that he is stronger and better fitted for fighting and defence.

Century IX.

WALAFRIDUS STRABO, MONK OF FULDA.

'Ipsa conterit caput tuum, et tu conteres calcaneum ejus,' quia et nostri gressus praependuntur a colubro, et Dominus conteret Satan sub pedibus ejus.—Gloss. Ord. in Gen. 3, col. 95, AB., Pat. Lat. T. 113.

'She shall bruise thy head, and thou shalt bruise her heel.' Because also our steps are hindered by the serpent, the Lord even shall bruise Satan under His feet.

Century X.**REMIGIUS, A MONK OF AUXERRE.**

Ipsa conteret caput tuum. Id est, Ecclesia 'conteret caput tuum.'—In Gen. 3:15, col. 66, C. Pat. Lat. T. 131.

She shall bruise thy head. That is, the Church 'shall bruise thy head.'

Century XI.**BRUNO ASTENSIS, BISHOP OF SEGNI.**

Conterit autem ecclesia ipsius caput, etc.—Ipse vero invalidiatur calcaneo ejus, quia nisi recte incedat, et in boni operis itinere firmiter gradiatur, mox eam invadit, et quasi titubantem supplantare et dejicere nititur.—Expos. in Gen. 3, col. 170, Pat. Lat. T. 164.

But the Church bruises his head, etc. —Yet he shall prevail against her (the Church's) heel, because unless she walk rightly, and step firmly in the way of good works, he soon invades her, and strives to overthrow and cast her down as faltering.

Century XVI.**THOMAS DE VIO CAJETANUS, CARDINAL OF S. SIXTUS.**

Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus. Juxta Hebraeum habetur: Ipsum conteret tibi caput, et tu conteres ei calcaneum. Non de muliere, sed de semine ejus dicitur, quod conteret caput Diaboli.—In Gen. 3:15, p. 29, T. 1.

She shall crush thy head, and thou shalt lie in wait for his heel. According to the Hebrew we have: It shall crush thy head, and thou shalt crush his heel. Not of the woman, but of her seed, it is said that, It shall crush the head of the Devil.

THE CATHOLIC CHURCH.

In the article on the Worship of the Blessed Virgin may be found many citations from the Fathers charging her with faults and disbelief in common with the rest of mankind. The present article will treat exclusively on the subject of original sin as connected with the Immaculate Conception. The Fathers unanimously declare that Christ our Saviour alone was conceived and lived entirely free from the stain of sin. None of them, when speaking of sin in general terms, saying that it has passed upon all men inasmuch as all have sinned, ever except the Virgin, and some of them include her by name among those who are born in sin and had need of a Saviour; as she herself declares in St. Luke, 1:47: My spirit hath rejoiced in God my Saviour. The Feast of her Nativity, or of her Immaculate Conception, was certainly unknown in the fourth century, as St. Augustine declares that in his time

the Church celebrated the Natal days of none but our Lord and St. John Baptist, though she commemorated the Passions of the Saints. In the ancient Liturgies prayers are offered for her as well as for all the holy Patriarchs, Apostles, Saints and Martyrs ; and the ancients believed that at the Day of Judgment she, as well as the rest of mankind, would have to pass through that purging fire which is to try every man's work. (See article on Purgatory, ch. v.)

The first time we hear of this new dogma is in the twelfth century, when at its very birth it was condemned by St. Bernard as at variance with reason and Catholic tradition. St. Bernard scouts the idea now entertained by the Church of Rome, that "special preventing grace" at the very instant of her conception, before she could strictly be said to exist, exempted her from the stain of original sin ; for, he says, she could not have been a subject of grace before she had existence. St. Thomas Aquinas declared it derogatory to the dignity of Christ, in that He is the Saviour of all men, to assert that the Blessed Virgin was not conceived in sin. St. Bonaventura, who, like St. Bernard, was most zealous in his devotion to the Virgin, attributing to her all power, as may be seen in his Psalter and other works cited in another article, says that she was conceived in original sin and that he has never heard any one state to the contrary. This new dogma was condemned on all hands, and so the matter would probably have rested had not Duns Scotus, in the fourteenth century, taken up and vigorously defended the Immaculate Conception.

St. Antoninus, who was most devoted to the Virgin, in the fifteenth century, opposed the new dogma. Even up to the fourteenth century, as we learn from Alvarus Pelagius, the Roman Church, though tolerating, did not herself celebrate the Feast of the Conception. Scarcely eighty years ago Bishop Milner, a favorite author with Roman Catholics, declared that the Church did not make the Immaculate Conception an Article of Faith, for the reason that neither Scripture nor tradition delivered anything clearly on this point. Yet, in 1854, Pius IX. declared it an Article of Faith, "fondly cherished in the Catholic heart from the beginning," according to Dr. Bryant, which every good Roman Catholic is obliged to believe under penalty of eternal damnation. What a flood of light must have burst in upon the Roman Church during the last half century ! The various opinions on this subject, in different ages, may be classed under four heads :

I. That of the ancient Church, which held that Christ alone was conceived, born, and lived, without any sin, and charged the Virgin with unbelief in her Son and with doubting, when she saw Him in agony on

the Cross, whether He were the Son of God—a mortal sin now in the Church of Rome.

II. That of a later period—about the eleventh or twelfth century—that though the Virgin was conceived and born in sin, yet that she was sanctified when “the power of the Highest overshadowed her,” so that afterwards she never committed actual sin.

III. That of the Schoolmen generally, that she was indeed conceived in original sin, but sanctified at some period, which they did not determine, previous to her birth.

IV. That of the Church of Rome of the present day, that she, like our Saviour, was conceived, born, and lived, without the contamination of sin, either original or actual.

King James' Version.

SCRIPTURE.

Douay Version.

Job 14:4. *Τίς γὰρ ἔσται καθαρός ἀπὸ ρύπου; οὐδὲ εἷς, ἐάν καὶ μίας ἡμέρας γέννηται ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς.*—Ed. Septuag.

Job 14:4. Quis enim erit mundus absque sorde? Nec unus quidem, etiam si unius diei fuerit vita ejus super terram.—Vet. Vers. Italic.

For who will be clean from defilement? Not one; even though his life has been but a day upon earth.

For who will be clean from defilement? Not one; even though his life has been but a day upon earth.

Who can bring a clean thing out of an unclean? Not one.—Heb. in King James' Version.

Who can make him clean that is conceived of unclean seed? is it not thou who only art?—Vulg.

Ps. 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Ps. 50:7. For behold, I was conceived in iniquities; and in sins did my mother conceive me.

Eccles. 7:20. For there is not a just man upon earth, that doeth good, and sinneth not.

Eccles. 7:21. For there is no just man upon earth, that doeth good, and sinneth not.

Luke 1:46, 47. And Mary said, My soul doth magnify the Lord.

Luke 1:46, 47. And Mary said, My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

And my spirit hath rejoiced in God my Saviour.

Rom. 3:23. For all have sinned, and come short of the glory of God.

Rom. 3:23. For all have sinned; and do need the glory of God.

Ib. 5:12, 18. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Ib. 5:12, 18. Wherefore, as by one man sin entered into this world, and by sin death: and so death passed upon all men in whom all have sinned.

Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life.

1 Cor. 15 : 22. For as in Adam all die, even so in Christ shall all be made alive.

2 Cor. 5 : 14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead :

And that He died for all, etc.

Eph. 2 : 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

We nowhere read in the Scriptures that the Virgin Mary was sanctified before her birth; yet Jeremiah and John the Baptist were.

Jer. 1 : 5. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Luke 1 : 15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb.

1 Cor. 15 : 22. And as in Adam all die, so also in Christ all shall be made alive.

2 Cor. 5 : 14, 15. For the charity of Christ presseth us: judging this, that if one died for all, then all were dead.

And Christ died for all: etc.

Eph. 2 : 3. In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest.

Jer. 1 : 5. Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations.

Luke 1 : 15. For he shall be great before the Lord; and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Century II.

JUSTIN MARTYR.

Καὶ γὰρ πᾶν γένος ἀνθρώπων εὐρεθήσεται ὑπὸ κατάραν ὄν. Κατὰ τὸν νόμον Μωυσείως ἐπικατάρατος γὰρ εἴρηται πᾶς ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. Καὶ οὐδεὶς ἀκριβῶς πάντα ἐποίησεν.—Dial. cum Trypho, n. 95, col. 701, Pat. Gr. T. 6.

For the whole human race was found to be under a curse. According to the law of Moses every one is called accursed who does not remain in those things which are written in the book of the law, to do them. And no one has done them all exactly.

TITUS FLAVIUS CLEMENT, PRIEST OF ALEXANDRIA.

Διὰ τοῦτο γὰρ καὶ μόνος κριτῆς, ὅτι ἀναμάρτητος μόνος.—Paed. L. 1, c. 2, p. 80, A.

Μόνος γὰρ ἀναμάρτητος αὐτὸς ὁ Λόγος.—Ib. L. 3, c. 12, p. 262, C.

For on this account even He is sole Judge, because He alone is without sin.

For the Word alone is without sin.

TERTULLIAN, PRIEST OF CARTHAGE.

Sciebat dominus se solum sine delicto esse.—De Orat., c. 7, p. 5, Pars 2.

Soli enim dei filio servabatur sine delicto permanere.—De Praescrip. Haeret., c. 3, p. 2, Pars 3.

Solus enim Deus sine peccato, et solus homo sine peccato Christus, quia et Deus Christus.—De anima, c. 41, p. 226, Pars 4.

The Lord knew that He alone was without offence.

For it was reserved for the Son of God alone to remain without sin.

For God alone is without sin, and the man Christ was without sin, because Christ is God also.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἀδύνατον εἶναι οὕτως ἄνθρωπον ἀναμάρτητον. Τοῦτο δὲ φαμεν, ὑπεξαιρουμένου τοῦ κατὰ τὸν Ἰησοῦν νοουμένου ἀνθρώπου ὃς ἀμαρτίαν οὐκ ἐποίησε.—Contr. Cels., L. 3, c. 62, col. 1001. B. C., p. 11.

Quod si placet audire quid etiam alii sancti de ista nativitate sensuerunt, audi David dicentem: In iniquitatibus, inquit, conceptus sum, et in peccatis peperit me mater mea; ostendens quod quacunque anima in carne nascitur, iniquitatis et peccati sorde polluitur: et propterea dictum esse illud, quod jam superius memoravimus: quia nemo mundus a sorde, nec si unius diei sit vita ejus.—Hom. 8 in Levit., c. 3, col. 496, A., Pat. Gr. T. 12.

Solus ergo est Dominus et Salvator noster Jesus Christus qui peccatum non fecit.—In Cant. Cant. L. 3, col. 183, B., Pat. Gr. T. 13.

Si igitur aiunt eum absque peccato dici, qui nunquam peccaverit, et nos assentimus, nullum absque peccato, quia omnes homines aliquando peccavimus, licet postea virtutem secuti sumus.—Hom. 2 in Luc. 1:6, col. 1805, BC., Ib.

NOTE BY THE EDITORS.—Monendus est lector Mariam Virginem speciali Dei privilegio ab hac exemptum censura: ideoque monendus, quia Origenes, ut inferius ad homil. 14 dicendum est, ipsam quoque sub hac omnium hominum infirmitate impie annumerat. col. 1805, D. Ib.

It is impossible for a man to exist who is sinless. But this we say, excepting the man assumed by Jesus, Who did no sin.

But if it please you to hear what other saints also have thought concerning this nativity, hear David saying: In iniquities, he says, was I conceived, and in sins did my mother bear me; showing that whatever soul is born in the flesh, is polluted with the defilement of iniquity and sin: and on this account is that said, which we have just mentioned above, that no one is clean from defilement, neither if his life be of but one day.

It is, therefore, our Lord and Saviour Jesus Christ alone Who did no sin.

If, then, they say that He is called sinless, who never sinned, we also assent that no man is without sin, because all of us men have at some time sinned, though afterwards we strove to attain to virtue.

The reader must be admonished that the Virgin Mary, by the special privilege of God, was exempt from this censure: and therefore he must be admonished, that Origen, as must be said below at homily 14, impiously includes her also under this infirmity of all mankind.

'Cum jam impleti essent dies purgationis eorum secundum legem Moysi, duxerant eum Jerosolyman.' Propter purgationem, inquit, eorum. Quorum eorum? Si scriptum esset propter purgationem ejus, id est, Mariæ quæ pepererat, nihil quæstionis oriretur, et audacter dicere-mus, Mariam, quæ homo erat, purgatione indiguisse post partum. Nunc vero in eo quod ait, 'dies purgationis eorum,' non videtur unum significare, sed alterum, sive plures. Ergo Jesus purgatione indiguît, et immundus fuit aut aliqua sorde pollutus. Temerarie forsitan videor dicere, sed Scripturarum auctoritate commotus. Vide quid in Job scriptum est: nemo mundus a sorde, nec si unius quidem diei fuerit vita ejus. Non dixit, nemo mundus a peccato, sed nemo mundus a sorde.—Hom. 14 in Luc., c. 1, col. 1834, A.

Si scandalum in Domini passione non passa est [Maria], non est mortuus Jesus pro peccatis ejus.—Hom. 17 in Luc., col. 1845, B. C.

THEONAS, BISHOP OF ALEXANDRIA.

Aliud est enim esse quempiam sanctum, id est, divino cultui consecratum, hoc enim nomen non solum hominibus, sed etiam locis et vasculis templi atque lebitibus, attestante Scriptura commune est. Aliud est autem esse absque peccato, quod unius Domini nostri Jesu Christi singulariter convenit majestati, de quo etiam Apostolus velut præcipium ac speciale pronunciat dicens: Qui peccatum non fecit.—Ap. Cassian. Collat., L. 22, c. 9, p. 554, T. I.

'When now the days of their purification according to the law of Moses were accomplished, they had brought Him to Jerusalem.' For their purification, he says. For whose? Were it written for the purification of her, that is, Mary, who had given birth, no question would have arisen, and we should have confidently said, that Mary, who was a mortal, needed purification after parturition. But now, in that he says, 'The days of their purification'; he does not seem to signify one, but two or more. Jesus, therefore, stood in need of purification, and was unclean or polluted with some defilement. Perhaps I seem to speak rashly, but I am moved to do it by the authority of the Scriptures. See what is written in Job: No one is clean from defilement, neither if his life has been of but one day. He did not say: No one is clean from sin, but no one is clean from defilement.

If Mary did not suffer scandal at the Passion of our Lord, Jesus did not die for her sins.

For it is one thing for any one to be holy, that is, consecrated to divine worship, for this name is common not to men only, but also to places, and the vessels and basins of the temple, as Scripture testifies. But it is quite another thing to be without sin, which singularly comports with the majesty of our Lord Jesus Christ alone, of Whom the Apostle also pronounces it a peculiar and special characteristic, saying: Who did no sin.

Century IV.

HILARY, A ROMAN DEACON.

Omnes enim ait, peccaverunt. Hoc generaliter accipiendum, ut intelligantur tam Judæi quam Græci; unde ait: Non est distinctio; omnes enim hic comprehendit, etiam sacerdotes, ut ostenderet

For all, he says, have sinned. This is to be received generally, that Jews as well as Greeks may be understood. Whence he saith, There is no distinction; for he comprehends all here, even the priests, in

nihil profuisse legem sine fide.—In Rom. 3:23, col. 79.

Manifestum itaque est in Adam omnes peccasse quasi in massa; ipse enim per peccatum corruptus, quos genuit, omnes nati sunt sub peccato.—Com. in Rom. 5:12, col. 92, Op. Ambros., Pat. Lat. T. 17.

Haec est similitudo carnis; quia quamvis eadem caro [Christi] sit, quae et nostra; non tamen ita facta in utero est et nata, sicut et caro nostra. Est enim sanctificata in utero, et nata sine peccato, et neque ipse in illa peccavit. Ideo enim virginalis uterus electus est ad partum Dominicum, ut in sanctitate differret caro Domini a carne nostra; in causa enim similis est, non in qualitate peccati substantiae. Propterea ergo similem dixit, quia de eadem substantia carnis, non eadem habuit nativitatem; quia peccato subjectum non fuit corpus Domini. Expiata est enim a Spiritu Sancto caro Domini, etc.—In Rom. 8:3, col. 117, 118.

order to show that without faith the law profits nothing.

It is manifest, therefore, that all sinned in Adam as in a mass; for he being corrupt through sin, all whom he begot were born under sin.

This is the similitude of flesh; that although the flesh of Christ be the same even as ours, yet it was not thus made in the womb and born as our flesh was. For it was sanctified in the womb, and born without sin, and neither did He sin in it. For therefore was a virgin womb chosen for giving birth to our Lord, that the flesh of our Lord might differ from our flesh in sanctity; for in cause it was similar, but not in the quality of the substance of sin. For this reason, therefore, he called it similar, because though of the same substance of flesh, it did not have the same nativity; because the body of our Lord was not subject to sin. For the flesh of our Lord was purified by the Holy Spirit, etc.

BASIL, BISHOP OF CAESAREA.

Οὐδείς γὰρ ἀναμάρτητος, εἰ μὴ μόνος ὁ Θεός.—Constit. Monast., c. 1, n. 3, p. 769, T. 2.

For no one is without sin, but God alone.

EPHRAEM SYRUS, DEACON OF EDESSA.

Peccatorem me esse fateor, quia tu solus sine peccato es: quisquis corporis expers non est, nec item culpa vacat, aliquin nec tu corpus induisses.—Funeb. can. 12, p. 246, A. T. 3, Syr.

I confess myself a sinner, because Thou alone art without sin: whosoever is not divested of the body, is not free of fault likewise, otherwise neither wouldst Thou have invested Thyself with a body.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Αὐτός γὰρ [Κύριος] μόνος ἐστὶ καθάρος.—Haer. 59, c. 6, p. 499, B. T. 1.

For the Lord alone is pure.

Οὔτε γὰρ Θεὸς ἡ Μαρία, οὔτε ἀπ' οὐρανοῦ ἔχουσα τὸ σῶμα, ἀλλ' ἐκ συλλήψεως ἀνδρὸς, καὶ γυναικὸς, κατ' ἐπαγγελίαν δέ, ὡς περ ὁ Ἰσαάκ, οἰκονομηθεῖσα.—Haer. 78, c. 23, p. 1055, D.

For neither is Mary a deity, nor does she derive her body from heaven, but by conception, from man and woman; yet having been bestowed according to promise, as was Isaac.

Ἐξαιρέτων μὲν γὰρ ἔστι τὸ σκεῦ-
θος, ἀλλὰ γυνή, καὶ οὐδὲν τὴν φύσιν
παρηλλαγμένη, τὴν δὲ γνώμην, καὶ
τὴν αἰσθησιν ἐν τιμῇ τιμημένη.—
Haer. 79, c. 5, p. 1062, A.

For she is indeed a chosen vessel, yet
she is a woman, and, as to her nature,
differing in nothing from others, but in
mind and understanding highly honored.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Γνωσκόμεν ὅτι τὸ μὲν μηδὲν ἀμαρ-
τεῖν, ὄντως ἑπέβη ἄνθρωπον καὶ μόν-
ου Θεοῦ. Ἐὼ γὰρ περὶ ἀγγέλων
τι λέγειν, κ. τ. λ.—Orat. 15 in plag.
grand., p. 234, C. T. 1.

We know that to sin not is above
man, and of God alone. For I allow my-
self to say nothing concerning the angels,
etc.

AMBROSE, BISHOP OF MILAN.

In quo solo [Christo] et conceptus
virginalis et partus sine ullo fuit mortalis
originis inquinamento.—Apol. David, c.
11, n. 57, col. 874, Pat. Lat. T. 14.

In Him alone [Christ] there was both
a virginal conception and birth, without
any defilement of mortal origin.

Solus Redemptor eligitur, qui peccato
veteri obnoxius esse non possit.

The Redeemer alone is chosen, Who
could not be subject to the ancient sin.

Propitiatio omnium Christus est, et
ipse est universorum redemptio.—In Ps.
48, n. 13, 15, col. 1160, 1161, Ib.

Christ is the propitiation of all, and
He is the redemption of all.

Bene 'eminens,' quia solus est quem
retia non involverint peccatorum. Omnes
intra retia erant, immo adhuc intra retia
sumus, quia nemo sine peccato, nisi solus
Jesus, quem non cognoscentem peccatum,
peccatum pro nobis fecit Pater. Etenim
tradidit eum laqueis, tradidit eum retibus,
mittens eum non in peccato, in quo erant
omnes homines, sed in similitudine carnis
peccati, ut de peccato damnaret peccatum
in carne.—Venit Dominus Jesus, et in
carne peccato obnoxia militiam virtutis
exercuit.—In Ps. 118, Sermon. 6, n. 21, col.
1274, 1275, Ib. T. 15.

Rightfully is He 'eminent,' because
it is He alone Whom the nets of sin have
not involved. All were within the nets,
yea, we are still within the nets, for no one
is without sin, except Jesus only, Whom,
though not knowing sin, the Father made
sin for us. For He gave Him over to the
snares, He gave Him over to the nets,
sending Him, not in sin, in which all men
were, but in the similitude of sinful flesh,
that of sin He might condemn sin in the
flesh.—The Lord Jesus came, and in flesh
subject to sin, was engaged in the warfare
of virtue.

Quod lapsum fateris, in eo tibi cum
omnibus commune consortium est; quia
nemo sine peccato: negare hoc, sacri-
legium est; solus enim Deus sine peccato
est.—In Ps. 118, Sermon. 22, n. 27, col.
1520, Ib.

As to your confessing your fall, in
this you have a common fellowship with
all; because there is no one without sin.
To deny this is sacrilege; for God alone is
without sin.

Solus enim per omnia ex natis de fem-
ina sanctus Dominus Jesus, qui terrenae
contagiae corruptelae immaculati partus
novitate non senserit, et coelesti majestate
depulerit.—In Luc. 2: 19, n. 56, col. 1573,
Ib.

For the Lord Jesus alone of those
born of woman was holy in all things,
Who by the novelty of an immaculate
birth did not feel the contagion of earthly
corruption, and expelled it by His heavenly
majesty.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Et quid incoinquinatius illo utero Virginis, cujus caro etiamsi de peccati propagine venit, non tamen de peccati propagine concepit; etc.—De Genes. ad lit. L. 10, c. 18, n. 32, col. 422, Pat. Lat. T. 34.

'Juvencum sine vitio,' quia in se non habuit vitium caro Christi, in aliis autem habuit, qui membra sunt ejus. Quae enim caro in hac vita sine peccato, nisi illa sola quae non habet in se vitium?—Quaest. in Hept. L. 4, c. 33, col. 733, Ib.

Venit Jesus; et quid dicit ille? Ecce Agnus Dei. Si agnus innocens, et Joannes agnus. An non et ipse innocens? Sed quis innocens? Quantum innocens? Omnes ex illa traduce veniunt et ex illa propagine, de qua cantat gemens David: Ego in iniquitatibus conceptus sum, et in peccatis mater mea in utero me aluit. Solus ergo ille Agnus, qui non sic venit. Non enim in iniquitate conceptus est: nec eum in peccatis mater ejus in utero aluit, quem virgo concepit, virgo peperit; quia fide concepit, et fide suscepit. Ergo 'ecce Agnus Dei.' Non habet iste traducem de Adam: carnem tantum sumpsit de Adam, peccatum non assumpsit. Qui non assumpsit de nostra massa peccatum, ipse est qui tollit nostrum peccatum.—Tract. 4 in Joan. Evang. 1, n. 10, col. 1410, Ib. T. 35.

Sic et Agnus singulariter, solus sine macula, sine peccato; non cujus maculae abstersae sint, sed cujus macula nulla fuerit.—Tract. 7 in Joan. Evang. 1, n. 5, col. 1439.

Et quia Dominus noster Jesus Christus de Adam corpus accepit, non de Adam peccatum traxit; templum corporeum inde sumpsit, non iniquitatem quae de templa pellenda est: ipsam autem carnem quam traxit de Adam (Maria enim de Adam, et Domini caro de Maria), Judaei crucifixe-

And what was more undefiled than that womb of the Virgin, whose flesh, although it came from the propagation of sin, yet did not conceive from the propagation of sin; etc.

'A heifer without blemish,' because the flesh of Christ had no blemish in itself, but it did have in others which are His members. For what flesh is there in this life which is without sin, except that alone which had no blemish in it?

Jesus came; and what does he say? Behold the Lamb of God. If an innocent one is a lamb, John also is a lamb. Is not he also innocent? But who is innocent? How innocent? All come from that propagation, and from that descent, of which David, sighing, sings: I was conceived in iniquities, and in sins did my mother nourish me in the womb. He only, therefore, is the Lamb, Who did not thus come. For He was not conceived in iniquity: nor in sins did His mother nourish Him in the womb, Whom she a virgin conceived, and to Whom she a virgin gave birth; because she conceived by faith, and by faith received. Therefore: 'Behold the Lamb of God.' He has not descent from Adam; His flesh only He derived from Adam, He did not receive sin from Him. He that did not receive sin of our mass, He it is Who taketh away our sin.

So also He singly is the Lamb, alone without spot, without sin; not he whose spots have been blotted out, but He whose spots were none.

And our Lord Jesus Christ did not derive sin from Adam, though He received His body from him. From thence He derived His bodily temple, not iniquity which was to be expelled from the temple. But that flesh which He derived from Adam (for Mary was from Adam,

runt.—Tract. 11 in Joan. Evang. 2, n. 12, col. 1473, 1474.

Non potest homo quamdiu carnem portat, nisi habere vel levia peccata.—Tract. 1 in Joan. 1, n. 6, col. 1982, Ib. T. 35.

Sic ergo peccatum Domini, quod factum est de peccato, quia inde carnem assumpsit, de massa ipsa quae mortem meruerat ex peccato. Etenim ut celerius dicam, Maria ex Adam mortua propter peccatum, Adam mortuus propter peccatum, et caro Domini ex Maria mortua est propter delenda peccata.—In Ps. 34, Serm. 2, n. 3, col. 335, Ib. T. 36.

Qui dicit, vel Non sum peccator, vel Non fui, ingratus est Salvatori. Nullus hominum in ista quae ex Adam defluit massa mortalium, nullus omnino hominum non aegrotus, nullus sine gratia Christi sanatus.—Serm. 176, c. 2, n. 2, col. 950, Ib. T. 38.

Huic ergo traditioni mortis, his legibus inferni obstrictus nascitur omnis homo: sed praeter illum hominem, qui homo factus est, ne periret homo.—Serm. 221, c. 2, col. 1105.

Denique quia in magno sacramento natus est Joannes, ipsius solius justi natalem diem celebrat Ecclesia. Et Natalis Domini celebratur, sed tanquam Domini. Date mihi alium servum praeter Joannem inter Patriarchas, inter Prophetas, inter Apostolos, cujus natalem diem celebret Ecclesia Christi. Passionum diem servis plurimis celebramus: nativitatis nemini, nisi Joanni.—Serm. 290 in Natal. Jo. Bapt., c. 2, col. 1313.

Qua prima re posita, occurrit questio non praetereunda, quare Natalem, quo est ortus ex utero Joannes, potius celebremus, quam cujuslibet apostoli vel Martyris vel prophetae vel patriarchae?—Serm. 292 in Natal. Jo. Bapt., c. 1, col. 1320.

Cum vero genus humanum peccata longe separaverunt a Deo, per Mediatorem, qui solus sine peccato natus,—re-

and our Lord's flesh was from Mary), the Jews crucified.

It is impossible but that a man have light sins at least, so long as he bears flesh.

Just so, therefore, the sin of our Lord, which was made of sin, because He thence took flesh, from that very mass which had merited death from sin. For to speak more quickly, Mary, who was from Adam, was dead on account of sin. Adam was dead on account of sin, and the flesh of our Lord, which was from Mary, was dead for destroying sin.

Whoever says, I am not a sinner, or I have not been one, is ungrateful to his Saviour. There is no mortal man in this mass which flowed from Adam, there is no man whatsoever, I say, who is not diseased, there is no one who is healed without the grace of Christ.

Every man, therefore, is born bound to this tradition of death, and these laws of hell: excepting that Man, Who was made man, that man might not perish.

Accordingly, because John was born in a great mystery, the Church celebrates the natal day of that just man alone. Our Lord's natal day also is celebrated, but as of Him Who is Lord. Mention to me another servant among the Patriarchs, among the Prophets, among the Apostles, beside John, whose natal day the Church celebrates? We celebrate the passion-day of many of His servants: the natal day of no one but John.

This matter having been first settled, a question arises which must not be overlooked, wherefore we celebrate the natal day on which John was born, rather than that of any Apostle, or Martyr, or Prophet, or Patriarch whatsoever?

But seeing that sins separated the human race far from God, it was necessary for us to be reconciled to God by the

concilliari nos oportebat Deo.—Enchirid. sive de Fide, Spe et Charit., c. 108, n. 28, col. 283, Ib. T. 40.

Solus sine peccato natus est, quem sine virili complexu, non concupiscentia carnis, sed obedientia mentis virgo concepit.—De Pec. merit. et remiss. L. 1, c. 29, n. 57, col. 142, Ib. T. 44.

Solus ergo ille etiam homo factus manens Deus, peccatum nullum habuit unquam, nec sumpsit carnem peccati, quamvis de materni carne peccati. Quod enim carnis inde suscepit, id profecto aut suscipiendum mundavit, aut suscipiendo mundavit.—Id., L. 2, c. 24, n. 38, col. 174, 175.

Nemo sine peccato, nisi unus Deus.—De pecc. Orig., c. 41, n. 47, col. 410, ex Ambros., Ib. T. 44.

Quod si dementis est dicere, et sine dubio caro Christi non est caro peccati, sed similis carni peccati; quid restat ut intelligamus, nisi ea excepta omnem reliquam humanam carnem esse peccati? Et hinc apparet illam concupiscentiam, per quam Christus concipi noluit, fecisse in genere humano propaginem mali: quia Mariæ corpus quamvis inde venerit, tamen eam non trajecit in corpus quod non inde concepit. Caeterum, corpus Christi inde dictum esse in similitudine carnis peccati, quia omnis alia hominum caro peccati est, quisquis negat, et carnem Christi ita carni comparat nascentium hominum caeterorum, ut asserat utramque esse puritatis aequalis, detestandus haereticus invenitur.—Contr. Jul. Pelag., L. 5, c. 15, n. 52, col. 813, Ib. T. 44.

Roman Catholic writers cite a passage from St. Augustine to prove that he believed that the Virgin was conceived without sin:

Deinde commemorat [Pelagius] eos 'qui non modo non peccasse, verum etiam juste vixisse referuntur, Abel, Enoch,—ipsam etiam Domini ac Salvatoris nostri Matrem, quam' dicit, 'sine peccato confiteri

Mediator Who alone was born without sin.

He alone was born without sin, Whom a virgin conceived without the embrace of man, not by the concupiscentia of the flesh, but by the obedience of the mind.

He therefore alone, even when made man, remaining God, never had sin, nor took sinful flesh, though He was from His mother's sinful flesh. For the flesh He received thence, this indeed He cleansed when about to be received, or cleansed by receiving it.

No one is without sin, but God alone.

Because if it is foolishness to say this, and the flesh of Christ without doubt is not sinful flesh, but similar to sinful flesh; what remains for us to understand, but that, with the exception of that flesh, all the rest of human flesh is sinful? And hence it appears that that concupiscentia, by which Christ would not be conceived, wrought in the human race the propagation of evil: because the body of Mary, although it came thence, yet did not convey it into the body which she did not conceive thence. But whosoever denies that the body of Christ is thereupon said to be in the similitude of sinful flesh, because all other human flesh is sinful, and compares the flesh of Christ to the flesh of other men who are born, in such a manner as to assert that each is of equal purity, is discovered to be a detestable heretic.

Then Pelagius mentions those 'who are related not only to have not sinned, but also to have lived justly, Abel, Enoch,—the mother herself of our Lord and Saviour also, whom,' he says, 'it is

nesse esse pietati.' Excepta itaque sancta Virgine Maria, de qua propter honorem Domini nullam prorsus cum de peccatis agitur, haberi volo quaestionem: unde enim scimus quid ei plus gratiae collatum fuerit ad vincendum omni ex parte peccatum, quae concipere ac parere meruit, quem constat nullum habuisse peccatum? hac ergo Virgine excepta, si omnes illos sanctos et sanctas, cum hic viverent, congregare possemus et interrogare utrum essent sine peccato, quid fuisse responsuros putamus? utrum hoc quod iste dicit, an quod Joannes apostolus?—nonne una voce clamassent, Si dixerimus quia peccatum non habemus, nos ipsos decipimus, et veritas in nobis non est?—De nat. et grat., c. 36, n. 42, col. 267, Ib. T. 44.

necessary out of piety to confess to be without sin.' With the exception, therefore, of the holy Virgin Mary, concerning whom, for the honor of my Lord, I wish to have no question at all, when we are treating of sins: for how do we know what more of grace may have been given her to conquer sin altogether, who was worthy to conceive and bear Him who it is certain had no sin? This virgin, then, being excepted, if we could collect together all the holy men and holy women, when they lived here, and interrogate them whether they were without sin, what reply may we suppose they would make? Would they reply what this fellow says, or what the Apostle John says?—Would they not have cried out with one accord; If we say we have no sin, we deceive ourselves, and the truth is not in us?

The heading to this chapter is as follows:

Sancta virgo Maria sine ullo vixit peccato.

The holy Virgin Mary lived without any sin.

Pelagius mentions many of the Old Testament Saints who had lived just and holy lives, and, from piety, includes the mother of our Saviour among that number. St. Augustine accepts the position of Pelagius, and, out of regard for the honor of our Saviour, thinks it best, while discoursing on the subject of sin, to enter into no discussion in regard to the sins of His mother. St. Augustine does not intend to convey the idea that she was conceived without sin, but that, as the heading to the chapter says, she lived a sinless life. He refers to actual sins, as is evident from the use of the plural "sins." In the passages cited above, he says repeatedly that all men are born in sin, and that it is impossible for any one, however just a life he may lead, to be entirely free from the contaminating influence of sin; that Christ alone is without sin, and never in a single instance excepts the Virgin Mary.

HESYCHIUS, PRIEST OF JERUSALEM.

Et quid ei est opus mundatione? Ad hoc ei opus est, quia nemo est mundus a sorde, nam licet unius diei vita ejus sit super terram, sordem tamen quam ex Adam successione et generatione traxit, retinet.—In Levit., L. 2, c. 6, p. 75, C. T. 12, Max. Bib. Vet. Pat.

And what need has he of purification? He has need of it for this reason, because no one is clean from defilement, for though his life be but a day upon earth, yet he retains the defilement which he derived from Adam by succession and generation.

RUFINUS, PRIEST OF AQUILEIA.

Solus est, qui peccatum non fecit, et abstulit peccata mundi.—Com. in Symb. Apost., n. 25, col. 363, Pat. Lat. T. 21.

Nemo nascitur, nisi trahens culpam, et culpae poenam.—In Ps. 50, n. 7, col. 851, Ib.

It is He alone Who did no sin, and took away the sins of the world.

No man is born, except he derive defect, and the penalty of defect.

THE LITURGIES.

See article on Purgatory, Chapter IV., for citations from the ancient Liturgies, where prayers are offered as well for the Virgin as for Apostles, Saints and Martyrs. What need of prayers in behalf of one who never sinned, or, if Prayers for the Dead among the ancients prove a belief in Purgatory, and Roman Catholics tell us that they do, why should she who, possessing a sinless nature, was never in the least contaminated by sin, endure the torments of Purgatory?

Century V.

THEODORET, BISHOP OF CYRUS.

Καὶ μηριάκις ἐστὶ καθαρά ἡ Θεοτόκος· ἀλλ' ὅμως ἐκ τοῦ Ἀδάμ, ἐκ τοῦ Ἀβραάμ, ἐκ τοῦ Δαβὶδ, ἐξ αὐτῆς γ' οὖν ἀνέτειλεν ἡ ὄντως ἀλήθεια.—In Ps. 84, p. 1207, T. 1.

And the Mother of God is ten thousand times pure; but nevertheless she was from Adam, from Abraham, from David; yet from her He sprang Who was Truth itself.

PROCLUS, BISHOP OF CONSTANTINOPLE.

Οὐ θέλεις δοῦναι μοι παρθενικὸν μάζον, ἵνα ἐκμυζήσω τὸν διαβολικὸν ἰόν;—ἔαν μὴ ἐπὶ τῶν ἀγκάλων καθήσω σου τῆς μητρός, οὐ καθεσθῆ ἐκ δεξιῶν τοῦ ἐμοῦ πατρός· ἔαν μὴ ἐν τῷ ἁμαρτωλῷ γένωμαι σῶματι, καὶ δι' αὐτοῦ ὡς νεκρὸς κατακλιθῶ ἐν τῷ καινῷ μνήματι, οὐ δυνήσεται οὔτε ἡ διαθήκη κυρωθῆναι, οὔτε ἡμεῖς τῆς βασιλείας τῶν οὐρανῶν κληρονόμοι ἀναδειχθῆναι.—Orat. 6 in Laud. S. Dei Genetric., p. 221.

Wilt thou not present to Me thy virgin breast that I may suck out the poison of the devil?—Unless I shall sit in thy maternal arms, thou shalt not sit at the right hand of My Father. Unless I be placed in a sinful body, and thereby lie down as a dead body in a new tomb, neither the testament can be confirmed, neither can ye be proclaimed heirs of the kingdom of Heaven.

EUCHERIUS, BISHOP OF LYONS.

Quia ipse [Deus] solus sit absque peccato, etc.—Instruct., L. 1, col. 787, 788, DA., Pat. Lat. T. 50.

God alone is without sin.

LEO THE GREAT, BISHOP OF ROME.

Quia Dominus noster, peccati mortisque destructor, sicut nullum a reatu liberum reperit, ita liberandis omnibus venit.—Serm. 21 (al. 20) in Nat. Dom. 1, c. 1, col. 191, Pat. Lat. T. 54.

Quod ut fieret, sine virile semine conceptus est Christus ex virgine, quam non humanus coitus, sed Spiritus sanctus fecundavit. Et cum in omnibus matribus non fiat sine peccati sorde conceptio, hæc inde purgationem traxit unde concepit.—Serm. 22 (al. 21) in Nat. Dom. 2, c. 3, col. 196, Ib.

Terra enim carnis humane, quæ in primo fuerat prævaricatore maledicta, in hoc solo beatæ Virginis partu germen edidit benedictum et a vitia suæ stirpis alienum. Cujus spiritalem originem in regeneratione quisque consequitur: et omni homini renascenti aqua baptismatis instar est uteri virginalis, sodem Spiritu sancto replente fontem, qui replevit et Virginem; ut peccatum quod ibi vacuavit sacra conceptio, hic mystica tollit ablutio.—Serm. 24 (al. 23) in Nat. Dom. 4, c. 4, col. 206, Ib.

Nisi in communionem creature Creator ipse descenderet, et vetustatem humanam ad novum principium sua nativitate revocaret, regnaret mors ab Adam usque in finem, et super omnes homines condemnatio insolubilis permaneret, cum de sola conditione nascendi, una cunctis esset causa pereundi. Solus itaque inter filios hominum Dominus Jesus innocens natus est, quia solus sine carnalis concupiscentiæ pollutione conceptus.—Serm. 25 (al. 24) in Nat. Dom. 5, c. 5, col. 211, Ib.

Our Lord, the destroyer of sin and death, as He found no one free from guilt, so He came to free all.

That this might be, Christ was conceived without the seed of man of a virgin, whom the Holy Spirit, not human coition, made fruitful. And inasmuch as conception in all mothers does not take place without the defilement of sin, she derived purification from the same source that she did conception.

For the earth of human flesh, which had been cursed in the first prevarication, in this parturition alone of the blessed Virgin brought forth a blessed shoot, and foreign to the defects of the parent stock. Every one obtains this spiritual origin in regeneration: and to every man born again the water of Baptism is like the Virgin's womb, the same Holy Spirit filling the font, which also filled the Virgin; so that the mystic ablution here takes away the sin which the holy conception made void there.

Unless the Creator Himself had descended into communion with the creature, and had recalled the old man to a new origin by His nativity, death would have reigned from Adam even to the end, and an indissoluble condemnation would have remained upon all, inasmuch as from the sole condition of being born, there would have been one cause of perishing to all. Therefore the Lord Jesus alone, among the sons of men, was born innocent; because He alone was conceived without the pollution of carnal concupiscentia.

NILUS, A MONK OF CONSTANTINOPLE.

Ὁ τοῦ Θεοῦ Υἱὸς Ἰησοῦς Χριστὸς οὐκ ἐφείδατο εἰναυτοῦ, ἵνα ἡμῶν φείβηται, ὁ μόνος ἀναμάρτητος ἀποθανών ὑπὲρ τῶν ἀμαρτωλῶν.—L. 1, Ep. 329, Maur., p. 121.

The Son of God, Jesus Christ, did not spare Himself, that He might spare us; He who alone was without sin, died for sinners.

EUSEBIUS, A FRENCH BISHOP.

A peccati enim veteris nexu per se non est immunis, nec ipsa genetrix redemptoris.—Hom. 2 de Nat., p. 620, A. T. 6, Max. Bibl. Vet. Pat.

For neither is the very mother of our Redeemer, of herself, exempt from the obligation of the ancient sin.

ARNOBIUS JUNIOR.

Omnis immaculatus [maculatus?] ingreditur tabernaculum Domini, et ibi immaculatus efficitur. Jesus autem immaculatus solus virgineam aulam ingressus, ipsum tabernaculum a maculis carnalibus liberavit, et dedit sanctificationem potius quam accepit.—In Ps. 14, col. 541, A., Pat. Lat. T. 53.

Every defiled person enters the tabernacle of the Lord, and is there made immaculate. But Jesus, Who is alone immaculate, having entered the virgin hall liberated the tabernacle itself from carnal defilements, and gave rather than received sanctification.

GELASIUS I., BISHOP OF ROME.

Ut scilicet illius immaculati Agni sit proprium nullum prorsus habuisse peccatum, ne non soli videatur esse deputandum, si alius quilibet sanctus expers delicti fuisse credatur.—Ep. adv. Pelag. haer., col. 117, 118, DA., Pat. Lat. T. 59.

So that it might be the peculiar characteristic of that Immaculate Lamb alone to have had no sin at all; lest that might not seem to be imputed to Him alone, if any other saint whatsoever should be believed to have been free from sin.

AVITUS, BISHOP OF VIENNE.

Unde sicut nemo perit nisi per Adam veterem, ita nullus acquiritur nisi per novum.—Ex lib. contr. Arian., Frag. iii., col. 301, C., Pat. Lat. T. 59.

Wherefore, as no one perishes but through the old Adam, so no one is acquired but through the new.

JOHN, THE DEACON.

Ad haec ita respondeo. Studium vestrum nosse confidimus: quia omne genus humanum in ipsis, ut ita dicam, mundi cunabulis praevaricatione primi hominis in morte fuerit jure collapsum; nec ab ea posse redimi, nisi affuerit gratia Salvatoris.—Ep. ad Senar., c. 3, col. 401, Pat. Lat. T. 59.

To these things I reply thus. We trust that Your Zeal knows, that the whole human race was justly sunk in death at the very origin of the world, if I may so speak, by the prevarication of the first man; nor could it be redeemed from this, unless the grace of the Saviour had appeared.

DIONYSIUS, THE AREOPAGITE.

Οὐδείς, ὡς τὰ λόγια φησι, καθαρὸς ἀπὸ ῥύπου.—De Eccle. Hierarch., c. 7, n. 7, p. 268, D. T. 1.

No one, as the Scriptures declare, is clean from defilement.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Haec est gratia qua factum est ut Deus, qui venit peccata tollere, quia peccatum in eo non est, homo conciperetur atque nasceretur in similitudine carnis peccati, de carne peccati. Caro quippe Mariae, quae in iniquitatibus humana fuerat solemnitate concepta, caro fuit utique peccati, quae Filium Dei genuit in similitudinem carnis peccati.—Credendum est Unigenitum Deum de Virginis carne mortali non traxisse peccati sordem. — Vere igitur Deum Verbum Maria concepit, quod in carne peccati peperit, quam Deus accepit.—Ep. 17, c. 6, n. 13, col. 458, Pat. Lat. T. 65.

Firmissime tene, et nullatenus dubites, omnem hominem qui per concubitus viri et mulieris concipitur, cum originali peccato nasci, impietati subditum, mortique subjectum, et ob hoc natura irae filium nasci.—A qua ira nullus liberatur, nisi per fidem Mediatoris Dei et hominum, hominis Jesu Christi, qui sine peccato conceptus, sine peccato natus, sine peccato mortuus, peccatum pro nobis factus est, id est sacrificium factus pro peccatis nostris.—De Fide, c. 26, seu Reg. 23, n. 67, col. 701, Ib.

This is the grace whereby it came to pass that God, Who came to take away sins, because sin was not in Him, was conceived and born a man in the similitude of sinful flesh, of sinful flesh. The flesh of Mary, forsooth, which had been conceived in iniquities after the manner of men, was indeed sinful flesh, which bore the Son of God in the similitude of sinful flesh.—We must believe that the Only-begotten God did not derive the defilement of sin from the mortal flesh of the Virgin.—Truly, therefore, Mary conceived God the Word, which she bore in sinful flesh, which God received.

Most firmly hold, and never doubt, that every man who is conceived by copulation of man and woman, is born with original sin, in subjection to impiety, and in subjection to death, and therefore by nature is born a son of wrath.—From this wrath no one is set free but through faith in the Mediator between God and man, the Man Jesus Christ, Who was conceived without sin, born without sin, Who died without sin, Who was made sin for us, that is, was made a sacrifice for our sins.

PROCOPIUS GAZAEUS.

Purus autem a peccati sordibus nemo est.—Com. in Numer. 7, col. 811, 812, Pat. Gr. T. 87.

But no man is clean from the defilement of sin.

AURELIUS CASSIODORE, ABBOT OF VIVIERS.

Omnes quidem communiter vincti sumus lege peccati. In Ps. 68, p. 232, T. 2.

All of us are bound in common by the law of sin.

FULGENTIUS FERRANDUS, A DEACON OF CARTHAGE.

Sic caro Christi carni Mariae et similis est, et dissimilis: similis, quia inde traxit originem; dissimilis, quia non inde contraxit vitatae originis contagionem: similis, quoniam, licet voluntarias, tamen veras sensit infirmitates; dissimilis, quo-

Thus the flesh of Christ is both similar and dissimilar to the flesh of Mary: similar, because it took its origin from her; dissimilar, because it did not thence contract the infection of a vitiated origin: Similar, because it suffered true infirmi-

niam nullas penitus neque per voluntatem, neque per ignorantiam commisit iniquitates : similis, quia passibilis et mortalis ; dissimilis, quia incoinquinabilis, et vivificatrix etiam mortuorum : similis genere, dissimilis merito : similis specie, dissimilis virtute : similis quia similitudo est carnis peccati.—Ep. 3, ad Anatol., n. 4, col. 892, B., Pat. Lat. T. 67.

GREGORY THE GREAT, BISHOP OF ROME.

Nos quippe estis sancti efficiamur, non tamen sancti nascimur : quia ipsa naturae corruptibilis conditione constringimur, ut cum Propheta dicamus : ' Ecce enim in iniquitatibus conceptus sum, et in dilictis peperit me mater mea.' Ille autem solus veraciter sanctus natus est, qui ut ipsam conditionem naturae corruptibilis vinceret, ex commixtione carnalis copulae conceptus non est.—Moral in Job, L. 18, c. 52, n. 84, col. 598, T. 1.

Et in hac vita multi sine crimine, nullus vero esse sine peccatis valet. Unde et praedicatus sanctus cum virum dignum gratia sacerdotali describeret, nequaquam dixit : Si quis sine peccato ; sed, si quis sine crimine est. Quis vero esse sine peccato valeat, cum Joannes dicat : Si dixerimus quia peccatum non habemus, nosmetipsos seducimus, et veritas in nobis non est?—Ib., L. 20, c. 12, n. 19, col. 688.

ties nevertheless, though they were voluntary ; dissimilar, inasmuch as it committed no iniquities at all, neither voluntarily, nor through ignorance. Similar, because it was passible and mortal ; dissimilar, because it was undefiled and a quickener of the dead even. Similar in kind, dissimilar in merit. Similar in appearance, dissimilar in perfection. Similar because it is the similitude of sinful flesh.

We indeed, though we are made holy, are nevertheless not born holy ; because we are fettered by the very condition of corruptible nature, so that we can say with the Prophet : ' For behold I was conceived in iniquities, and in sins did my mother bear me.' But He alone was truly born holy, Who, that He might conquer the very condition of corrupt nature, was not conceived from the mingling of carnal copulation.

Even in this life many can be without crime, but no one can be without sins. Wherefore also the holy preacher, when he would describe a man worthy of the grace of the priesthood, by no means said : If any be without sin ; but, If any be without crime. But who can be without sin, when John says : If we say that we have no sin, we deceive ourselves, and the truth is not in us ?

Century VII. •

JOHN IV., BISHOP OF ROME.

Et primum quidem blasphemiae stultiloquium est, dicere esse hominem sine peccato ; quod omnino non potest, nisi unus Mediator Dei et hominum homo Christus Jesus, qui sine peccato est conceptus et partus. Nam caeteri homines cum peccato originali nascentes testimonium praevaricationis Adamae, etiam sine actuali peccato existentes portare noscuntur ; secundum prophetam dicentem : Ecce enim in iniquitatibus conceptus sum, etc.—Ep. ap. Bedam, H. E. L. 2, c. 19, p. 254, T. 2.

And in the first place it is foolish blasphemy to say that man is without sin ; which can by no means be, except the one Mediator between God and man, the Man Christ Jesus, Who was conceived and born without sin. For other men born with original sin, even though living without actual sin, are known to bear testimony to the prevarication of Adam ; according to the Prophet saying : For behold in iniquities was I conceived, etc.

Century VIII.

VENERABLE BEDE, PRIEST.

Ecce Agnus Dei, ecce innocens et ab omni peccato immunis, utpote qui os quidem de ossibus Adam, et caro de carne Adam, sed nullam de carne peccatrice traxit maculam culpae.—Hom. 37, p. 272, T. 5.

Nam sicut beatus Ambrosius ait, Omnes homines sub peccato nascimur, quorum, ipse ortus in vitio est.—In Ep. 1 Joan., c. 5, p. 320, T. 12.

Behold the Lamb of God, behold Him Who is innocent and exempt from all sin, namely, He Who was indeed bone of Adam's bones, and flesh of Adam's flesh, but He received no spot of defect from sinful flesh.

For as the blessed Ambrose says: All of us men are born under sin, whose very origin is in imperfection.

PAUL WINFRID, DEACON.

Reliqui namque homines idcirco cum peccato originali oriuntur. — Dominus autem Jesus Christus, quia sicut absque virili semine, ita etiam absque carnali delectione in utero virginis, spiritu sancto cooperante conceptus est, ideo et sine peccato natus est.—Hom. 57 in Purificat. S. Mariae, col. 1200, Pat. Lat. T. 95.

For the rest of mankind, therefore, are born with original sin.—But the Lord Jesus Christ, because as He was conceived without the seed of man, so also without carnal pleasure, in the womb of a virgin, by the co-operation of the Holy Spirit, therefore also He was born without sin.

COUNCIL OF FRIULI.

Solus enim sine peccato natus est homo, quoniam solus est incarnatus de Spiritu Sancto, et immaculata Virgine novus homo.—Symbol. fid., col. 294, D., Pat. Lat. T. 99.

For He alone was born man without sin, since He alone was a new man incarnate of the Holy Spirit, and of an immaculate Virgin.

Century IX.

HAYMO, BISHOP OF HALBERSTADT.

Propterea, inquit Apostolus, reconciliati sumus Deo, quia sicut per unum hominem Adam in hunc mundum, id est in universitatem generis humani (praeter Christum qui de supernis est) peccatum intravit et per peccatum mors venit, etc.—In Rom., c. 5, col. 406, Pat. Lat. T. 117.

Wherefore, says the Apostle, we are reconciled to God, because as by one man, Adam, sin entered into this world, that is, upon the whole human race (except Christ, Who is from above), and through sin death came, etc.

PASCHASIUS RADBERT, MONK OF CORBIE.

Beata Maria licet ipsa de carne peccati sit nata et procreata, ipsaque quamvis caro peccati fuerit, non tunc jam quando

Though the blessed Mary herself was born and procreated of sinful flesh, and though she herself was sinful flesh, she

praeveniente Spiritus Sancti gratia ab Angelo prae omnibus mulieribus benedicta vocatur. Spiritus Sanctus, inquit, superveniet in te, et virtus Altissimi obumbrabit tibi. Alioquin si non eodem Spiritu Sancto sanctificata est et emundata, quomodo caro ejus non caro peccati fuit? Et si caro ejus de massa primae praevaricationis venit, quomodo Christus Verbum caro sine peccato fuit, qui de carne peccati carnem assumpsit, nisi quia Verbum quod caro factum est, eam primum obumbravit, in quam Spiritus Sanctus superveniet et virtus Altissimi totam eam possedit? Propterea vere caro jam non caro peccati fuit in qua Deus se totum infudit et Verbum quod caro factum est sine peccato ad nos venit.—De part. Virg., L. 1, col. 1371, A.B., Pat. Lat. T. 120.

was not so then when by the preventing grace of the Holy Spirit she was pronounced by the Angel blessed above all women. The Holy Spirit, he said, shall come upon thee, and the power of the Highest shall overshadow thee. Otherwise if she was not sanctified and purified by the same Holy Spirit, how was her flesh not sinful flesh? And if her flesh came from the mass of the first praevarication, how was Christ the Word flesh without sin, Who took flesh of sinful flesh, unless because the Word which was made flesh first overshadowed her, upon whom the Holy Spirit came and the power of the Highest possessed her entirely? Wherefore that flesh was now truly not sinful flesh in which God wholly infused Himself, and the Word which was made flesh came to us without sin.

RABANUS MAURUS, ARCHBISHOP OF MENTZ.

Absoluta sententia pronuntiavit Apostolus in omnes homines pertransisse mortem peccati in eo in quo omnes peccaverunt, sicut et alibi: Omnes enim peccaverunt, et egent gratia Dei.—Nemo mundus a sorde etiamsi unius diei fuerit vita ejus. Sed ista mors peccati quae in omnes pertransiit, cum venisset ad Jesum, et tentasset eum perforare aculeo suo (aculeus enim mortis peccatum) repulsa est et confracta.—In Rom. 5, col. 1378, B., Pat. Lat. T. 111.

The Apostle pronounced with an absolute sentence that the death of sin had passed upon all men in him in whom all sinned, as also in another place: For all have sinned, and do need the grace of God.—No one is clean from defilement, even though his life be of but one day. But this death of sin which passed upon all, when it came to Jesus, and had tried to pierce Him with its sting (for the sting of death is sin), was repulsed and broken.

JOHN SCOTUS.

Hoc igitur generale peccatum originale dicitur, nec immerito, quoniam peccatum communis omnium originis est, cujus merito mortis et corruptionis omnes homines, excepto Redemptore, debitores sumus; solus siquidem ad medicamentum vulneris Redemptor noster in illa massa totius humani generis absque peccato relictus est ut per illum solum semper salvum totius naturae vulnus curaretur.—In Joan. Evang. 1, Frag. i, col. 310, 311, D.A., Pat. Lat. T. 122.

Therefore this general sin is called original, not improperly, inasmuch as it is the sin of the common origin of all, to the deserts of which death and corruption all men, except the Redeemer, are debtors; since our Redeemer alone in that mass of the whole human race is left without sin for a remedy for the wound, that through Him alone Who is ever uninjured, the wound of all nature may be cured.

Quotquot enim venerunt in mundum, ab homine peccante venerunt; solus ille absque peccato ab homine ante peccatum processit.—In Joan. Evang. 3, Frag. ii, col. 328, C., Ib.

For as many as have come into the world, have come from a sinful man; He alone proceeded from man without sin before sin.

Century XI.

ÆLFRIC, ARCHBISHOP OF YORK.

Verily all men are, as the Prophet said, conceived in iniquity and born in sins, but our Saviour alone was conceived without iniquity and born without sins.—Serm. in Annunc. S. Mariæ, p. 201, vol. i.

PETER DAMIANI, BISHOP OF OSTIA AND CARDINAL.

Quando quidem et ipse Dei Mediator, et hominum, de peccatoribus originem duxit, et de fermentata massa sinceritatis azymam absque ulla vetustatis infectione suscepit. Immo, ut expressius dicam, ex ipsa carne Virginis quæ de peccato concepta est, caro sine peccato prodiit, quæ ultro etiam carnis peccata delevit.—Opusc. 6, c. 19, col. 129, B., Pat. Lat. T. 145.

Seeing that the Mediator Himself between God and man, derived His origin from sinners, and received the unleavened bread of sincerity from the leavened mass, without any infection of the old man. Yea, even, to speak more expressly, the Flesh without sin, which also of its own accord destroyed the sins of the flesh, proceeded from that very flesh of the Virgin which was conceived of sin.

ANSELM, ARCHBISHOP OF CANTERBURY.

Primum, scilicet, qualiter de massa peccatrice, id est, de humano genere quod totum infectum erat peccato, hominem sine peccato quasi azymum de fermentato, Deus assumpsit. Nam licet ipsa hominis ejusdem conceptio sit munda, et absque carnalis delectationis peccato; Virgo tamen ipsa, unde assumptus est, est in iniquitatibus concepta, et in peccatis concepit eam mater ejus, et cum originali peccato nata est, quoniam et ipsa in Adam peccavit, in quo omnes peccaverunt.—Cur Deus homo, L. 2, c. 16, p. 92, A.

In the first place, forsooth, in what manner, from the sinful mass, that is, from the human race, which was wholly infected with sin, did God take a man without sin, as unleavened from the leavened mass. For though the very conception of this same man was pure, and without the sin of carnal delight; yet the Virgin herself, whence he was taken, was conceived in iniquities, and in sins did her mother conceive her, and with original sin was she born, since she also sinned in Adam, in whom all have sinned.

ALULFUS, MONK OF TOURNAI.

Ille autem veraciter solus sanctus natus est, qui ut ipsam conditionem naturæ corruptibilis vinceret, ex commixtione carnalis copulæ conceptus non est.—Super Luc. 1: 35, c. 5, col. 673, A. T. 4, Op. Greg. Mag.

But He alone was truly born holy, Who, that He might conquer the very condition of corruptible nature, was not conceived from the mingling of carnal copulation.

BRUNO ASTENSIS, BISHOP OF SEGNI.

Hoc est enim originale peccatum, quo ante Christi incarnationem nemo unquam mundari potuit.—Expos. in Luc., c. 21, col. 445, B., Pat. Lat. T. 164.

For this is original sin, from which, before the Incarnation of Christ, no one was ever able to be cleansed.

Century XII.

ŒCUMENIUS.

Θεοῦ γὰρ μόνου, τὸ τελέως ἀναμάρτητον. Οἱ δὲ ἄνθρωποι κἄν ὅτι μάλιστα ὧσι δίκαιοι, οὐ τέλειον εἶδὲ καθάροι. Ἐιρηται γὰρ ὅτι πολλὰ πταίομεν πάντες, καὶ οὐδεὶς καθαρός ἀπὸ ἁμαρτίας, οὐδ' ἂν μίᾳ ἡμέρᾳ ὁ βίος αὐτοῦ.—In 1 Cor. 3, p. 442, 443, DA.

For it is the part of God alone to be perfectly free from sin. But men, although they may be very just, they are not perfectly pure. For it is said that in many things we all sin, and no one is clean from sin, not even if his life be but a day.

HUGO, ABBOT OF ST. VICTOR.

De carne illa cui unitum est Verbum quaeritur utrum prius in Mariae fuit caro illa obligata peccato. Quod ita fuisse Augustinus dicit; sed in ipsa sepeparatione per Spiritum Sanctum mundata fuit, et a peccato et a fomite peccati. Mariam vero totam prorsus a peccato, sed non a fomite peccati mundavit; quem tamen sic dibilitavit, ut postea non peccasse credatur.—Sum. Sent., c. 16, col. 72, 73, Pat. Lat. T. 176.

Concerning that flesh to which the Word was united, it is a question, whether in Mary that flesh was previously under obligation to sin. That this was so, Augustine says; but in the very separation it was purified through the Holy Spirit, both from sin and from the tinder of sin. But He purified Mary wholly from sin, but not from the tinder of sin; which nevertheless He so weakened, that she is believed to never have sinned afterwards.

PETER ABELARD.

Si ergo Dominus suum ei dimittere peccatum vellet, sicut et Mariae Virgini factum est, et multis etiam ante passionem suam Christus fecit, etc.—In Rom., L. 2, p. 551.

If therefore his Lord wished to remit his sin, as was also done to the Virgin Mary, and as Christ did to many even before His passion, etc.

RUPERT, ABBOT OF DUVTZ.

Et tu quidem veraciter dicere potueras: Ecce in iniquitatibus concepta sum, et in peccatis concepit me mater mea. Cum enim esses de massa quae in Adam corrupta est, haereditaria peccati originalis labe non carebas; sed ante faciem hujus amoris peccatum, nec illud, nec aliud, stare potuit: ante faciem hujus ignis stipula omnis interiit, ut totum sanctum fieret

And thou indeed wast able to say truly: Behold I was conceived in iniquities, and in sins did my mother conceive me. For inasmuch as thou wast of the mass which was corrupt in Adam, thou wast not free from the hereditary blemish of original sin; but before the face of this love, neither this nor any other sin could stand: before the face of this fire all stub-

habitaculum, in quo Deus totis novem mensibus habitaret; tota omnino munda materia, de qua sancta Dei Sapiëntia, domum æternam sibi met aedificaret.—In Cant., l. 1, col. 841, C., Pat. Lat. T. 168.

ble was destroyed, so that the whole habitation might be made holy, in which God should dwell nine whole months; the whole material was wholly purified, of which the holy Wisdom of God, should build for Himself an eternal house.

BERNARD, ABBOT OF CLAIRVAUX.

Unde miramur satis quid visum fuerit hoc tempore quibusdam vestrum voluisse mutare colorem optimum, novam inducendo celebritatem, quam ritus ecclesie nescit, non probat ratio, non commendat antiqua traditio. Numquid Patribus doctiores, aut devotiores sumus?—At valde honoranda est, inquis, Mater Domini. Bene admones: sed honor Regine judicium diligit. Virgo regina falso non eget honore, veris cumulata honorum titulis, infulis dignitatum. Honora sane integritatem carnis, vite sanctitatem: mirare foecunditatem in Virgine, Prolem venerare divinam. Unde ergo conceptionis sanctitas? An dicitur sanctificatione preæventa, quatenus jam sancta conciperetur, ac per hoc sanctus fuerit et conceptus: quem admodum sanctificata jam in utero dicitur, ut sanctus consequeretur et ortus? Sed non valuit ante sancta esse, quam esse: siquidem non erat antequam conciperetur.—Et si licet loqui quod Ecclesia sentit, et verum sentit: dico gloriosam de Spiritu Sancto concepisse, non autem et conceptam fuisse: dico peperisse virginem, non tamen et partam a virgine. Alioquin ubi erit prærogativa Matris Domini, qua singulariter creditur exultare et munere proli, et integritate carnis, si tantumdem dederis et matri ipsius? Non est hoc Virginem honorare, sed honori detrudere. Si igitur ante conceptum sui sanctificari minime potuit, quoniam non erat; sed nec in ipso quidem conceptu, propter peccatum quod inerat; restat ut post conceptum in utero jam existens, sanctificationem accepisse credatur, quæ excluso peccato sanctam fecerit nativitatem, non tamen et conceptionem. Quamobrem etsi quibus vel paucis filiorum hominum datum est

Wherefore we greatly wonder why it has seemed best to certain of you at this time to wish to change a most excellent reputation, by introducing a new celebration, which the rite of the Church knows not, which reason does not approve of, nor ancient tradition commend. Are we more learned than the Fathers, or more devout than they?—But, you say, the Mother of our Lord is to be highly honored. You admonish me well: but the honor of the Queen loves justice. The virgin Queen, loaded with true titles of honor, the marks of dignity, does not need false honor. Honor reasonably the integrity of her flesh, the sanctity of her life; admire the fruitfulness in a virgin; venerate the Divine Offspring. Whence therefore is the sanctity of the conception? Is it said that she was prevented by sanctification, so that being now holy she might be conceived, and therefore her conception also was holy: just as if because it is said that she was now sanctified in the womb, it would follow that her origin also was holy? But she could not be holy before she existed: since she was not in existence before she was conceived.—And if I may speak what the Church declares,—and she declares the truth,—I say that she gloriously conceived of the Holy Spirit, but yet she was not also conceived by Him: I say that she being a virgin gave birth, but yet she was not also born of a virgin. Otherwise, where will be the prerogative of the Mother of our Lord, wherein she alone is believed to exult, both in the gift of offspring, and integrity of the flesh, if you bestow just as much upon her mother also? This is not to honor the Virgin, but to detract from

cum sanctitate nasci; non tamen et concipi: ut uni sane servaretur sancti praerogativa conceptus, qui omnes sanctificaret, solus que absque peccato veniens, purgationem faceret peccatorum, Solus itaque Dominus Jesus de spiritu sancto conceptus, qui solus et ante conceptum sanctus. Quo excepto, de caetero universos respicit ex Adam natos, quod unus humiliter de semetipso ac veraciter confitetur: In iniquitatibus, inquiens, conceptus sum, et in peccatis concepit me mater mea.—Ep. 174, Ad Canonicos Lugdunenses de Conceptione S. Mariae, n. 1, 2, 7, 8, p. 145, 147, T. 1.

her honor. If, therefore, before her conception she could by no means be sanctified, since she did not exist; neither yet in the conception itself, on account of the sin which was in it; it remains for us to believe, that after conception, when already in existence in the womb, she received sanctification, which, by the exclusion of sin, made her nativity holy, yet not her conception also. Wherefore though it was allowed to a very few of the children of men to be born with sanctity; yet it was not granted them to be conceived also: in order that the prerogative of a holy conception might surely be reserved for One, Who should sanctify all, and Who alone coming without sin, might make a purification of sins. Our Lord Jesus Christ, therefore, was alone conceived by the Holy Spirit, Who alone also was holy before conception. With the exception of Him, for the rest, that which one humbly and truly confesses of himself, saying: In iniquities was I conceived, and in sins did my mother conceive me; applies to all born of Adam.

At the end of this epistle, St. Bernard says that he is ready to submit his views to the authority of the Church of Rome, which, at that time, knew nothing of this new dogma.

Inter populares turbas ad baptismum Johannis advenit: venit tamquam unus e populo, qui solus erat sine peccato.—In Epiph. Dom. Serm. 1, n. 6, p. 183, T. 2.

He came in the midst of the multitude of the people to the baptism of John: He came as one of the people, Who alone was without sin.

PETER LOMBARD, BISHOP OF PARIS.

Quaeritur etiam de carne Verbi, an priusquam conciperetur obligata fuerit peccato, an et talis assumpta fuerit a Verbo? Sane dici potest et credi oportet, juxta Sanctorum attestationis convenientiam, ipsam prius peccato fuisse obnoxiam sicut reliqua Virginis caro: sed Spiritus Sancti operatione ita mundatam, ut ab omni peccati contagione immunis uniretur Verbo, poena tantum, non necessitate, sed voluntate assumptis, remanente. Mariam

It is a question also concerning the flesh of the Word, whether previous to conception it was liable to sin, or whether it was also assumed such by the Word? It can be truly said, and ought to be believed, according to the harmony of the testimony of the Saints, that it was obnoxious to sin at first, just as the other flesh of the Virgin: but by the operation of the Holy Spirit it was so cleansed, that it might be united to the Word free from

quoque totam Spiritus Sanctus, eam praeveniens, a peccato prorsus purgavit, et a fomite peccati etiam liberavit, vel fomitem ipsum penitus evacuando (ut quibusdam placet) vel sic debilitando et extenuando, ut ei post modum peccandi occasio nullatenus extiterit.—Sent. L. 3, dist. 3, n. 1, col. 250, 251.

all contagion of sin; the penalty alone remaining, not from necessity, but by the will of Him Who assumed it. The Holy Spirit wholly cleansed Mary from sin, coming upon her, and liberated her from the tinder of sin also, either by canceling the tinder itself, as some are pleased to think, or by so weakening and diminishing it, that no occasion thereafter existed to her for sinning.

POTHO, PRIEST OF PROME.

Miramur ergo satis quid visum fuerit hoc tempore quibusdam monasteriis mutare colorem optimum, novas quasdam inducendo celebritates.—Additur his a quibusdam quod magis absurdum videtur, festum quoque conceptionis sanctae Mariae.—De stat. dom. Dei, L. 3, p. 502, E., T. 21, Mag. Bib. Vet. Pat.

We greatly wonder, therefore, why it has seemed best to certain monasteries at this time to change a most excellent reputation, by introducing certain new celebrations.—Some add to these, what seems most absurd, the festival also of the conception of St. Mary.

JOHN BELETHUS, A THEOLOGIAN OF PARIS.

Festum enim Conceptionis aliqui interdum celebrarunt. et adhuc fortassis celebrant, sed authenticum atque approbatum non est: imo enimvero prohibitum esse videtur. In peccato namque concepta fuit.—Rat. div. offic., c. 146, col. 149, D., Pat. Lat. T. 202.

For some have occasionally celebrated the festival of the Conception, and still celebrate it perhaps, but it is not authentic and approved: on the contrary, it seems to be prohibited. For she was conceived in sin.

PETER OF CELLES, BISHOP OF CHARTRES.

Concedo et credo siquidem, quod saeva libidinis incentiva Deo praeoperante nunquam senserit, vel ad modicum: caetera vero impedimenta humanae fragilitatis, quae naturali origine, sive scaturigine, de natura procedunt, ante divinam conceptionem sentire potuit, sed nullatenus consensit. Et praeveniente siquidem gratia, et in virgine sua praeludia habente, fomes peccati anhelando extremum spiritum trahebat, solum sepulcrum ei superarat, donec veniens Spiritus Sanctus defunctum perpetuae sepulturae mandavit, et serpentem antiquum suo gladio jugulavit.—L. 2, ep. 171, col. 619, A., Pat. Lat. T. 202.

I allow and believe indeed, that, by the pre-operation of God, she never felt the fierce incentives of lust, or at most but slightly: but the other impediments of human weakness, which by natural origin or source proceeded from nature, she could feel before the Divine conception, but never consented to them. And grace indeed preventing and having its precludes in the Virgin, the tinder of sin gasped its last breath, and burial alone remained, until the Holy Spirit coming committed it dead to perpetual sepulture, and pierced the old serpent through with its sword.

INNOCENT III., BISHOP OF ROME.

Statim autem Spiritus Sanctus super-venit in eam; prius quidem in eam venerat, cum in utero matris animam ejus ob originali peccato mundavit, sed et nunc super-venit in eam, ut carnem ejus a fomite peccati mundaret, quatenus esset sine ruga prorsus et macula.—Serm. 12 in Solem. purif. Virg. Mar., col. 506, 507, DA., Pat. Lat. T. 217.

Illa [Eva] fuit sine culpa producta, sed produxit in culpam; haec [Maria] autem fuit in culpa producta, sed sine culpa produxit.—Serm. 28 in Assumpt. B. M., serm. 2, col. 581, D., Ib.

EDIT. PATROL.—Sic sentire potuit Innocentius III. Papa, circa rem nondum ab Ecclesia definitam; quae nunc est de fide, nempe: Maria sine labe concepta est.—Not. in Ib., col. 581, 582.

But forthwith the Holy Ghost came upon her; He had indeed before come upon her, when in her mother's womb he cleansed her soul from original sin; but now also he came upon her, that he might cleanse her flesh from the 'fomes' of sin, that she might be altogether without spot and wrinkle.

That one [Eve] was produced without fault, but produced unto fault: but this one [Mary] was produced in fault, but produced without fault.

ABBE MIGNE, Editor of the Patrologiæ.—Pope Innocent III. could judge thus concerning a matter not yet defined by the Church, which is now of faith, namely: that Mary was conceived without sin.

PETER OF POICTIERS.

Dicunt quidam quod originale peccatum partim est ex vitio concupiscendi, partim ex carne corrupta. Unde ad hoc ut Christus immunis esset ab originali peccato, oportuit carnem quam assumpsit mundari. Nam forte si non esset mundata, licet sine concupiscentia conciperetur, originale peccatum haberet Christus.—Non enim dicitur originale quoniam a carne corrupta caro trahitur corrupta. Sic enim Christus habuisset originale peccatum; quoniam caro ejus ex carne Virginis quae per originale peccatum corrupta erat, traducta fuit; sed ideo originale dicitur, quoniam illa propagatio libidinose fit.—Lib. Sent., L. 2, c. 19, col. 1017, AB., Pat. Lat. T. 211.

Some say that original sin is partly from the vice of concupiscence, partly from corrupt flesh. Wherefore for this, that Christ might be exempt from original sin, it was necessary for the flesh to be purified which He assumed. For perchance if it had not been cleansed, though it were conceived without concupiscence, Christ would have had original sin.—For it is not called original because flesh is derived from corrupt flesh. For thus Christ would have had original sin; since His flesh was derived from the flesh of the Virgin, which was corrupt through original sin; but it is therefore called original, because that propagation is of lust.

Century XIII.

COUNCIL OF OXFORD, 1222.

Statuimus quod festa subscripta sub omni veneratione serventur.—Omnia festa beatae Mariae, praeter festum Conceptionis, cujus celebrationi non imponitur necessitas.—Can. 8, col. 1070, D. T. 13, l. and C.

We decree that the subscribed festivals be observed with all veneration.—All festivals of the blessed Mary, except the festival of the Conception; the necessity of celebrating which is not imposed.

ALEXANDER HALENSIS.

In Sum. Theol., P. 3, qu. 9, m. 2, art. 1-4, pp. 55-59, Alexander Hales oppose the doctrine of the Immaculate Conception.

HUGO OF ST. CHARO, A CARDINAL.

Mystice exponitur hoc de Christo, qui solus extra illam universitatem est: qua dicitur Rom. 3: Omnes peccaverunt, et egent gloria Dei. Et Jacob 3: In multis offendimus omnes. Unde Psal. 15 et 52: Non est, qui faciat bonum, non est usque ad unum, silicet, Christum, qui omnino peccatum non fecit, nec etiam habuit.

Etiam Beata Virgo originale habuit: propter quod ejus conceptio non celebratur: tamen qui celebrant debent habere respectum ad sanctificationem ejus, qua sanctificata fuit in utero matris suae.—In Eccles. 7: 27, 28, col. 92, T. 3,

ALBERT THE GREAT, BISHOP OF RATISBON.

Dicimus, quod Beata Virgo non fuit sanctificata ante animationem: et qui dicunt oppositum, est haeresis condemnata a Beato Bern. in Epistola ad Lugdunenses, et a Magistris omnibus Parisiensibus.—In Sent., L. 3, dist. 3, art. 4, p. 26. T. 15.

ST. THOMAS AQUINAS.

Respondeo dicendum quod secundum fidem Catholicam firmiter tenendum quod omnes homines, praeter solum Christum, ex Adam derivati peccatum originale ex Adam contrahunt; alioquin non omnes indigerent redemptione, quae est per Christum; quod est erroneum.—Sum. Theol., P. 2, qu. 81, art. 3, col. 631.

Et sic quocumque modo ante animationem beata Virgo sanctificata fuisset, nunquam incurrisset maculam originalis culpae, et ita non indiguisset redemptione et salute, quae est per Christum de quo dicitur Matth. 1, 21: Ipse salvum faciet populum suum a peccatis eorum. Hoc autem inconveniens est quod Christus non sit Salvator omnium hominum, ut dicitur 1 ad Timoth. 4.—Ad secundum dicendum

Mystically this is explained of Christ, Who alone is outside of that universality, whereof it is said in Rom. 3: All have sinned, and need the glory of God. And James 3: In many things we all offend. Whence in Ps. 13 and 52: There is none that doeth good, there is not up to One, namely, Christ, Who did no sin whatever, nor even had any.

The Blessed Virgin even had original sin: Wherefore her conception is not celebrated: yet they who celebrate it, ought to have respect to her sanctification, wherby she was sanctified in her mother's womb.

We say, that the blessed Virgin was not sanctified before animation: and to assert the opposite, is a heresy condemned by the blessed Bernard in his epistle to the canons of Lyons, and by all the Parisian Masters.

I reply that it is to be said, that according to the Catholic faith we are to firmly hold that all men, except Christ alone, being derived from Adam, from Adam contract original sin; otherwise all would not need redemption, which is by Christ; which is erroneous.

And thus in whatever manner the blessed Virgin had been sanctified before animation, she never would have incurred the blemish of original defect, and thus would not have needed redemption and salvation which is through Christ, of Whom it is said (Matt. 1: 21): He shall save His people from their sins. But this is unbefitting, that Christ be not the Saviour of all mankind, as it is said in 1

quod si nunquam anima Virginis fuisset contagione originalis peccati inquinata, hoc derogaret dignitati Christi secundum quam est universalis omnium Salvator.—Ad tertium dicendum quod licet Romana Ecclesia conceptionem B. Virginis non celebret, tolerat tamen consuetudinem aliquarum Ecclesiarum illud festum celebrantium. Unde talem celebritatem non est totaliter reprobanda. Nec tamen per hoc quod festum conceptionis celebratur, datur intelligi quod in qua conceptione fuerit sancta; sed quia quo tempore sanctificata fuerit ignoratur, celebratur festum sanctificationis ejus potius quam conceptionis in die conceptionis ipsius.—Augustinus dicit in lib. de Trinit. Ergo in B. Virgine fuit aliquod peccatum veniale.—Sum., P. 3, qu. 27, art. 2, 4, col. 247, ad 2, ad 3, col. 248, 249, 251, 252, n. 1.

Perfecta enim naturae curatio ad perfectionem gloriae pertinet: et ideo sic in statu viae parentes ejus curati non fuerunt ut prolem suam sine originali peccato concipere possent: et ideo beata Virgo in peccato originali fuit concepta: Propter quod B. Bernardus (Epist. 174) ad Lugdunenses scribit conceptionem illius celebrandam non esse, quamvis in quibusdam Ecclesiis ex devotione celebretur, non considerando conceptionem, sed potius sanctificationem: quae quando determinate fuerit, incertum est.—In Sent. Mag., P. 3, dist. 3, qu. 1, art. 1, Solut. 1, p. 50, T. 11.

Tim. 4:10.—To the second we must say, that if the soul of the Virgin had never been defiled by the contagion of original sin, this would be derogatory to the dignity of Christ, according to which he is the universal Saviour of all.—To the third we must say, that though the Roman Church does not celebrate the conception of the blessed Virgin, yet she tolerates the custom of some churches which celebrate this festival. Wherefore such celebration is not to be wholly condemned. Nor yet from the fact that the festival of the Conception is celebrated, are we given to understand that in her conception she was holy: but because we know not at what time she was sanctified, the festival of her sanctification is celebrated rather than of her conception upon the day of her conception itself.—Augustine says in Lib. de Trinit.: Therefore there was some venial sin in the blessed Virgin.

For the perfect healing of nature pertains to the perfection of glory; and therefore in the state of the way her parents were not thus cured so that they could conceive their offspring without original sin: and therefore the blessed Virgin was conceived in original sin: and therefore the blessed Bernardus (Epist. 174) writes to the canons of Lyons that her conception ought not to be celebrated, although out of devotion it was celebrated in some churches, not by considering her conception but her sanctification rather: which, when it determinately took place, is uncertain.

BONAVENTURA, BISHOP OF ALBANO.

Nullius conceptionis solemnitatem celebrat Ecclesia nisi solius Filii Dei in Annuntiatione beatae Virginis Mariae. Sunt tamen aliqui, qui ex speciali devotione celebrant conceptionem beatae Virginis, quos nec omnino laudare, nec simpliciter audeo reprehendere. Non omnino approbare audeo pro eo quod sancti Patres, qui alias solemnitates Virginis Spiritu Sancto

The Church celebrates the festival of no conception, except that of the Son of God alone in the Annuntiation of the blessed Virgin Mary. Yet there are some who out of special devotion celebrate the conception of the blessed Virgin whom I neither dare altogether praise, nor simply reprehend. I dare not altogether approve of them for the reason that the holy

docente statuerunt, qui etiam magni amatores, et veneratores beatae Virginis fuerunt, Conceptionem Virginis solemnizare non docuerunt. Beatus etiam Bernardus praecipuus Virginis amator, et honoris ejus zelator illos reprehendit, qui conceptionem Virginis celebrant.—Non etiam audeo omnino reprehendere, quia ut quidam dicunt, haec solemnitas celebrari non coepit humana inventione, sed divina revelatione: quod si verum est sine dubio bonum est solemnizare in ejus conceptione: sed quia hoc authenticum non est, non compellimur credere: quia etiam contra fidem rectam non est, non compellimur negare. Potest etiam esse, quod illa solemnitas potius refertur ad diem sanctificationis, quam conceptionis.—In Sent. 3, P. 1, dist. 3, art. 1, qu. 1, n. 4, p. 30, C. D., T. 5.

Et hinc est, quod beata Virgo poenaltibus fuit obnoxia, et per Christum liberata ab originali peccato, sed aliter quam alii. Nam alii post casum erecti sunt, Virgo Maria quasi in ipso casu sustentata est ne rueret.—Communiter sancti cum de materia illa loquuntur, solum Christum excipiunt ab illa generalitate, qua dicitur: Omnes peccaverunt in Adam. Nullus autem invenitur dixisse de his quos audivimus auribus nostris, Virginem Mariam a peccato originale fuisse immunem.—Et quia hic honor, scilicet immunem esse ab omni peccato tam originali, quam actuali solius filii Dei est, quia solus conceptus est de Spiritu Sancto, et natus de Virgine: ideo Virgini attribuendum non est.—Ib. 3, P. 1, dist. 3, art. 1, qu. 2, p. 32, D E, B C., n. 2, p. 32, E.

WILLIAM DURAND, BISHOP OF MENDES.

Quidam etiam faciant quintum festum, scilicet, de conceptione beatae Mariae, dicentes, quod, sicut celebratur de morte Sanctorum non propter mortem, sed quia tunc recepti sunt in nuptiis aeternis, sim-

Fathers who instituted the other festivals of the Virgin, taught by the Holy Spirit, who were also great admirers, and venerators of the blessed Virgin, have not taught us to solemnize the Conception of the Virgin. The blessed Bernardus even, a particular admirer of the Virgin, and zealous of her honor, reprehends those who celebrate the conception of the Virgin.—Nor, on the other hand, do I dare reprehend it altogether, because, as some say, this festival began to be celebrated not by human invention, but by divine revelation; which, if it be true, it is good to solemnize it at her conception. But because this is not authentic, we are not compelled to believe it; because also it is not contrary to a right faith, we are not compelled to deny it. It is possible also, that that festival is referred rather to the day of her sanctification, than of her conception.

And hence it is, that the blessed Virgin was obnoxious to penalty, and through Christ was liberated from original sin, but in a different manner from others. For others were raised up after their fall; the Virgin Mary was supported in the very act of falling, that she might not fall.—The saints in common, when they speak of this matter, except Christ alone from that generality whereby it is said: All have sinned in Adam. But no one of those whom we have heard with our ears, is found to have said, that the Virgin Mary was exempt from original sin.—And because this honor, namely, to be exempt from all sin, as well original, as actual, belongs to the Son of God alone, because He alone was conceived of the Holy Spirit, and born of a Virgin; therefore this is not to be attributed to the Virgin.

Some also make a fifth festival, namely, of the Conception of the blessed Mary, saying, that as we celebrate the death of the Saints, not on account of their death, but because they are then re-

iliter potest celebrari festum de conceptione, non quia sit concepta, quia in peccato est concepta, sed quia mater Domini est concepta: asserentes, hoc fuisse revelatum cuidam Abbati in naufragio constituto. Quod tamen non est authenticum, unde non est approbandum, cum concepta fuerit in peccato, seu per concubitum maris et foeminae.—Rat. div. offic., L. 7, c. 7, fol. 132, col. 1, BC.

ceived into everlasting nuptials, in like manner the Festival of the Conception may be celebrated, not because she was conceived (because she was conceived in sin), but because she was conceived the Mother of our Lord; asserting that this was revealed to a certain Abbot when in shipwreck. Yet this is not authentic; wherefore it is not to be approved of, since she was conceived in sin, or by copulation of male and female.

Century XIV.

COUNCIL OF LONDON, 1327.

This is the first Council which commands the Festival of the Conception to be celebrated:

Statuimus et firmiter praecipendo mandamus, quatenus festum conceptionis praedicatae, in cunctis Ecclesiis nostra Cantuariensis provinciae, festive et solemniter de cetero celebratur.—Can. 2, col. 829, T. 25, Mansi.

We ordain and command by firmly enjoining, that the festival of the said Conception be hereafter festively and solemnly celebrated in all the Churches of our province of Canterbury.

ALVARUS PELAGIUS, BISHOP OF SILVIS.

De matre etiam ejus beatissima tenent sancti maxime Augustinus quod non peccavit etiam venialiter in hac vita, tamen in originali peccato concepta fuit, sicut ceteri homines: quia ab illa sententia patris sui David, Ecce enim in iniquitatibus conceptus sum, Ps. L. xxxiii, q. iii, vir cum propria: nullus excipitur nisi Christus qui non de semine humano, sed Spiritu Sancto, et in utero virginis jam sanctificato conceptus fuit.—Domina autem nostra de semine utriusque parentis Joachim et Annae concepta fuit sicut ceterae mulieres: non de Spiritu Sancto sicut filius et ideo in originali peccato fuit concepta ut late probat Bernardus in epistola quam scribit canonicis Lugdunen. in qua reprehendit eos, quia conceptionis festum celebrabant: quod non debet fieri, sed quam fit, referri debet ad sanctificationem ejus in utero.—Romana ecclesia festum conceptionis non agit, etsi toleret quod alicubi fiat maxime in Anglia,

Concerning His blessed mother also, the Saints hold, especially Augustine, that she sinned not even venially in this life, but yet was conceived in original sin, as were other men: for from that sentence of His father David: For behold I was conceived in iniquity, Ps. 50 (51:5) * * * no one is excepted but Christ Who was conceived, not of human seed, but of the Holy Spirit in the already-sanctified womb of a virgin.—But our Lady was conceived of the seed of each parent, Joachim and Anna, as were other women; not of the Holy Spirit as her Son was, and therefore she was conceived in original sin, as Bernard proves largely in the epistle which he writes to the Canons of Lyons, wherein he reprehends them because they celebrated the festival of her conception: which ought not to be done, but when it is done, it ought to be referred to her sanctification in the womb.—The Roman

non tamen approbat.—Hac ratione vel illud festum debet referri ad sanctificationem Virginis, non conceptionem ut dictum est: Et ita dicit oratio quae dicitur in hoc festo Romae in Sancta Maria Majori: Deus qui sanctificationem Virginis etc., sicut vidi et audivi quum ibi de ista sanctificatione praedicarem in isto festo sanctificationis, quod fit in Decembri ante festum Natalis per quindecim dies.—De planct. Eccles., L. 2, c. 51, fol. 110, col. 1, 2.

Church does not celebrate the festival of the Conception, although she tolerates it, because it is regarded elsewhere, especially in England, yet she does not approve of it.—For this reason this festival ought to be referred to the sanctification of the Virgin, not to her conception, as has been said. And thus the prayer says, which is said at this festival at Rome in the Church of St. Mary Major: O God, Who the sanctification of the Virgin, etc., as I myself saw and heard when I preached there concerning that sanctification, at this very festival of the Sanctification, which occurs in December, fifteen days before the festival of the Nativity.

DUNS SCOTUS.

Duns Scotus was the first to defend this dogma:

Per illud patet ad rationes factas pro prima opione, quia maxime indiguisset Christo, ut redemptore, ipsa enim contraxisset originale peccatum ex ratione propagationis communis, nisi fuisset praevenita per gratiam mediatoris, et sicut alii indiguerent Christo, ut per ejus meritum remitteretur eis peccatum jam contractum, ita illa magis indiguit mediatore praeveniente peccatum ne esset ab ipsa aliquando contrahendum, et ne ipsa contraheret.—In L. 3, Sent. dist. 3, qu. 1, § Per illud, p. 81, T. 3.

Hereby a way lies open for the reasons produced for the first opinion, that she would have especially needed Christ for a Redeemer, for she would have contracted original sin by reason of common propagation, unless she had been prevented by the grace of the Mediator; and as others had need of Christ, that through His merit sin already contracted might be remitted to them, so she was more in need of a Mediator preventing sin lest it should at some time be contracted by her, and that she might not contract it.

CATHARINE OF SIENNA.

* Datum est ergo nobis verbum aeternum per manum Mariae: et de substantia Mariae induit naturam, absque peccati originalis macula: et hoc quia non hominis, sed Spiritus Sancti inspiratione facta est illa conceptio: quod quidem non fuit sic in Mariae: quia non processit ex massa Adae operatione Spiritus Sancti, sed hominis. Et quia tota illa massa erat putrida, non poterat nisi in putridam naturam anima illa infundi: nec purgari poterat, nisi per gratiam Spiritus Sancti, cujus quidem gratiae non est subjectum susceptibile

The eternal Word, therefore, was given to us by the hand of Mary, and of the substance of Mary He put on nature without the blemish of original sin, and this He did, because that conception was not of man, but made by the inspiration of the Holy Spirit. This indeed was not so in Mary, because she did not proceed from the mass of Adam by the operation of the Holy Spirit, but of man. And because that whole mass was corrupt, her soul could not be infused but into corrupt nature, nor could she be purified but by

corpus, sed spiritus rationalis aut intellectualis : et ideo non poterat Maria a macula illa purgari, nisi postquam anima infusa est corpori : quod quidem sic factum est propter reverentiam thesauri divini, qui in illo vase debebat reponi : Nam sicut fornax consumit guttam aquae in modico tempore, sic facit Spiritus Sanctus de macula peccati originalis. Nam post conceptionem ejus, statim fuit per gratiam Spiriti sancti ab illo peccato mundata, et gratia magna data. Tu scis, Domine, quia ista est veritas.—Orat. 16, facta Romae an. 1300, fol. 320, col. 2.

the grace of the Holy Spirit, of which grace indeed, a susceptible body is not the subject, but a rational or intellectual spirit, and therefore Mary could not be purified of that blemish, till after her soul was infused into her body, which in truth was so done out of reverence for the Divine treasure, which was destined to be placed in that vessel. For as a furnace consumes a drop of water in a moment of time, so does the Holy Spirit the blemish of original sin : for after her conception she was immediately made clean of that sin by the grace of the Holy Spirit, and was endowed with great grace. Thou knowest, O Lord, that this is the truth.

When the Franciscans, who were patrons of the Immaculate Conception, put forth the authority of St. Brigitta in their favor, the Dominicans opposed that of their own Saint Catharine of Sienna. Here we see two Roman Catholic Saints at variance one with the other.

St. Brigitta had a revelation in which the Virgin asserted her Immaculate Conception :

Veritas est, quod ego concepta fui sine peccato originali, et non in peccato.—Revelat., L. 6, c. 49, p. 507, CD.

It is the truth, that I was conceived without original sin, and not in sin.

JOHN A MONTESONO, A THEOLOGIAN OF PARIS.

Non omnem hominem praeter Christum contraxisse ab Adam peccatum originale est expresse contra fidem.

That not every man, besides Christ, contractes original sin from Adam, is expressly contrary to the faith.

Beatam Mariam V. et Dei Genetricem non contraxisse peccatum originale est expresse contra fidem.—Theses, Prop. 10, 11, Ap. Perrone, p. 19.

That the Blessed Mary, Virgin and Mother of God, did not contract original sin is expressly contrary to the faith.

Century XV.

ANTONINUS, ARCHBISHOP OF FLORENCE.

Quamvis enim non determinatum per ecclesiam virginem esse conceptam in peccato originali vel non ; propter quod absque praesudicio salutis, licet unicuique tenere alteras opiniones quae sibi placeat. Tamen si bene considerentur Scripturae et dicta doctorum antiquorum et modernorum qui fuerint devotissimi virgini gloriosae :

For though it be not determined by the Church whether or not the Virgin was conceived in original sin ; because it is without prejudice to salvation, every one is allowed to hold whatever other opinions may please him. Yet if the Scriptures be well considered, and the sayings of the ancient and modern Doctors who were

manifeste patet ex verbis eorum ipsam in peccato originali conceptam fuisse. Sed tenentes contrariam opinionem extorquent eorum dicta contra intentionem dicentium. Et primo ostendit hoc Apostolus ad Rom. iii. ubi dicit quod omnes in Adam peccaverunt : et egent gloria Dei et nullum excipit nisi Christum : ut patet ex eo quod sequitur, et in glossa ibidem. Dicitur etiam Job iii. expectet lucem et non videat : nec ortum surgentis aurorae. Ubi loquitur propheta de nocte quae designat originalem culpam : quae nullo modo vidit lucem, id est, Christum : quia solus ipse sine originali peccato conceptus. Aurora vero Virgo Maria, cujus ortum ipsa nox culpae originalis non vidit, quia ante fuit sanctificata et a peccato originali mundata quam nata in mundo. Sic exposuit B. Tho. in iii. parte, q. xxiii. Eccles. etiam vii. ca. dicit. Virum de mille unum reperi : Mulierem nullam inveni. Vir ille fuit Christus. Numerus autem millenarius ponitur juxta morem scripturae determinatus pro indeterminato, id est, pro omni coetu sanctorum : inter quos solus Christus repertus est sine peccato aliquo : non aliqua mulier.—Item Greg. xi. moralis, c. ult. sic dicit. Solus redemptor in carne sua vere mundus extitit : quia nec per carnalem delectionem venit.—Multi etiam excellentissimi ord. minor. idem dicunt et praecipue devotissimus super omnes Bonaventura qui postea fuit Cardinalis : sic dicit sup. iii. sen. di. iii. q. ii. Sanctificatio virginis subsequuta est peccati originalis contractionem : quia nullus immunis fuit a culpa originalis peccati ; nisi solus Filius virginis : sicut dicit Apostolus ad Rom. iii. Omnes peccaverunt et egent gloria Dei. Hic autem dicendi modus est communior, rationabilior, et securior. Communior quia omnes fere id tenent quod beata Virgo habuerit originale : etc.—Rationabilior est etiam : quia esse naturae praecedit esse gratiae vel tempore vel natura : etc.—Securior est ; quia magis consonum fidei et pietati et sanctorum auctoritatibus magis concordat, pro eo

most devoted to the glorious Virgin, it is clearly manifest from their words that she was conceived in original sin. But those who hold the contrary opinion, wrest their sayings contrary to the intention of those who speak them. And in the first place the Apostle shows this in Rom. 3 : 23, where he says that All have sinned in Adam, and do need the glory of God ; and excepts no one but Christ, as is plain from what follows, and in the Gloss at the same passage. It is also said in Job 3 : 9 : Let it expect light, and see it not, nor the rising of the dawning aurora ; where the Prophet speaks of the night which designates original sin, which in no manner sees the light, that is, Christ ; because He alone was conceived without original sin. But the aurora is the Virgin Mary, whose rising the night itself of original sin did not see, because she was sanctified and cleansed from original sin before she was born into the world. Thus the Blessed Thomas expounded it in P. 3, qu. 23. Ecclesiastes 7 : 29 also says : One man among a thousand have I found ; I have found no woman. That man was Christ. But the number thousand is employed according to the custom of Scripture, a determinate for an indeterminate, that is, for the whole assembly of the Saints ; among whom Christ alone was found without any sin ; not any woman was so found.—Likewise Gregorius, in Moral., lib. xi., cap. ult., thus says : The Redeemer alone was truly clean in His flesh ; because neither did He come by carnal pleasure.—Many most excellent men of the Order of the Minorites (Franciscans) say the same, and Bonaventura in particular, the most devout of all, who was afterwards Cardinal, thus says, Super 3 Sent. dist. 3, qu. 2 : The sanctification of the Virgin was subsequent to the contraction of original sin, because no one was free from the defect of original sin, except the Son of the Virgin only, as the Apostle says in Rom. 3 : All have sinned, and do need the glory of God. But this way of

quod sancti communiter cum de ista materia loquuntur solum Christum excipiunt ab illa generalitate qua dicitur, omnes peccaverunt in Adam. Nullus autem invenitur dixisse de his quos audivimus auribus nostris Virginem Mariam ab originali fuisse immunem.—Immo secundum Rich. ordinis minorum hoc derogat Matri et filio; Matri Virgini, quia ejus privilegium est quod sola sine peccato concepit. Derogat et filio qui solus est immunis ab omni labe, etiam originali.—Et si dicis aliquas sanctas habuisse revelationem de hujusmodi, ut Sancta Brigida, Dicendum quod aliae sanctae quae clauerunt miraculis ut beata Katharina de Senis, habuerunt revelationem de contrario, et cum etiam veri prophetae aliquando putent se ex revelatione Spiritus Sancti, aliquando habere quae ex se dicunt; non est inconveniens dicere quod tales revelationes non fuerunt a Deo: sed somnia humana.—Sum. Theol., P. I, tit. 8, c. 2, p. —, T. I.

speaking is more common, more reasonable, and safer. It is more common, because almost all hold that the blessed Virgin had original sin; etc.—It is more reasonable also, because to be of nature proceeds to be of grace, either by time or nature; etc.—It is safer, because it is more consonant with faith and piety, and is more in accordance with the authority of the Saints, inasmuch as the Saints commonly, when they speak of this matter, except Christ alone from that generality whereby it is said: All have sinned in Adam. But no one of those whom we have heard with our ears, is found to have said that the Virgin Mary was exempt from original sin.—Nay, according to Richardus of the Order of the Minorites, this is derogatory both to the Mother and the Son; to the Virgin Mother, because it is her privilege that she alone conceived without sin. It is derogatory to the Son also Who alone is exempt from all sin, even original.—And if you say that some Saints have had a revelation about this matter, as St. Briget, we must say that other Saints, who have been illustrious for miracles, as the blessed Catharine of Sienna, have had a revelation to the contrary, and seeing that true prophets even think that they sometimes speak by the revelation of the Holy Spirit, sometimes of themselves; it is not improper to say that such revelations are not of God, but are human dreams.

JOHN DE TURRECREMATA, A CARDINAL.

POLITUS AMBROSIUS CATHARINUS.

—Haec igitur (de immacul. Concept.) in Synodo [Tridentino] cum tractarentur, ecce novus liber, immo vetus a situ et carie jam semiesus eripitur, qui non multo post typis excusus in lucem prodiit. Libri ejus argumentum erat contra immaculatam B. Virginis Conceptionem, cujus auctor inscribitur Cardinalis de Turrecremata.—Disp. pro verit. immac. Concep., Rom. 1551, ep. nuncup. ad Card. Cervin. Ap. Perrone, p. 33.

When therefore the Immaculate Conception was treated of in the Synod of Trent, behold a new book, nay rather, an old one, already half eaten up with mould and decay, is snatched up, which not long after was printed and came forth to the light. The argument of this book was against the Immaculate Conception of the blessed Virgin, whose author was inscribed as Cardinalis de Turrecremata.

Century XVI.

VINCENTIUS DE CASTRONOVO.

JOANNES PERRONE, Jesuit.—Bandellus a Castronovo Ord. Prædic. Magister generalis xxxvii ann. 1470, in tract. De singulari puritate et prærogativa Conceptionis Christi aliisque opusculis, acerbissime invecus est in immaculati Conceptus sententiam ut absurdam, impiam, hæreticam, diabolicam, utpote sacris literis, Conciliis, Patribus, Scholasticis, rationi tandem prorsus adversam.—Porro in tractatu De puritate recensuit Bandellus 216 Patrum et Doctorum testimonia contra immaculatam Virginis Conceptionem.—De immac. B. V. concep., p. 33.

Bandellus a Castronovo, the Thirty-seventh Master-General of the Order of Preachers, in the year 1470, in a treatise Concerning the singular purity and prerogative of the conception of Christ, and in other works, inveighed most bitterly against the opinion of the Immaculate Conception as absurd, impious, heretical, diabolical, seeing that it was wholly contrary to the Holy Scriptures, Councils, Fathers, Schoolmen, and finally reason itself.—Moreover, in his treatise Concerning purity, etc., Bandellus enumerates the testimonies of 216 Fathers and Schoolmen against the Immaculate Conception.

THOMAS DE VIO, CAJETANUS, CARDINAL OF S. SIXTUS.

Sanctus Erardus episcopus et Martyr in sermone nativitatis beatæ Virginis dicit, O felix puella, quæ concepta in peccato purificatur ab omni peccato, et filium concipit sine peccato.—Stant igitur solidæ allatæ Sanctorum, et doctorum auctoritates ad sustinendum beatam Virginem conceptam in peccato originali, et propterea rationabilem probabilemque esse partem illam constat.—Opusc. T. 2, Tract. 1, De concep. B. M., c. 4, fol. 101, col. 1, 2.

St. Erardus, Bishop and Martyr, in a sermon on the Nativity of the blessed Virgin, says: O happy girl, who, conceived in sin, was purified from all sin, and didst conceive a Son without sin.—The authorities of the Saints and Doctors, therefore, alleged for sustaining the proposition that the blessed Virgin was conceived in original sin, stand firm, and therefore it is plain that that side is reasonable and probable.

ALPHONSUS SALMERON, A JESUIT.

Deinde illi multitudini Doctorum opponimus aliam multitudinem, ut clavus a clavo trudatur.—Quidam enim eorum computant ducentos Patres, alii, ut Bandellus, ad fere 300. Cajetanus vero quindecim, et illos quidem, ut ait irrefragabiles.—In Rom. 5, Tract. 51, p. 467, T. 13.

Then to that multitude of Doctors, we oppose another multitude, that the nail may be driven by the nail.—For some of them compute 200 Fathers, others, as Bandellus, almost 300, but Cajetanus 15, and these indeed, as he says, irrefragable [against the Immaculate Conception].

MELCHIOR CANUS, BISHOP OF THE CANARY ISLANDS.

Sancti namque omnes, qui in ejus rei mentionem incidere, uno ore asseverarunt, beatam Virginem in peccato originali conceptam hoc videlicet Ambro.—Hoc

For all the Saints who have happened to mention this thing, have asserted with one mouth, that the blessed Virgin was conceived in original sin; this forsooth

August.—Hoc Chrysost.—Idem quoque affirmat Beda in homilia super Missus est. Anselmus, etc.—*Loc. Theol.*, L. 7, c. 1, n. 1, fol. 217.

Ambrose affirms; this Augustine; this Chrysostom. Bede also affirms the same in *Hom. super Missus est.* Anselm, etc.

Century XVII.

JOANNES ASORIUS, JESUIT.

Certe verisimile est, anniversariam hujus diei festi [Nativit. B. Virg.] memoriam olim celebrari coepisse statim post Ephesinum generale Concilium: Nam eo tempore fuit haeresis Nestorii damnata qui negabat B. Virginem fuisse Dei genetricem; et proinde eo tempore coepit amplior cultus et honor B. Virgini deferri, quam antea.—*Inst. Moral.*, L. 1, c. 20, col. 90, B. T. 2.

Certainly it is very probable that the anniversary memorial of this festival [the Nativity of the Blessed Virgin] anciently began to be celebrated immediately after the general Council of Ephesus; for at that time the heresy of Nestorius was condemned, who denied that the blessed Virgin was the Mother of God; and therefore from that time more ample worship and honor began to be given to the blessed Virgin than before.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Hos igitur tria breviter demonstrare aggredimur. Primo, Non haberi apud Catholicos pro re certa et explorata, ac fide Catholica tenenda, B. Virginem sine peccato fuisse conceptam.—Quod attinet ad primum, Johannes Pomeranus unus ex primis Lutheri discipulis, in *Comment.*, cap. 1. et 44 Hierem. scribere ausus est, pro articulo fidei, apud Catholicos haberi B. Virginem sine ullo peccato, imo etiam de Spiritu Sancto fuisse conceptam. Sed hoc impudissimum mendacium satis aperte refellunt duae Pontificum constitutiones, et Concilii Oecumenici decretum, quibus constitutionibus, ac decretis Catholici omnes libenter obediunt.—*De amis. grat. et stat. pecc.*, L. 4, c. 15, p. 71, C D. T. 4.

We proceed, therefore, to briefly demonstrate these three propositions: First, that it is not held among Catholics for a certain and established thing, and to be held for Catholic faith, that the Blessed Virgin was conceived without sin.—As to what pertains to the first, Johannes Pomeranus, one of the first disciples of Luther, in *Comment.*, cap. 1 et 44 Hierem., dared to write, that among Catholics it was held as an article of faith, that the blessed Virgin was conceived without any sin, nay even, by the Holy Spirit. But this most impudent falsehood, two constitutions of the Pontiffs, and the decree of a General Council very openly refute; which constitutions and decrees all Catholics willingly obey.

FRANCIS SUAREZ, JESUIT.

Est ergo secunda sententia, quae ait Virginem fuisse conceptam in originali, et paulo post fuisse sanctificatam. Hanc tenuerunt fere antiqui scholastici ante Scotum.—In 3 S. Thom., T. 2, qu. 27, art. 1 et 2, disp. 2, § 5, p. 36, B.

There is, therefore, a second opinion which affirms, that the Virgin was conceived in original sin, and shortly after sanctified. This opinion nearly all the ancient Schoolmen before Scotus held.

Et primum omnium magni ponderis est totius Ecclesiae fere universalis consensus, in quo, consideratione dignum est antiquos patres pauca de privilegio esse locutos. Quod mirum esse non debet, tum quia Spiritus Sanctus paulatim suam Ecclesiam docet (ut Greg. dicit homil. 26 in Ezechiel) tum etiam, quia aliis fidei mysteriis gravioribus, magisque necessariis explicandis ac defendendis distinebantur. Postquam vero ante quingentos annos veritas haec clarius coepit doceri, ita insedit fidelium animis, crevitque paulatim ejus fides, ut jam fere omnium consensione recepta sit. Et praesertim ab hinc ducentis annis ferme omnes ecclesiastici Scriptores, episcopi,—subscripserunt. —Huc accedit ab Ecclesia festum conceptionis celebrari, qui mos in ecclesia Graeca ante mille annos est ortus,—in Latina vero introduci coepit, ante quingentos fere annos, ut ex epistolis Bernardi constat.—In 3 S. Thom., T. 2, qu. 27, art. 1 et 2, disp. 3, § 5, p. 39, BCA.

Sed revera non est [Conceptio B. V. M. de fide] quia neque est ab Ecclesia definita, nec est testimonium scripturae, aut sufficiens traditio, quae infallibilem faciat fidem.—In 3 S. Thom., T. 2, qu. 37, art. 4, disp. 21, § 2, p. 347, AB.

JOHN LAUNOY, A THEOLOGIAN OF PARIS.

Si Ecclesia quaestionem de Conceptu Virginis modo jam memorato explicare ac solvere vellet, atque finem discussioni collocare anno Domini millesimo supra trecentesimo, sine dubio statueretur B. Virginem sicut ceteros homines in peccato originali conceptam.—Constat a Christo nato ad seculum usque decimum, ea omnia quae descripsit Vincentius, in quaestione de Conceptione Virginis occurrere; ac patebit Mariam in peccato conceptam.—Praescrip. de concep. B. Virg. Praescrip., 2, p. 11, T. 1, Pars 1.

And first of all the almost universal consent of the whole Church is of great weight, in which it is worthy of consideration, that the ancient Fathers spoke but little concerning this privilege. This ought not to be wondered at, both because the Holy Spirit teaches His Church by degrees, as Gregory says in Hom. 26 in Ezechiel, and also because they were engaged in explaining and defending other more weighty, and more necessary mysteries of the faith. But after this truth began to be more clearly taught five hundred years ago, it so sunk into the minds of the faithful, and faith in it gradually increased so that now it is received with the consent of almost all. And especially within the past two hundred years almost all Ecclesiastical writers and Bishops,—have subscribed to it.—Hence, the festival of the Conception came to be celebrated by the Church, which custom originated in the Greek Church a thousand years ago,—but began to be introduced into the Latin Church about five hundred years ago, as it is evident from the epistles of Bernardus.

But truly the Conception of the blessed Virgin Mary is not an article of faith, because it has not been defined by the Church, nor is there testimony of Scripture, or sufficient tradition, to make faith in it infallible.

If the Church would explain and solve the question concerning the Immaculate Conception in the manner just mentioned, and put an end to the discussion in the year of our Lord 1300, it would be established, without a doubt, that the blessed Virgin was conceived in original sin as other men.—It is certain that from the birth of Christ down to the tenth century, all those things which Vincentius described occur in the question concerning the conception of the Virgin; and it will be plain that Mary was conceived in sin.

Century XIX.

JOHN MILNER, BISHOP OF CASTABLA.

The Church does not decide the controversy concerning the Conception of the Blessed Virgin and several other disputed points, because she sees nothing absolutely clear and certain concerning them, either in the written or unwritten word, and therefore leaves her children to form their own opinions concerning them.—End of Controversy, Letter xii, part 1, p. 91.



ASSUMPTION OF THE BLESSED VIRGIN.

THE CHURCH OF ROME.

The Church of Rome celebrates on the 15th of August the Feast of the Assumption of the Blessed Virgin Mary, soul and body, into heaven. Having therefore opened the doors of Paradise for us she is "raised far above angels and archangels, cherubim and seraphim, and placed at the right hand of her divine Son."—Clifton Tracts, Tract 24, p. 10, vol. iii.

ROMAN BREVIARY.

Hanc autem vere beatam, quae Dei verbo aures praestitit, et Spiritus sancti operatione repleta est, atque ad Archangeli spiritalem salutationem sine voluptate at virili consortio, Dei Filium concepit, et dolore aliquo peperit, ac totam se Deo consecravit, quoniam modo mors devoraret? quomodo inferi susciperent? quomodo corruptio invaderet corpus illud in quo vita suscepta est? Huic recta, plana et facilis ad coelum parata est via.—Pars Aestiva, die 15. Aug. in Assump. B. M. V., p. 666.

Venite, adoremus Regem Regum :
Cujus hodie ad aetherem Virgo Mater
assumpta est coelum.

Exaltata est sancta Dei genitrix, super
choros Angelorum ad coelestia regna.—
Paradisi portae per te nobis apertae sunt,
quae gloriosa cum angelis triumphas.

Assumpta est Maria in coelum, gau-
dent angeli.—Ib., p, 660, 661, 669.

But how could death devour this truly blessed one who gave ear to the word of God, and was filled with the operation of the Holy Spirit, and did conceive the Son of God at the spiritual salutation of the Archangel without voluptuousness and without the fellowship of a husband, and brought forth without any pain, and wholly consecrated herself to God? how could those below receive her? how could corruption invade that body in which life was received? For it a direct, plain, and easy way to heaven was prepared.

Come, let us adore the King of
Kings, Whose Virgin mother was to-day
assumed into heaven.

The holy Mother of God is exalted
above the choirs of Angels to the heav-
enly realms.—The gates of Paradise are
opened to us through thee, who gloriously
triumphest with angels.

Mary was assumed into heaven :
angels rejoice.

CATECHISM OF THE CHRISTIAN RELIGION.

Q. Was the body, as well as the soul, of the Blessed Virgin, transported to heaven?

A. Such is the universal and well-grounded opinion of all the faithful. * * * —Baron. Notes sur le Martyrol. 15 August., et sur l' an. 48 de Jesus Christ, n. 4-12, part ii, c. 20, n. 18, p. 253.

THE CATHOLIC CHURCH.

To the Ancients nothing was known as to where or when the Blessed Virgin died. They therefore wisely abstained from rashly attempting to define what was unknown to them; and up to the twelfth century, and perhaps still later, Theologians spoke with extreme caution and reserve in regard to her Assumption. The account of the assembling together of all the Apostles at Jerusalem at the time of the Virgin's death, given in the spurious work which is assigned to Melito, Bishop of Sardis, and others, is proved to be false by Bede.

Century II.

MELITO, BISHOP OF SARDIS.

Cui [Mariæ] angelus dixit; Ecce inquit hodie per virtutem Domini mei Jesu Christi omnes Apostoli assumpti huc ad te venient. Et ait illi Maria; Rogo ut mittas super me benedictionem tuam, ut nulla potestas Inferni occurat mihi in illa hora qua anima mea fuerit egressa de corpore et ne videam principem tenebrarum.

Peto a te Rex gloriæ, ut non noceat mihi potestas Gehennæ.—De Transitu Virg. Mariæ (opus spurium), c. 3, col. 529, 530, EA., T. 2, La Bigne.

Suscipe itaque me domine ancillam tuam, et libera me, a potestate tenebrarum: ut nullus Sathanæ impetus occurat mihi, nec videam tetros spiritus occursantes.—Ib.. c. 8, col. 531.

MICHAEL LE QUIEN.—Nec ullus e Graecis scriptor noscitur anterior qui dormitionis Deiparæ meminerit: nisi certum sit Pseudo-Melitonem inter Græcos auctores debere censi. Hunc cum multa de Maria jejune passim scribat, puta eam

The Angel said to Mary: Behold, to-day all the Apostles having been seized up by the might of my Lord Jesus Christ, shall come hither to thee. And Mary said to him: I request that thou send upon me thy benediction, that no power of hell meet me in that hour in which my soul shall go forth from the body, and that I may not see the prince of darkness.

I ask of Thee, O King of glory, that the power of hell may not hurt me.

Receive me, therefore, thy servant, O Lord, and liberate me from the power of darkness; that no assault of Satan oppose me, and that I may not see the foul spirits rushing about.

Nor is any previous writer known among the Greeks, who has made mention of the Assumption of the Mother of God, unless it be certain that Pseudo-Melito is to be reckoned among the Greek authors. Inasmuch as he writes many jejune things

cum morti se proximam esse didicisset, admodum timuisse, ne Sathanae insidiis pateret, tum Ephesino Synodo antiquorem fuisse crediderim. Postea enim longe melior de Dei genitrice, ut quidem par erat, existimatio ab omnibus, non in Oriente solum, verum etiam in Occidente haberi coepit.—Annot. in Hom. 2, Joann. Damasc. de Dormit. B. V. M., p. 880, T. 2.

in many places concerning Mary, as, for instance, that when she learned that she was near to death, she was exceeding fearful lest she should be exposed to the wiles of Satan; I believe that he flourished prior to the Synod of Ephesus. For after that time there begun to be entertained, as indeed was right, a far better estimation of the Mother of God, not in the East only, but also in the West.

Century IV.

EPHANIUS, BISHOP OF CONSTANTIA.

Ἄλλὰ καὶ εἰ δοκοῦσιν τινες ἐσφαλῶσαι, ζητήσωσι τὰ ἰχνη τῶν γραφῶν, καὶ εὗρωσιν ἂν οὔτε θάνατον Μαρίας, οὔτε εἰ τέθνηκεν, οὔτε εἰ μὴ τέθνηκεν· οὔτε εἰ τέθαπται, οὔτε εἰ μὴ τέθαπται. Καί τοι γε τοῦ Ἰωάννου περὶ τὴν Ἀσίαν ἐνστελαιμένου τὴν πορείαν· καὶ οὐδαμοῦ λέγει, ὅτι ἐπηγάγετο μεθ' ἑαυτοῦ τὴν ἁγίαν Παρθένον. Ἄλλ' ἀπλῶς ἐδιώπησεν ἡ γραφή, διὰ τὸ ὑπερβάλλον τοῦ θαύματος· ἵνα μὴ εἰς ἐκπληξιν ἀγάγη τὴν διάνοιαν τῶν ἀνθρώπων, ἐγὼ γὰρ οὐ τολμῶ λέγειν, ἀλλὰ διανοοῦμενος διωπῆν ἀδίκῳ. Τάχα γάρ που καὶ ἰχνη εὗρομεν τῆς ἁγίας ἐκείνης, καὶ μακαρίας, ὡς οὔτε εὗρεῖν ἐστι τὸν θάνατον αὐτῆς.—Κἄν τε οὖν τέθνηκεν, οὐκ ἐγνωμεν. Καὶ εἰ τέθαπται, οὐ συνῆπται θάρκῃ· μὴ γένοιτο.
—Haer. 78, c. 11, p. 1043, 1044, B C D A., T. 1.

Ἦτοι γὰρ ἀπέθανεν ἡ ἁγία Παρθένος, καὶ τέθαπται, ἐν τιμῇ αὐτῆς ἢ κοιμηθεῖς, καὶ ἐν ἀγνείᾳ ἢ τελευτῇ καὶ ἐν παρθενίᾳ ὁ στέφανος. Ἦτοι ἀνηρέθη, καθὼς γέγραπται, καὶ τὴν ψυχὴν αὐτῆς διελύβεται ῥομφαία· ἐν μάρτυσιν αὐτῆς τὸ κλέος, καὶ ἐν μακαρισμοῖς τὸ ἅγιον αὐτῆς σῶμα, δι' ἧς φῶς ἀνέτειλε τῷ κόσμῳ. Ἦτοι δὲ ἔμεινε,

But if some think that I err, let them follow the steps of the Scriptures, and they cannot find the death of Mary, neither whether she died or did not die; neither whether she was buried, or was not buried. And though John set out for Asia, yet he nowhere says that he took the holy Virgin with him. But Scripture is wholly silent, for the prevention of wonder, lest it should lead the minds of men into consternation. For I do not dare to speak, but meditating within myself I enjoin silence. For perhaps we may sometime find traces of that holy and blessed one, since it is not possible to find her death.—Whether, therefore, she is dead, we know not; and if she is buried, she is not united to the flesh; God forbid!

For whether the holy Virgin be dead, and buried, her death is in honor, and her end in purity, and her crown in virginity; or whether she was slain, as it is written: And a sword shall pierce through thine own soul also; her glory is among the martyrs, and the holy body of her, by whom light rose upon the world, is in blessedness; or whether she remained; for it is not impossible for God to do all

καὶ γὰρ οὐκ ἀδυνατεῖ τῶ Θεῶ
πάντα ποιεῖν, ὅσαπερ βούλεται, τὸ
τέλος γὰρ αὐτῆς οὐδεὶς ἔγνω.—Ib.,
c. 23, p. 1055, C D.

things whatsoever He wills, her end no
man knows.

ST. JEROME, PRIEST.

Although St. Jerome mentions all the sacred places of Palestine in Ep. 27, ad Eustoch. Virg. Epitaph. Paulae matris, p. 62–69, T. 1, he says nothing about the Assumption of the Virgin.

SOPHRONIUS, A PRIEST.

De assumptione ejusdem tamen beatae Dei genitricis semperque Virginis Mariae, qualiter assumpta est, quia vestra id deponit oratio, praesentia absens scribere vobis censeo,—ne forte si venerit in manus vestras illud apocryphum de transitu Virginis dubia pro certis recipiatis, quod multi Latinorum pietatis amore, studio legendi charius amplectuntur, praesertim cum ex his nihil aliud experiri possit pro certo nisi quod hodierna die gloriosa migravit a corpore. Monstratur autem sepulchrum ejus cernentibus nobis usque ad praesens in vallis Josaphat medio, quae vallis est inter montem Sion et montem Oliveti posita: quam tu o Paula oculis aspexisti, ubi in ejus honore fabricata est Ecclesia miro lapide tabulata, in qua sepulta fuisse (ut scire potestis) ab omnibus ibidem praedicatur, sed nunc vacuum esse mausoleum cernentibus ostenditur. Haec ideo dixerim, quia multa nostrorum dubitant, utrum assumpta fuerit simul cum corpore, an abierit relicto corpore. Quomodo autem vel quo tempore, aut a quibus personis sanctissimum corpus ejus inde ablatum fuerit, vel ubi transpositum, utrum ne resurrexit, nescitur: quamvis nonnulli astruere velint eam jam resuscitatam, et beata cum Christo immortalitate in coelestibus vestiri. Quod et de B. Johanne Evangelista ejus ministro, cum virgini a Christo Virgo commissa est, plurimi asseverant, quia in sepulchro ejus (ut fertur) non nisi manna invenitur, quod et scaturire cernitur. Veruntamen

Yet concerning the Assumption of the blessed Mother of God and ever-Virgin Mary, as to how she was assumed, because your request demands it, I have taken care, absent as to presence, to write to you.—lest perchance, if that apocryphal book on the Transit of the Virgin come into your hands, you receive doubtful things for certain: which book many of the Latins from the love of piety, and a zeal for reading, esteem too highly, especially since from these nothing else can be proved for certainty, unless that on this day she gloriously migrated from the body. But her sepulchre is shown even at the present day, we ourselves having seen it, in the middle of the valley of Josaphat, which valley is situated between Mount Sion and Mount Olivet; which you, O Paula, have seen with your eyes, where a Church is built in her honor, floored with a wonderful stone, in which, as you may know, it is asserted by all that she was buried; but now the sepulchre is shown empty to those who see it. These things, therefore, I have said, because many of us doubt whether she was assumed together with her body, or went away leaving her body. But how, or at what time, or by what persons, her most holy body was taken hence, or whether it rose again, is not known; although some will maintain that she has already revived, and is clothed with a blessed immortality with Christ in the heavenly kingdom. This also many assert of the Blessed John, the

quid horum verius censeatur, ambigimus. Melius tamen Deo totum cui nihil impossibile, committimus, quam ut aliquid temere definire velimus auctoritate nostra, quod non probemus: scuti et de his, quos cum Domino (Evangelio teste) resurrexisse credimus. — Quod (quia Deo nihil est impossibile) nec nos de beata Maria virgine factum abnuimus: quamquam propter cautelam (salva fide) pio magis desiderio opinari oporteat, quam inconsulte definire quod sine periculo nescitur.—Ep. 10, ad Paul. et Eustoch., p. 38, 39, H A B. T. 9, Op. Hieron.

Evangelist, His servant, to whom, being a virgin, the Virgin was committed by Christ, because in his sepulchre, it is related, nothing but manna is found, which also is seen to flow forth. Yet, which of these may be regarded as the truest, we are in doubt. Nevertheless, it is better to commit the whole to God, to Whom nothing is impossible, than to wish to define anything rashly by our own authority, which we do not approve of; as also concerning those whom we believe arose with the Lord, as the Gospel testifies.—Because nothing is impossible with God, we do not deny that this was done in the case of the Blessed Virgin Mary; although out of caution, preserving our faith, we ought with pious desire to think, rather than to define inconsiderately what without danger is unknown.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Hodierna die ad coelos assumpta fuisse traditur virgo Maria. Sed quo ordine hinc ad superna transierit regna, nulla catholica narrat historia. Non solum autem respuere apocrypha, verum etiam ignorare dicitur haec eadem Dei ecclesia. Et quidem sunt nonnulla sine auctoris nomine de ejus assumptione conscripta; quae, ut dixi, ita caventur, ut ad confirmandam rei veritatem legi minime permittantur. Hinc sane pulsantur nonnulli, quia nec corpus ejus in terra invenitur, nec assumptio ejus cum carne, ut in apocrypha legitur, in catholica historia reperitur.—Neque enim dignum est de corporis ejus notitia sollicitum quempiam esse, quam non dubitat super Angelos elevatam cum Christo regnare.

Sed nec invenitur apud Latinos aliquis tractatorum de ejus morte quidpiam aperte dixisse.—Sed quid de his de quibus loquor dicam: cum nec ipse qui hanc accepit ante crucem Domini in sua, id

It is related that to-day the Virgin Mary was assumed to heaven. But in what order she passed hence to the heavenly kingdoms, no Catholic history relates. But not only is this same Church of God said to reject apocryphal stories, but to be ignorant of them even. There are indeed some things written concerning her Assumption without the name of the author, which, as I have said, are so guarded against that they are by no means allowed to be read for confirming the truth of a thing. Some are moved from this cause because neither her body is found in the earth, nor is her assumption with the flesh, as is read in the apocrypha, found in Catholic history.—Neither is it proper for any one to be solicitous concerning the knowledge of her body, who, he doubts not, reigns with Christ, elevated above the Angels.

But neither is any writer among the Latins found to have said anything concerning her death.—But why say anything concerning those of whom I speak, when not even he who received her to his own

est Joannes Evangelista, de hoc posteris aliquid retinendum scriptis mandaverit? Nullus enim fidelius narrare portuit, si illud Deus manifestari voluisset, quam ille utique qui hanc nutriendam suscepit.—Restat ergo ut homo mendaciter non fingat apertum, quod Deus voluit manere occultum. Vera autem de ejus assumptione sententia haec probatur, secundum Apostolum, sive in corpore, sive extra corpus ignorantes, assumptam super Angelos credamus.—Serm. 208 (Opus Spurium) in Assump., n. 2, 3, col. 2130. Append. Pat. Lat. T. 39.

before the Lord's cross, that is, John the Evangelist, committed anything to writing concerning this to be retained by those who should come after? For no one could narrate this more faithfully, if God had willed that it should be made manifest, than he who received her to his keeping.—It remains, therefore, that no man falsely feign that open which God has willed shall remain secret. But this is proved to be the true opinion concerning her assumption, that, according to the Apostle, knowing not whether she is in the body, or whether out of it, we believe her to be assumed above the Angels.

Century V.

GELASIUS, BISHOP OF ROME.

Notitia librorum apocryphorum qui non recipiuntur.—Liber qui appellatur Transitus, id est, Assumptio sanctae Mariae apocryphus.—In Conc. Rom., c. 5, col. 162, C., Pat. Lat. T. 59.

Note of Apocryphal books which are not received.—The book which is called the Transit, that is, the Assumption of St. Mary, is apocryphal.

Century VI.

GREGORY, BISHOP OF TOURS.

Impleto a beata Maria hujus vitae cursu, cum jam vocaretur a saeculo congregati sunt omnes apostoli de singulis regionibus ad domus ejus. Cumque audissent, quia esset adsumenda de mundo, vigilabant cum ea simul: et ecce Dominus Jesus advenit cum angelis suis, et accipiens animam ejus, tradidit Michaeli archangelo, et recessit. Diluculo autem leverunt Apostoli cum lectulo corpus ejus, posueruntque illud in monumento, et custodiebant ipsum, adventum Domini praestolantes. Et ecce iterum adstitit eis Dominus, susceptumque corpus sanctum in nube, deferri jussit in Paradisum: ubi nunc resumpta anima cum electis ejus exultans, aeternitatis bonis, nullo occasuris fine perfruitur.—De gloria Mart., L. 1, c. 4, col. 724.

The Blessed Mary having filled out^t the course of this life, when she was about to be called away from the world, all the Apostles were gathered together from every region at her house. And when they had heard that she was to be assumed from the world, they watched together with her: and behold, the Lord Jesus came with His Angels, and receiving her soul, gave it Michael the Archangel, and departed. But the Apostles at daybreak took up her body with the couch, and placed it in a tomb, and guarded it awaiting the coming of the Lord. And behold! again the Lord stood with them, and commanded her holy body, received up into a cloud, to be borne to Paradise, where now, having resumed her soul, exulting with His elect, she enjoys the unending blessings of eternity.

THEODORICUS RUINARTUS. — Haec porro, quae de morte beatissimae Virginis ejusque circumstantiis narrat hic Gregorius, procul dubio hausit ex Pseudo-Melitonis Sardensium episcopi libro de transitu Mariae, inter apocryphum a Gelasio papa recensito.—Mortuam autem eam Ephesi fuisse, Doctorum virorum est sententia, at nemo ante Gregorium Turonensem dissertis verbis resurrectionem beatae Mariae, ejusque corporis simul et animae in caelos assumptionem asseruisse reperitur.—Not. in Idem, col. 723.

This moreover, which Gregory relates here concerning the death of the most Blessed Virgin and the circumstances attending it, he doubtless derived from the book of Pseudo-Melito, Bishop of Sardis, on the Transit of Mary, which was reckoned among the apocrypha by Pope Gelasius.—It is the opinion of learned men that she died at Ephesus, but no one is found, before Gregory of Tours, to have asserted in express words the resurrection of Blessed Mary, and the assumption of her body, together with her soul, into heaven.

ISIDORE, BISHOP OF SEVILLE.

Hanc quidam corporalis necis passione adferunt ab hac vita migrasse: pro eo quod justus Symeon complectens brachiis suis Christum, prophetaverit, dicens, Et tuam ipsius animam pertransibit gladius. Quod quidem incertum est, utrum pro martyrii gladio dixerit, an pro verbo Dei valido et acuto prae omni gladio ancipiti. Specialiter tamen nulla docet historia Mariam gladii animadversione peremptam: quia nec obitus ejus legitur, dum tamen nec reperiatur sepultura. — Vit. et mors. sanct. Nov. Test., c. 68, p. 364, H.

Some relate that she departed from this life by suffering a violent death, inasmuch as the just Simeon, taking up Christ in his arms, prophesied, saying: And a sword shall pierce through thine own soul. It is indeed uncertain whether he spoke of the sword of martyrdom, or of the word of God, which is powerful and sharp beyond any two-edged sword. Yet no history relates particularly that Mary was cut off by the vengeance of the sword; nor is her death anywhere read of, or her sepulchre found.

Century VII.

ANDREW, ARCHBISHOP OF CRETE.

St. Andrew of Crete, in his three Homilies in Dormit. S. Mariae, col. 1045, 1110, Pat. Gr. T. 97, has many wonderful stories about her death, the assembling of the Apostles from all parts of the world, and her burial in Gethsemane; but the account of her Assumption is found in the writings of John of Damascus.

ADAMANUS, ABBOT OF THE MONASTERY AT HY.

Ad dextram vero ejus partem, sanctae Mariae inest saxaeum cavum sepulchrum, in quo aliquando sepulta pausavit. Sed de eodem sepulchro quomodo vel quo

But at the right [of the Church of St. Mary], is a hollow stone sepulchre of St. Mary, in which she was buried and rested for a while. But how, or at what time,

tempore, aut a quibus personis sanctum corpusculum ejus sit sublatum, vel quo loco resurrectionem expectat, nullus (ut fertur) pro certo scire potest.—De loc. sanct., L. I, c. 13, col. 788, Pat. Lat. T. 88.

or by what persons her holy body was removed from this same sepulchre, or at what place she awaits the resurrection, no one, as it is related, can know for a certainty.

Century VIII.

VENERABLE BEDE, PRIEST.

In eadem valle sanctae Mariae rotunda est ecclesia,—et ad ejus dextram monumentum est vacuum, in quo sancta Maria Dei genitrix aliquando pausasse dicitur; sed a quo vel quomodo sit ablata nescitur.—De loc. sanct., c. 5, p. 416, T. 4.

In the same valley is a round Church of St. Mary,—and at the right of it is an empty tomb, in which St. Mary, the Mother of God, is said to have rested for a while; but by whom, or how she was removed, is unknown.

Si dispersa ecclesia apostoli remanserunt in Hierosolymam, ut Lucas ait, constat quia mendacium scripsit ille qui ex persona Melitonis episcopi Asiae librum exponens de obitu beatae genitricis Dei, dicit, quod secundo post ascensionem Domini anno apostoli fuerint omnes toto orbe ab praedicandam in suam quisque provinciam divisi: qui universi appropinquante obitu beatae Mariae de locis in quibus praedicabant verbum Dei, elevati in nubibus rapti sunt Hierosolymam, ac depositi ante ostium domus ejus; inter quos etiam Paulus nuper ex persecutore ad fidem Christi conversus, qui assumptus fuerat cum Barnaba in ministerium gentium; quae scriptura etiam specialiter de Joanne Apostolo refert, quod eo tempore Ephesi praedicaverit: quae cuncta verbis beatae Lucae aperte contradicunt, quibus narrat apostolos caeteris fidelibus ab Hierosolyma propulsis remansisse ibidem et praedicasse per omnia, donec ecclesia per totam Judaeam et Samariam et Galilaeam pacem haberet. Quod in uno anno perfici non potuisse nulli dubium est. Qui etiam manifesto insinuat Paulum non secundo post ascensionem Domini anno, sed longe post tempore in ministerium gentium cum Barnaba ordinatum. Absit autem ut credamus beatum Joannem apostolum, cui Dominus in cruce matrem suam virginem virgini commendavit, post unum annum

If, after the dispersion of the Church, the Apostles remained in Jerusalem, as Luke says, it is evident he wrote what was false, who, putting forth a book concerning the death of the Blessed Mother of God in the person of Melito, a Bishop of Asia, says that in the second year after the ascension of our Lord, all the Apostles were distributed throughout the whole world, each in his own province, for preaching: all of whom, at the approach of the death of Blessed Mary, being caught up in clouds from the places in which they were preaching the word of God, were transported to Jerusalem, and set down before the door of her house; among whom was Paul even, lately converted from a persecutor to the faith of Christ, who had been taken with Barnabas to the ministry of the Gentiles. This writing also makes special mention of the Apostle John, that at that time he preached at Ephesus; all of which openly contradicts the words of Blessed Luke, wherein he relates that the Apostles, the other faithful having been driven from Jerusalem, remained there, and taught through all things, until the Church throughout all Judea, and Samaria, and Galilee had peace. That this could not have been accomplished in one year, no one doubts. He also manifestly intimates that Paul was ordained with Barnabas to the ministry of

recessisse, et eam reliquisse solam ac ita tanto tempore dejectam, ut etiam corpus suum defunctae timeret ab hostibus esse comburendam; eumque postquam raptus est in nubibus, ad se redisse velut oblitum sive incurium sui sollicita praeccaretur dicens, Rogo te, fili Joannes, ut memor sis verbi magistri tui Domini mei Jesu Christi, qui me commendavit tibi.—Retract in Act. Apost. 8:1, p. 127, 128, T. 12.

Hoc post mortem Herodis factum esse videtur, qui mortuus est tertio Claudii principis anno, qui est juxta fidem chronicorum tertiusdecimus a passione Domini annus. Cum ergo constat Paulum cum Barnaba post tantum tempus peractae Dominicae passionis, in apostolatum esse segregatum; profecto eos multum errare, qui librum cujus supra meminimus de obitu sanctae Mariae composuerunt vel susceperunt. Scriptum namque est in eodem figmento, ut saepe commemoravimus, quod secundo anno post ascensionem Domini cum moritura esset eadem beatissima Dei genitrix apostoli jam tunc per orbem ad praedicandum dispersi, subito ad eam visitandam omnes in nube rapti convenierint: in quibus et Paulus nuper ad fidem conversus, ac mox cum Barnaba gentium factus apostolus; quod aliter factum esse, id est, non eum secundo anno post passionem Domini, sed decimotertio esse ordinatum apostolum, omnis qui beato Lucae credit, intelligit; ac per hoc praefatum de obitu beatae Mariae libellum, cum manifeste erret in tempore, in caeteris quoque suspectae fidei esse comperit.—Ib. in Act. 13:2, p. 138.

the Gentiles, not in the second year after the Ascension of our Lord, but a long time after. But God forbid that we should believe that Blessed John the Apostle, to whom being a virgin, our Lord upon the cross committed His Virgin Mother, departed after one year, and left her alone and so cast down for so long a time, that she feared even that her body after death would be burned by enemies; and anxiously prayed him after that he was taken up in the clouds, to return to her, as if forgetful of, or unconcerned about her, saying: I beseech thee, son John, that thou be mindful of the word of thy Master, my Lord Jesus Christ, Who commended me to thee.

This seems to have been done after the death of Herod, who died in the third year of the Prince Claudius, which is, according to the Chronicles, the thirteenth year from the Passion of our Lord. Inasmuch as, therefore, it is evident that Paul was set apart for the Apostleship with Barnabas so long a time after the Passion of our Lord had been accomplished, it is very plain that they err much who composed or undertook that book which we mentioned above concerning the death of St. Mary. For it is written in that same fable, as we have often related, that in the second year after the Ascension of our Lord, when the most blessed Mother of God was about to die, the Apostles who were already then dispersed throughout the world for preaching, all came together to visit her, having been caught up suddenly in a cloud; among whom was Paul, lately converted to the faith, and directly afterwards made an Apostle of the Gentiles with Barnabas; which was in fact far otherwise, that is, every one who credits Blessed Luke, understands that he was not ordained an Apostle in the second year of our Lord's Passion, but in the thirteenth; and hereby the aforesaid book concerning the death of Blessed Mary, seeing it plainly errs as to time, in other matters also is found to be of doubtful credit.

JOHN OF DAMASCUS, A PRIEST.

John of Damascus, in *Hom. in Dormit. B. M. V.*, p. 879, 880, T. 2, gives an account of the Assumption of the Virgin from Euthemius. The Apostles were summoned from their fields of labor and borne through the air to Jerusalem. While there, a vision appeared to them accompanied with the divine melody of the Heavenly Powers. The body of Mary, after her death, was carried to Gethsemane. The Angelic choir did not cease to sing at the tomb for three days. Then, when it ceased, the Apostles, together with Thomas, who had now arrived and wished to adore her body, opened her tomb, but found not the body, for it had been assumed to heaven. (See the Note of *Le Quien* cited above.)

Century IX.

CHRISTIANUS DRUTHMARUS. ABBOT OF CORBIE.

Sepulchrum sanctae Mariae est in valle Josephat, in basilica in qua aliquando fuit. Sed de eodem sepulchro quomodo vel quo tempore, an a quibus personis sanctum corpusculum ejus sit ablatum, nullus potest referre pro certo.—*Expos. in Joan. Evang.*, col. 1520, *Pat. Lat. T.* 106.

The tomb of St. Mary is in the valley of Josephat, in a Basilica in which she was for a while. But how, or at what time, or by what persons, her holy body was removed from this same tomb, no one can relate for a certainty.

ANASTASIUS THE LIBRARIAN, A PRIEST OF ROME.

Nam octavam assumptionis beatae Dei genitricis diem, quae minime Romae antea colebatur, vigiliis sacris, matutinisque cum omni clero pernoctans laudibus in basilica ejusdem semper virginis dominae nostrae, quae foris muros juxta basilicam beatae Laurentii martyris sita est, celebrari [Leo IV.] praecepit.—*Vit. Leo. IV.*, col. 1002, *Lab. et Cos. T.* 9.

The octave of the Assumption of the Blessed Mother of God, which was before very seldom observed at Rome, Leo. IV. commanded to be celebrated, passing the night in holy vigils and matins with lauds, with all the clergy, in the Basilica of the same ever-Virgin, our Lady, which is situated outside the walls hard by the Basilica of Blessed Laurentius the Martyr.

BERNARD, A FRENCH MONK.

In ipsa quoque villa est ecclesia sanctae Mariae rotunda, ubi est sepulchrum illius.—*Itin.*, c. 12, col. 572, *Pat. Lat. T.* 121.

In this village also is a round Church of St. Mary, where her tomb is.

Bernard says nothing of the Assumption.

USUARDUS, A MONK OF ST. GERMAIN.

Dormitio sanctae Dei genitricis Mariae, cujus sacratissimum corpus etsi non invenitur super terram, tamen pia mater eccle-

The Sleep (or Assumption) of St. Mary, the Mother of God. Though her most holy body be not found upon earth,

sia venerabilem ejus memoriam sic festivam agit, ut pro conditione carnis eam migrasse non dubitat. Quo autem illud venerabile Spiritus Sancti templum nutu, et consilio divino occultatum sit, plus elegit sobrietas ecclesiae cum pitate nescire quam iliquid frivolum et apocryphum, inde tenendo docere.—Martyrolog. 18 Kal. Aug., col. 365, Pat. Lat. T. 123.

yet pious Mother Church thus festively celebrates her venerable memory, inasmuch as she doubts not but that she departed hence by reason of the nature of the flesh. But by what command, and divine counsel that venerable temple of the Holy Ghost was concealed, the prudence of the Church rather prefers piously to be ignorant of, than by holding it, to teach anything frivolous and apocryphal.

Century X.

NOTKERUS BALBULUS, A MONK OF ST. GALL.

Quoniam et corpus illud, de quo Deus incorporari voluit, citius in coelum sublevari decuit, et illos verae resurrectionis et ascensionis nostrae testes praeisse, procul dubio constat. De quibus quia doctissimi tractatores videntur inter se dissidere, non est meum in tam brevi opusculo definire. Hoc tamen certissime cum universali ecclesia credamus et confitemur, quia si reverendissimum illud corpus ex quo Deus est incarnatus, adhuc alicubi in terra celatur, revelatio utique ipsius ad destructionem Antichristi reservatur.—Martyrolog. XVII. Kal. Aug., col. 1142, Pat. Lat. T. 131.

That it was befitting that that body also of which God willed to be made flesh, should be sooner raised up to heaven, and that those witnesses of our true resurrection and ascension should have preceded, is most evident. Concerning which, because very learned writers seem to disagree among themselves, it is not my intention to define anything in so brief a work. Yet we certainly believe and confess with the whole Church, that if that most reverend body, of which God was incarnate, is still concealed somewhere in the earth, the revelation of it is certainly reserved to the destruction of Antichrist.

Century XI.

ÆLFRIC, ARCHBISHOP OF YORK.

To no mortal man is it known how or at what time her holy body was brought from thence, or whither it was borne, or whether she arose from death: though some doctors say that her Son, Who on the third day mightily from death arose, that He also raised his mother's body from death, and placed it with immortal glory in the kingdom of heaven. * * * Nor do we deny the eternal resurrection of the blessed Mary, though for caution, preserving our belief, it fits us that we rather hope it, than rashly assert what is unknown without any danger.—Serm. de Assump. B. Mar., p. 441 (Anglo-Saxon Homilies Translated), vol. i.

Century XII.**JOHN BELETH, A THEOLOGIAN OF PARIS.**

Verum esse beatam Mariam, quod ad animam ejus attinet assumptam fuisse certo novimus: an vero corpus illus postea etiam assumptum fuerit, profecto incertum est.—Rational. div. offic., c. 146, col. 148, B, Pat. Lat. T. 202.

We know assuredly that it is true that Blessed Mary, so far as pertains to her soul, was assumed; but whether her body also was afterwards assumed is wholly uncertain.



WORSHIP OF THE BLESSED VIRGIN.

THE CHURCH OF ROME.

The Church of Rome exalts the Blessed Virgin high above all Saints and Angels. It is indeed proper that the Mother of our Lord should be highly honored, yet most Protestants, to their shame be it said, instead of giving her the honor due her, rather speak of her with disrespect. But Roman Catholics exceed all bounds in their devotion for the Mother of God. St. Bonaventura, in his Psalter of the Blessed Virgin, says that those who do not invoke Mary in this life shall never see God. Discipulus and St. Bernardinus de Busti tell the sinner that if he is offended at the judgment of God, he has but to flee to the mercy of Mary to obtain pardon. Pererius, Cardinal Bellarmine, and Gregorius de Valentia, in the doxologies at the end of their works, give glory and praise to God and Mary, but almost always omit the name of the Son and the Holy Ghost. Popes Gregory XVI. and Pius IX. call her our only hope, and attribute to her alone, as does also the Roman Missal, the destruction of all heresies. The devotional works of the Church of Rome, and particularly the Glories of Mary, by St. Alphonso Liguori, approved by Archbishop Hughes, and a very popular book among Roman Catholics, abound in similar expressions. We are told that those who refuse to have recourse to the Virgin in this life will be forever miserable, but that, though many have been lost who implored not her aid, yet no one who sought her protection was ever lost; for those who utter her name when at the point of death, from such the devils immediately flee. We are also told that the power of Mary and of her Divine Son is equal and the same, and as she has dominion over all things, sometimes she is more powerful to save than the Saviour of mankind Himself. Some Roman Catholics will tell us that their Church merely asks the intercession of the Virgin, but we shall prove from their own Saints, Doctors, Popes, Breviaries and authorized formularies of devotion, that prayers are directly offered to her; that she is our only

hope (though Christ is our only hope, 1 Tim. 1 : 1, 1 Pet. 1 : 21); that she is the gate of heaven (Christ is the door, John 10 : 9); she saves whom she will (Christ is our Saviour, Acts. 4 : 12, 16 : 31); she has dominion over all creatures (Christ is Head over all, Ep. 1 : 20); she sits at the right hand of God (Christ is at the right hand of God, Ps. 110 : 1, Matt. 22 : 14); all power is given to her (all power is given to Christ, Matt. 28 : 18). Thus has the Church of Rome bestowed upon the Blessed Virgin all the attributes of Christ our Redeemer. Divine honors are thus practically offered to the Virgin. She is addressed in exactly the same terms as those in which they address God.

Roman Catholics now maintain a co-presence of Mary in the Eucharist. In that Sacrament we are partakers not only of the Body and Blood of Christ, but also of that of His Mother. Thus Cornelius a Lapide says :

Quoties enim comedimus carnem Christi in Eucharistia, toties in eadem comedimus realiter carnem B. Virginis: quia caro Christi est caro B. Virginis.—Com. in Eccles. 24 : 29, p. 537, D.

For as often as we eat the flesh of Christ in the Eucharist, so often in the same we really eat the flesh of the Blessed Virgin: for the flesh of Christ is the flesh of the Blessed Virgin.

Century XIII.

BONAVENTURA, BISHOP AND CARDINAL.

Venite ad eam, qui laboratis et tribulati estis: et dabit refrigerium animabus vestris.

Accedite ad eam in tentationibus vestris: et stabiliet vos serenitas vultus ejus.—Psalterium B. M. Virginis, Ps. 2, p. 478, D., T. 6.

Coeli enarrant gloriam tuam: et unguentorum tuorum fragrantia in gentibus est dispersa.

Respirate ad illam perditii peccatores: et perducet vos ad indulgentiae portum.—Ps. 18, p. 480, A.

In te Domina speravi, non confundar in aeternum: in gratia suscipe me.

Ad te Domina clamavi, dum tribularetur cor meum: et exaudisti me de vertice collium aeternorum.—Ps. 30, p. 480, E.

O Virgo Regina, ipsa es via: per quam nos salus de supernis sedibus visitavit.—Ps. 31, p. 481, A.

Come unto her all ye that labor and are troubled, and she will give rest to your souls.

Draw nigh to her in your temptations, and the serenity of her countenance shall establish you.

The heavens declare thy glory, and the fragrance of thy unguents is shed abroad among the nations.

Respire unto her, lost sinners, and she shall bring you to the port of indulgence.

In thee, O Lady, have I put my hope; let me never be confounded; in grace receive me.

Unto thee, O Lady, have I cried, when my heart was in trouble, and thou didst hear me from the top of the eternal hills.

O Virgin Queen, thou art the way whereby salvation hath visited us from the seats on high.

Exsurgat Maria, et dissipentur inimici ejus: conterantur omnes sub pedibus ejus.

Ad te Domina clamavi in tribulatione: et serenasti conscientiam meam.—Ps. 67, p. 483, DE.

Salva animam meam Genetrix Salvatoris: quia per te vera salus data est omni mundo.—Ps. 68, p. 483, E.

Qui sperat in te, inveniet thesauros pacis: et qui te non invocat in hac vita, non perveniet ad regnum Dei.—Ps. 86, p. 485, E.

Venite, exultemus Dominae nostrae: jubilemus salutiferae Mariae Reginae nostrae.

Venite, adoremus et procidamus ante eam: confiteamur illi cum fletibus peccata nostra.

Impetra nobis indulgentiam plenam: assiste pro nobis ante tribunal Dei.

Suscipe in fine animas nostras; et introduce nos in requiem aeternam.—Ps. 94, p. 486, A.

Quibus auxiliata fueris Domina, erit refrigerium pacis: et a quibus averteris vultum tuum, non erit spes ad salutem.—Ps. 99, p. 486, E.

Dixit Dominus Dominae nostrae: sede mater mea a dextris meis.—Ps. 109, p. 487, C.

O igitur Imperatrix et Domina nostra benignissima, jure matris impera tuo dilectissimo Filio Domino nostro Jesu Christo, ut mentes nostras ab amore terrestrium ad coelestia desideria erigere dignetur.—Corona B. M. Virg., p. 466, E., T. 6.

Ave Virgo finis irae,
Purga culpas, et largire,
Nos peracto cursu mundi,
Pro peccatis non confundi.

—Psalt. Minus

B. M. V. Prim. quinq., p. 474, C., T. 6.

Te Matrem Dei laudamus: te Mariam Virginem profitemur.

Te aeterni Patris sponsam omnis terra veneratur.

Let Mary arise, and let her enemies be scattered; let all be trodden under her feet.

To thee, O Lady, have I cried in tribulation, and thou hast made clear my conscience.

Save my soul, Mother of the Saviour, because through thee true salvation has been given to the whole world.

Whoso trusts in thee, shall find treasures of peace; and whoso does not invoke thee in this life, shall not come to the kingdom of God.

Come, let us sing unto our Lady; let us rejoice in Mary our Queen who brings us salvation.

Come, let us adore and fall down before her; let us confess to her our sins with weeping.

Obtain for us full indulgence; plead for us before the tribunal of God.

Receive our souls at last, and lead us into the eternal rest.

To those, O Lady, whom thou hast assisted, will be refreshment of peace, and to those from whom thou hast turned away thy face, there will be no hope of salvation.

The Lord said to our Lady: Sit thou, My Mother, on My right hand.

Therefore, O Empress, and our most benign Lady, by the right of a mother, command thy most beloved Son, our Lord Jesus Christ, that He vouchsafe to raise our minds from the love of earthly things to heavenly desires.

Hail, O Virgin, end of wrath! purge our faults, and grant that, when the course of this world is ended, we may not be confounded for our sins.

We praise thee, the Mother of God; we acknowledge thee, Mary the Virgin.

All the earth doth venerate thee, the spouse of the eternal Father.

Tibi omnes Angeli, et Archangeli :
tibi Throni et Principatus fideliter deservunt.

Tibi omnes potestates, et omnes virtutes coelorum, et universae dominationes obediunt.

Tibi omnes Chori, tibi Cherubim et Seraphim exultantes assistunt.—

Te tota caelestis curia Reginam honorat.

Te per universum orbem Ecclesia invocando concelebrat.

—Tu Angelorum Domina.

Tu paradisi janua.

Tu scala regni caelestis, et gloriae.—

Tu ad liberandum exulem hominem, Filium Dei suscepisti in utero.

Per te expugnato hoste antiquo sunt aperta fidelibus regna caelorum.

Tu cum Filio tuo sedes : ad dextram Patris.—

Aeterna fac pia Virgo, cum sanctis tuis nos gloria munerari.

Salvum fac populum tuum Domina, ut simus participes haereditatis Filii tui.—

In te dulcis Maria speramus, nos defendas in aeternum.—Te Deum. p. 480, 481, T. 6.

O benedicta, in manibus tuis est reposita nostra salus : recordare pia paupertatis nostrae.

Quem vis, ipse salvus erit : et a quo avertis vultum tuum, vadit in interitum.—Canticum instar illius Habacuc. 3, p. 480, A. T. 6.

Quicumque vult salvus esse, ante omnia opus est : ut teneat de Maria firmam fidem.

Quam nisi quisque integram, inviolatamque senaverit : absque dubio in aeternam peribit. Quoniam ipsa sola Virgo manens peperit : sola cunctas haereses interemit.—Haec est fides de Maria Virgine : quam nisi quisque fideliter, firmiter

To thee all angels and archangels : to thee all thrones and principalities are subject.

Thee all powers, and all the powers of heaven, and all dominions obey.

Thee all choirs, thee Cherubim and Seraphim exulting attend.—

Thee the whole heavenly court honors as Queen.

The Church throughout all the world doth celebrate thee by invoking thee.

—Thou art the Lady of angels.

Thou art the door of paradise.

Thou art the ladder of the heavenly kingdom and of glory.—

Thou to liberate exiled man, didst conceive the Son of God in thy womb.

Through thee, when the old enemy had been overcome, the kingdom of the heavens was opened to the faithful.

Thou sittest with thy Son at the right hand of the Father.—

Make us to be rewarded, O pious Virgin, with thy Saints in glory everlasting.

Save thy people, O Lady, that we may be partakers of the inheritance of thy Son.

In thee do we hope, O sweet Mary : do thou defend us forever.

In thy hands, O Blessed One, has been placed our salvation. O pious One, remember our poverty.

Whom thou willest, he shall be saved ; and he from whom thou turnest away thy countenance, goeth into destruction.

Whosoever will be saved, it is necessary before all things, that he hold a firm faith concerning Mary.

Which unless one shall preserve whole and inviolate, without doubt he shall perish eternally. Since she alone remaining a Virgin brought forth ; she alone has destroyed all heresies.—This is the faith concerning the Virgin Mary : which except

que crediderit, salvus esse non poterit.—
Symbolum instar illius Athanasii, p. 491,
B C E., T. 6.

every one faithfully and firmly believe, he
cannot be saved.

Century XV.

ST. BERNARDINE OF SIENNA.

Unde Bern. ait: Nulla gratia venit de
coelo ad terram, nisi transeat per manus
Mariæ.—Serm. pro fest. V. Mariæ, Serm.
3, art. 3, c. 2, p. 104, D., T. 4.

Ex jure ergo conceptionis filii Dei
Virginis incumbere totum illud [regnum]
procurare et administrare, quod ex tunc
Filio datum est usque ad legitimum aeta-
tem filii sui, sicut ipsius diligens nutrix, et
auctrix, secundum quod volunt jura: etc.
—Quinimo cum filius ejus moreretur in
cruce, cum nec ullum habuisset in terris,
qui de jure succederet ei: Mater omnium
secundum jura successit, ac per hoc prin-
cipatum omnium acquisivit. Successio-
nem autem hanc nusquam legimus revoca-
tam, sed divino munere operante et gratia
Virginis impetrante, cernimus expressius
elucidari quotidie, dum eam Dominam et
Reginam omnium prædicamus. De mon-
archia autem universi nunquam Christus
testatus est, eo quod sine matris præju-
dicio nequaquam poterat fieri. Insuper
noverat, quod potest mater irritare filii
testamentum, si in sui præjudicium sit
confectum. Ex his omnibus apertissime
claret, quod Mater Jesu Christi Maria hæ-
reditario jure omnium, quæ sunt infra
Deum, habet regale dominium, et inclitum
obtinere principatum.—Reddendo ergo sin-
gula singulis, scilicet quæ fecit Deus
hominibus, et quæ fecit Deo beata Virgo,
videbis quod plus fecit Maria Deo, quam
hominibus Deo, ut sic pro solatio dicere
liceat, quod propter beatam Virginem
quam tamen ipse fecit Deus, quodammodo
plus obligetur nobis, quam nos sibi.—
Serm. 5, c. 7, II, P. 118, BCDE., p. 120,
CD.

Whence Bernard says: No grace
comes from heaven to earth, unless it
pass through the hands of Mary.

By the right, therefore, of the concep-
tion of the Son of God, it was incumbent
upon the Virgin to manage and administer
all that kingdom, which was thereafter
given to the Son, until the majority of her
Son, as His careful nurse and authoress,
according as the laws will: etc.—Nay,
when her Son died upon the cross, since
He had no one else on earth who could
lawfully succeed Him; the Mother of all
succeeded according to law, and by this
means acquired sovereignty over all. But
we nowhere read that this succession was
revoked, but by the working of the divine
favor, and the accomplishing of the grace
of the Virgin, we perceive it more ex-
pressly manifest daily, while we call her
Lady and Queen of all. But concerning
the monarchy of the universe, Christ never
made any legacy, for the reason that it
could in no wise be done without prejudice
to His Mother. Moreover, He knew that
the mother can annul the will of her Son,
if it be made to the prejudice of herself.
From all these things it is most clearly
evident, that Mary, the Mother of Jesus
Christ, has, by hereditary right, royal
dominion over all things which are below
God, and exercises high authority.—There-
fore, setting one thing against another,
namely, what God has done for man, and
what the blessed Virgin has done for God,
you will see that Mary has done more for
God, than God has for man; so that for
our solace we may say this, that on ac-
count of the blessed Virgin, whom never-
theless God Himself made, He is in a
certain manner under greater obligation to
us, than we are to Him.

ANTONINUS, ARCHBISHOP OF FLORENCE.

Naturaliter enim mater regis est regina: et non solum ex gratia: sed natura instigante, justitia hoc dictante est super omnes qui sunt in regno filii. Filius ejus dominus Jesus qui est rex regum et Dominus dominantium, ut dicit Johannes in Apoca., ca. xix. Ergo et ipsa super omnes de regno ejus cui data est omnis potestas in coelo et terra. Ave canit ecclesia regina celorum, mater regis angelorum.— Sum. Theol., L. 4, tit. 15, c. 44, n. 2, p. —, T. 2.

Ad hunc igitur supremum ordinem perveniens Seraphin seraphica sancta Maria, ostupescentes de tantae gratiae sublimitate: captum eorum quem audivit Esa. vi. dicentium: Sanctus, Sanctus, etc., mutaverunt in eam dicentes. O sancta Dei mater et oinim. O sancta Virgo virginum. O sancta mediatrix hominum: O Domina regina celorum: O dea dei formitate actuum. O imperatrix sabaath exercituum cunctorum angelorum, decet te gloria et incendio charitatis sublissima, in supremo ordine nostro nobiscum residere ut te perfruamur, O beatissima. Quibus illa: Ascendam igitur super vos ad patrem meum et patrem vestrum Deum meum et Deum vestrum, usque ad thronum ejus: ipse enim me vocat dicens. Veni electa mea mater et ponam te in thronum meum: veni coronaberis et regnabis mecum. Sicque collocata ad dextram filii dicere valet. Quasi cedrus exaltata sum in Libano.— Ib., n. 9, p. —, T. 2.

For by nature the mother of the King is Queen, and not from favor only; but by the instigation of nature, and the dictates of justice she is over all who are in the kingdom of her Son. Her Son is the Lord Jesus, Who is King of Kings, and Lord of Lords, as John says in the Apocalypse, chapter 19. Therefore she also is over all in His kingdom, to Whom is given all power in heaven and in earth. Hail, the Church sings, Queen of the Heavens, Mother of the King of Angels.

The seraphic St. Mary, therefore, coming to this supreme order of the Seraphim, they, astonished at the sublimity of so great grace, changed the song of those whom Isaiah heard, saying: Holy, Holy, etc. (Is. 6:3), and applied it to her, saying: O holy Mother of God and of all; O holy Virgin of Virgins; O holy Mediatrix of man; O Lady, Queen of the Heavens; O Goddess of God by the beauty of thy acts; O Empress Sabaath of all the hosts of Angels, it becometh thee, O thou most sublime, with glory and the flame of charity, to reside with us in our supreme order, that we may enjoy thee, O most blessed One. To whom she replied: I shall ascend, therefore, above you to my Father, and your Father; my God and your God, even unto His throne. For He calls me, saying: Come, My elect mother, and I will place thee upon My throne; come, thou shalt be crowned, and shalt reign with Me. And thus placed at the right hand of the Son, she can say: As a cedar upon Libanus am I exalted.

JOHN HEROLT, CALLED DISCIPULUS.

Notandum quod beata Virgo nos efficaciter adjuvat quia potest, scit, et vult. Ipsa enim habet adjuvandi posse, quia est mater omnipotentiae. Unde Bernardus. Data est tibi omnis potestas in celo et in terra, ut omnia quaecunque volueris valeas impetrare. — Unde quaeritur super hoc quod Maria vocatur sive nominatur mater

We must observe that the blessed Virgin assists us effectually because she is able, ordains, and wills it. For she has the power of assisting, because she is the Mother of Omnipotence. Whence Bernard says: All power is given unto thee in heaven and on earth, that thou mayest be able to obtain all things whatsoever thou

miseriçordiæ, an ipsa vel filius ejus sit magis misericors.—Sed ipsa beata virgo Maria dignor mater misericordiæ, quia semper misericorditer agit. Et ideo quantum ad hoc peccatores fiducialius ad matrem misericordiæ confugiunt.—Sed filius non solum est misericors, sed etiam justus in omnibus operibus suis.—Serm. de temp., serm. 161 de B. Virg., p. —.

Quod autem beata virgo Maria sit potentissima, hoc probatur primo quod habet potestatem super filium suum Jesum Christum propter maternæ auctoritatis imperium: quod nulla alia creatura habuit, nec etiam hebebit.—Serm. de sanct., serm. 35 de nativ. Virg. Mariæ, p. —.

BERNARDINE OF BUSTI.

Confidentur igitur unusquisque appellat ad ipsam.—Licet ad illam appellare, si quis a Dei justitia se graviari sentit. Quod significatum fuit Hesth. 5, ubi dicitur, quod cum rex Assuerus Judæis esset iratus, regina Hester ad ipsum placandum accessit. Cui rex ait, Etiam si dimidiam partem regni mei petieris, dabitur tibi. Ista ergo Imperatrix figuravit Imperatricem coelorum, cum qua Deus regnum suum divisit. Cum enim Deus habeat justitiam et misericordiam, justitiam sibi in hoc mundo exercendam retinuit, et misericordiam Matri concessit. Et ideo si quis sentit se gravari a foro justitiæ Dei, appellat ad forum misericordiæ matris ejus.—Mariæ, Pars 3, serm. 3, U., p. —.

Cum beata Virgo sit mater Dei, et Deus filius ejus, et omnis filius sit naturaliter inferior matre et subditus ejus, et mater praelata et superior filio, sequitur quod ipsa benedicta Virgo sit superior Deo, et ipse Deus sit subditus ejus ratione humanitatis ab ea assumptæ.—Ib., Pars 9, serm. 2, N., p. —.

O ineffibilis dignitas Mariæ imperatorem omnium meruit imperare.—A tem-

wilt.—Wherefore it is inquired on this account because Mary is called or named the mother of mercy, whether she or her Son is the more merciful.—But the blessed Virgin Mary is a worthy mother of mercy, because she always exercises mercy. And therefore, so far as concerns this, sinners flee with greater confidence to the Mother.—But her Son is not only merciful, but just also in all His works.

But that the blessed Virgin Mary is most powerful, is proved from this, first, that she has power over her Son Jesus Christ on account of the power of maternal authority, which no other creature has ever had, nor will have even.

Let every one, therefore, confidently appeal to her.—Any one can appeal to her, if he feels himself aggrieved by the justice of God, which was signified in Hester 5, where it is said, that when King Assuerus was angry with the Jews, Queen Hester came to appease him; to whom the king said: Even though thou asked the half of my kingdom, it shall be given to thee. This Empress, therefore, was a figure of the Empress of Heaven, with whom God divided His kingdom. For since God has justice and mercy, He retained the exercise of justice in this world to Himself, and conceded mercy to His mother. And therefore if any one feel himself aggrieved by the court of God's justice, let him appeal to His Mother's court of mercy.

Whereas the blessed Virgin is the Mother of God, and God is her Son, and every son is naturally inferior to his mother and subject to her, and the mother is preferred above and is superior to her son, it follows that the blessed Virgin is herself superior to God, and God Himself is her subject by reason of the humanity derived from her.

O the unspeakable dignity of Mary who was worthy to command the Com-

pore quo Virgo Maria concepit in utero verbum Dei, quendam ut sic dicam jurisdictionem seu auctoritatem obtinuit in omni Spiritus Sancti processione temporali, ita ut nulla creatura aliquam a Deo obtineat gratiam vel virtutem, nisi secundum ipsius piæ matris dispensationem.—Ib., Pars 12, serm. 2, L.J., p. —.

mander of all.—From the time that the Virgin Mary conceived the Word of God in her womb, she obtained a certain jurisdiction, so to speak, or authority in every temporal procession of the Holy Spirit, so that no creature can obtain any grace or virtue from God, unless according to the disposition of His pious mother.

Century XVI.

POLITUS AMBROSIUS CATHARINUS, ABP. OF CONZA.

Verum ne sine gradu ego ille miser homunculus et peccator ad thronum tantæ majestatis accedam, adibo illam quam ipse nobis instituit et advocatam piam, et sedulam precatricem. Favete votis. O summe gratiosa, et una inter mulieres singulariter benedicta, Maria Virgo, quæ ut primogenita filia, ut primaria sponsa, ut fidelissima socia, denique mater carissima ante omnes felices animos et beatos spiritus prope tuo Emanueli assistes, Ave et impetra mihi hodie eloquium vivum, eloquium fervens, etc.—Orat. in sess. 2, Conc. Trident. an. 1546, col. 283, A., T. 20, L. and C.

But that I, miserable man and sinner as I am, may not approach to the throne of so great majesty without a step, I will go to her whom He instituted both a pious advocate, and a ceaseless intercessor. Favor our desires, O most gracious one, and alone singularly blest among women, Mary the Virgin, who, as a first-born daughter, as an excellent spouse, as a most faithful ally, in short, as a mother most dear before all happy souls and blessed spirits, wilt assist near thy Emanuel, hail, and obtain for me to-day a living eloquence, a fervid eloquence, etc.

JOHN OSORIUS, JESUIT.

Omnia quæ Dei sunt, Mariæ sunt, quia mater et sponsa Dei illa est.—Conc. 2 in fest. Joseph, col. 77, B., T. 3.

All things that are God's are Mary's, because she is the mother and spouse of God.

Prodest maxime devotio in Mariam, ut per eam obtineas bona tum spiritualia, tum temporalia, quæ a Deo obtinere aliis viis non potuisti.—Conc. de sing. devot. ad Mariam, p. 16, B., T. 4.

Devotion to Mary is especially beneficial, that through her thou mayest obtain as well spiritual as temporal good, which thou hast not been able to obtain from God in any other way.

HORATIUS TURSELINUS, JESUIT.

Matrem quippe suam præpotens illæ Deus divinæ majestatis, potestatisque sociam, quatinus licuit, ascivit. Huic olim coelestium, mortaliumque principatum detulit: ad hujus arbitrium (quod hominum tutela postulat) terras, maria, coelum, naturamque moderatur: hac annuente, et per hanc divinos thesauros mortalibus, et coelestia dona largiatur.—Epist. dedicat. Hist. Lauret., p. —.

God Almighty admitted His mother as a partner, so far as He might, of His divine majesty, and power. Upon her He once bestowed the sovereignty of things heavenly and mortal; at her decision, as the safeguard of men demands, He regulates the earth, the seas, heaven, and nature: at her approval and through her He bestows divine treasures and heavenly gifts to mortals.

BLASIVS DE VIEGAS, JESUIT.

Est enim Virgo per excellentiam Domina, et Princeps omnium creaturarum, ut egregie expendit Arnold. Carnot.—Constitutata quippe est super omnem creaturam, et quicumque Jesu curvat genu, matri quoque pronus supplicat: et filii gloriam cum matre non tam communem judico, quam eandem.—Esther 5, id completum fuisse in Virgine, cui nimirum Deus dedit dimidium regni sui. Regnum quippe Dei duobus ait contineri, potentia et misericordia.—Potestate igitur Deo remanente, cessasse quodammodo misericordiam Dei matri, sponsaeque regnanti. Itaque Virginem divisum habere cum Deo imperium.

Dedit tibi Maria tota Trinitas nomen quod post nomen filii tui est super omne nomen, ut in nomine tuo omne genu flectatur coelestium, terrestrium, et infernorum.—Com. in Apoc., c. 12, com. 2, sect. 2, n. 3, 6, p. 573. 574.

The Virgin by her excellence is Lady and Princess of all creatures, as Arnoldus of Chartres excellently considers.—She is placed, indeed, above every creature, and whosoever bends the knee to Jesus, bowing down supplicates the Mother also. And I think the glory of the Son is not so much in common with the Mother as the same.—That passage in Esther 5:3 was fulfilled in the Virgin, to whom doubtless God gave the half of His kingdom. The kingdom of God, he says, consists of two things, power and mercy.—The power, therefore, remaining with God, He ceded, in a certain manner, mercy to the Mother of God, and the reigning spouse. The Virgin therefore possesses a divided command with God.

The whole Trinity has given thee a name, Mary, which is, after the name of thy Son, above every name, that at thy name every knee should bow, of things in heaven, of things on earth, and of things under the earth.

Century XVII.

BENEDICTUS PERERIVS, JESUIT.

Laus Deo Optimo, Maximo, ac Beatissimae virgini Mariae.—Com. in Dan., L. 16, p. 954.

Praise to God, the Best and Greatest, and to the Most Blessed Virgin.

ROBERT BELLARMINI, CARDINAL AND JESUIT.

Laus Deo, Virginique Matri Mariae.—De not. eccl., L. 4, c. 18, p. 300, B., T. 2.

Praise be to God, and to the Virgin Mother Mary.

De laicis, L. 3, c. 22, p. 388, D., T. 2; De Purgat., L. 2, c. 19, p. 416, H., T. 2; De cult. sanct., L. 3, c. 17, p. 481, D., T. 2; De Matrim. sac., L. 1, c. 33, p. 364, H., T. 3; De Amiss. grat., L. 6, c. 16, p. 110, E., T. 4.

FRANCIS SUAREZ, JESUIT.

Et confirmatur—Ruperto, libro primo in Cantica. 'Quia sicut ante nos,' inquit, 'dictum est, Tu es sola Virgo, quae universam haereticam pravitatem interemisti.'

And it is confirmed by Rupertus in his first book on the Canticals. 'For as before us,' he says, 'it was said, Thou alone art the Virgin who hast destroyed all

Unde canit Ecclesia, 'Gaudē Maria Virgo, cunctas hæreses interemisti in universo mundo.—In 3 Thom., qu. 37, art. 4, disp. 19, § 1, p. 325, B., T, 2.

Et Germanus sermone de Zona Domini, sic Virginem alloquitur. 'Non est ulla satietas tuæ defensionis, non est numerus tuorum beneficiorum. Nullus enim est, qui salvus fiat nisi per te Virgo sanctissima; nemo est, qui liberetur a malis, nisi per te, O purissima; nemo est, cui donum conceditur, nisi per te, O castissima; nemo est, cui misereatur gratia, nisi per te, O honestissima.—In 3 Thom., qu. 37, art. 4, disp. 23, § 1, p. 361, AB., T. 2.

heretical perversity.' Hence the Church sings, 'Rejoice Mary the Virgin, thou hast destroyed all heresies in the whole world.'

And Germanus in his sermon 'De zona Domini,' thus addresses the Virgin. One never tires of thy defence, there is no number to thy benefits. For there is no one who can be saved, but through thee, Most holy Virgin; there is no one who can be liberated from evils, but through thee, O most pure One; there is no one to whom a gift is granted, but through thee, O Most chaste One; there is no one whom grace pities, but through thee, O most noble One.

GREGORY OF VALENTIA, JESUIT.

Laus, Deo et beatissimæ Virgini, Deo item Jesu Christo.—De vera Christ. præsent., L. 1, c. 23, p. 251.

Laus Deo et Beatissimæ Virgini Mariæ; Deo item Jesu Christo—gloria et honor.—De confess. necessitat., c. 6, p. 659.

Laus Deo, et Beatissimæ Virgini.—De coelibatu, c. 6, p. 870.

Quomodo sit necess. satisfactio, c. 5, p. 672; De episc. and presb. different., c. 3, p. 676; Apol. de Idolat., L. 2, c. 8, p. 721; De Purg., c. 8, p. 905.

Praise be to God, and to the most blessed Virgin, to God, likewise, Jesus Christ.

Praise be to God, and to the most blessed Virgin Mary; to God, likewise, Jesus Christ be glory and honor.

Praise be to God, and to the most blessed Virgin.

JOHN BONA, CARDINAL.

Dulcissima Virgo Maria, Mater Dei, et Domini nostri Jesu Christi, refugium peccatorum et mater misericordiæ, me hodie, et semper in tuam singularem custodiam humillima devotione commendo. Statue me juxta te, et protege ab omnibus inimicis, visibilibus et invisibilibus.—Omnia potes quaecumque vis in coela et in terra, nec est qui potuit resistere voluntati tuæ.—Omnia enim quæ petis obtines ab omnipotente.—Horolog. ascetic., c. 1, n. 2; Invocat. Deipar. et Sanct., p. 610.

Maria,—nomen in quo flectitur omne genu coelestium, terrestrium, et infernorum.—Ib., c. 5, n. 10, p. 637.

O most sweet Virgin Mary, Mother of God, and of our Lord Jesus Christ, refuge of sinners and mother of mercy, I commend myself daily and always to thy singular keeping with most humble devotion. Place me near thee, and protect me from all enemies, visible and invisible.—Thou canst do all things whatsoever thou wilt in heaven and on earth, nor is there any one who could resist thy will. For thou obtainest from the Almighty everything thou asketh.

Mary! a name at which every knee bows, of things in heaven, of things on earth, and of things under the earth.

Century XIX.

GREGORY XVI., BISHOP OF ROME.

Testemque nostrae erga vos voluntatis epistolam damus laetissimo hoc die, quo de Virginis sanctissimae in coelum Assumptae triumpho solemnia festa peragimus, ut quam patronam ac sospitem inter maximas quasque calamitates persensimus, ipsa et scribentibus ad vos Nobis adstet propitia, mentemque Nostram coelesti afflatu suo in ea inducat consilia, quae Christiano gregi futura sint quam maxime salutaria.—Sed ut omnia haec prospere ac feliciter eveniant, levemus oculos manusque ad sanctissimam Virginem Mariam quae sola universas haereses interemit, Nostraque maxima fiducia, imo tota ratio est spei Nostrae.—Epistola encyc., Aug. 15, 1832, Bulla 107, p. 127, 131, T. 19, Bull. Rom. Continuat.

In testimony of Our feeling towards you, We select for the date of Our letter this most joyful day on which We celebrate the solemn festival of the Most Blessed Virgin's triumphant Assumption into Heaven; that She, who has been through every calamity Our Patroness and Protectress, may watch over Us writing to you, and lead Our mind by her Heavenly influence, to those counsels which may prove most salutary to Christ's flock.—But that all may have a successful and happy issue, let us raise Our eyes and hands to the Most Blessed Virgin Mary, who alone destroys all heresies, who is Our greatest hope, yea, the entire ground of Our hope.

PIUS IX., BISHOP OF ROME.

Audiant haec Nostra verba omnes Nobis carissimi Catholicae Ecclesiae filii, et ardentiori usque pietatis, religionis et amoris studio purgant colere, invocare, exorare, beatissimam Dei Genetricem Virginem Mariam sine labe originali conceptam, atque ad hanc dulcissimam misericordiae et gratiae Matrem in omnibus periculis, angustiis, necessitatibus, rebusque dubiis ac trepidis cum omni fiducia confugiant. Nihil enim timendum, nihil que desperandum Ipsa duce, Ipsa auspice, Ipsa propitia, Ipsa protegente, quae maternum sane in nos gerens animum, nostrae que salutis negotia tractans de universo humano genere est sollicita, et coeli, terrae que Regina a Domino constituta, ac super omnes Angelorum choros sanctorum que ordines exaltata adstans a dextris Unigeniti Filii sui Domini nostri Jesu Christi maternis suis precibus validissime impetrat, et quod quaerit invenit, ac frustrari non potest.—Bulla, Dec. 8, 1854, p. 56, 57, Official Documents, etc.

Let all the Children of the Catholic Church most dear to Us hear these Our words, and, with a more ardent zeal of piety, religion, and love, proceed to honor, invoke, and pray to the Most Blessed Virgin, Mother of God, conceived without original sin; and let them fly with entire confidence to this most sweet Mother of Mercy and Grace, in all dangers, difficulties, [necessities,] doubts, and fears. For nothing is to be feared, and nothing is to be dispaired of under Her guidance, under Her auspices, under Her favor, under Her protection, who, bearing towards us a mother's love, and taking up the work of our salvation, is solicitous for the whole human race, and appointed by God, Queen of Heaven and earth, and exalted above all the choirs of Angels, and orders of Saints, standing at the right hand of the Only-Begotten Son, Jesus Christ Our Lord, intercedes most powerfully, and obtains what She asks, and cannot fail [be frustrated].—Translated in the Official Documents, etc., p. 97, 98.

In the Official Documents "colere" is translated honor, but Dr. Bryant, in his "Immaculate Conception of the Most Blessed Virgin," very properly translates it worship.

ROMAN MISSAL.

Gaude Maria Virgo, cunctas haereses
sola interemisti.—Purificat. B. M. V., p.
xlvii.

Rejoice, Mary the Virgin, thou alone
hast destroyed all heresies.

ROMAN BREVIARY.

Solve vincula reis,
Profer lumen caecis,
Mala nostra pelle
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces,
Qui, pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpīs solutos
Mites fac et castos.

—Pars Æstiva. Die

15 Aug. in Assumpt. B. M. V., p. 659.

Maria, mater gratiae,
Dulcis parens clementiae,
Tu nos ab hoste protege,
Et mortis hora suscipe.

—Offic. parv.

B. Mariae, Pars Æst., p. clxxi.

Loosen the chains of the guilty,
Give light to the blind,
Drive away our evils,
Ask for us all good things.

Show that thou art a Mother,
Let Him Who was born for us,
And condescend to be thine,
Receive through thee our prayers.

O excellent Virgin!
Meek among all,
Make us free from faults,
Meek and chaste.

Mary, Mother of grace,
Sweet parent of clemency,
Do thou protect us from the enemy,
And receive us in the hour of death.

DEVOTIONAL WORKS OF THE CHURCH OF ROME.

"The Glories of Mary," by St. Alphonso Maria de Liguorio,
Bishop of St. Agatha dei Goti.

St. Bonaventura declares that those who are devoted to publishing
the Glories of Mary, are secure of Paradise.—Page 17, Introduction.

If Jesus is king of the whole world, Mary is also queen of the whole
world: therefore, says St. Bernardine of Sienna, all creatures who serve
God ought also to serve Mary; for all angels and men, and all things
that are in heaven and on earth being subject to the dominion of God,
are also subject to the dominion of the glorious Virgin. Hence

Guerric, abbot, thus addresses the divine mother: "Continue, Mary, continue in security to reign; dispose, according to thy will, of every thing belonging to thy Son, for thou being mother and spouse of the king of the world, the kingdom and power over all creatures is due to thee as queen."—Chap. 1, sect. 1, p. 26.

This the blessed Virgin herself revealed to St. Bridget:—Therefore he shall be miserable, and forever miserable in another life, who in this, being able, does not have recourse to me, who am so compassionate to all, and so earnestly desire to aid sinners.—Chap. 1, sect. 1, p. 34, 35.

The venerable Alphonso Rodriguez, of the Society of Jesus, was once standing before an image of Mary; and there burning with love for the most blessed Virgin, broke forth into these words: My most amiable mother, I know that thou lovest me, but thou dost not love me so much as I love thee. Then Mary, as if wounded in her love, spoke to him from that image and said: What dost thou say—what dost thou say, oh Alphonso? Oh how much greater is the love I bear thee than the love thou bearest me! Know that the distance from heaven to earth is not so great as from my love to thine.—Chap. 1, sect. 3, p. 63.

The devout Lanspergius puts these words into the mouth of our Lord: I have commended sinners to Mary as her children.—Chap. 1, sect. 4, p. 74.

Behold, oh mother of my God, Mary, my only hope, etc.—Chap. 2, sect. 1, p. 88.

St. Francis Borgia, with reason, feared for the perseverance of those in whom he did not find a special devotion to the blessed Virgin. When once he asked some novices to what saint they had the most devotion, and found that some of them were not especially devoted to Mary, he warned the master to watch more carefully these unfortunate persons; and it happened that they all lost their vocation and quitted religion.—Chap. 2, sect. 2, p. 93.

St. Antoninus encourages us, saying: If Mary is for us, who is against us?—Chap. 2, sect. 3, p. 104.

He who does not implore the aid of Mary is lost; but who has ever been lost that had recourse to her?—Chap. 3, sect. 2, p. 136.

And to increase our confidence, St. Anselm adds, that when we have recourse to this divine mother, we may not only be sure of her protec-

tion, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour.—To thee it belongs, as St. Bonaventura also says, to save whom thou wilt.—Chap. 4, sect. 1, p. 149, 154.

Very glorious, oh Mary, and wonderful, exclaims St. Bonaventura, is thy great name. Those who are mindful to utter it at the hour of death, have nothing to fear from hell, for the devils at once abandon the soul when they hear the name of Mary.—Chap. 4, sect. 2, p. 163.

St. Bernardine of Sienna does not hesitate to say that all obey the commands of Mary, even God Himself; signifying by these words, that God listens to her prayers as though they were commands.—Chap. 6, sect. 1, p. 202.

Yes, Mary is omnipotent, adds Richard of St. Laurence, since the queen, by every law, must enjoy the same privileges as the King. For as the power of the Son and mother are the same, the mother by the omnipotent Son is made omnipotent. As St. Antoninus says: God has placed the whole Church, not only under the patronage, but also under the dominion of Mary.—Chap. 6, sect. 1, p. 203.

St. Bonaventura, too: He who neglects the service of Mary shall die in sin. And in another place: He who has not recourse to thee, oh Mary, will not reach paradise. And in Psalm xcix the saint goes so far as to say that those from whom Mary turns away her face, not only will not be saved, but can have no hope of salvation.—Chap. 8, sect. 1, p. 256.

EXAMINATION OF A FEW OF THE CITATIONS FROM THE EARLY
FATHERS CONTAINED IN THIS BOOK.

St. Augustine rightly calls her the only hope of sinners (Serm. 18 de Sanctis), since by her means alone we hope for the remission of all our sins. And St. John Chrysostom repeats the same thing, namely, that sinners receive pardon only through the intercession of Mary.—Chap. 2, sect. 1, p. 83, 84.

Suspecting immediately that this could not be a genuine citation from St. Augustine, I turned to Serm. 18 de Sanctis, but now Serm. 194 de Annunc. Dominica. The Benedictine editors at the outset stamp this Sermon as spurious:

Opus quippe est imperiti alicujus con-sarcinatoris, qui huc con-gessit plures ad verbum sententias superiorum sermonum 119, 120, 121, necnon sermonis 208.—Col. 2104, Pat. Lat. T.. 39.

It is certainly the work of some ignorant patcher-together-of-pieces, who has brought together here many sentences, word for word, from the previous sermons 119, 120, 121, and also sermon 208.

Then in col. 2107 are the words cited above :

Accipe quod offerimus, redona quod rogamus: excusa quod timemus. (Quia tu es spes unica peccatorum, per te speramus veniam delictorum; et in te, beatissima, nostrorum est expectatio praemiorum.)—Col. 2107.

Receive what we offer; bestow what we ask; excuse what we fear. (For thou art the only hope of sinners; through thee we hope for pardon of sins; and in thee, Most blessed One, is the expectation of our rewards.)

On the words inclosed in parenthesis, the same editors remark :

Verba hic parenthesi inclusa desunt in manuscriptis, et in Serm. 208, de Assumptione.—Col. 2107.

The words here included in a parenthesis, are wanting in the manuscripts, and in Serm. 208, de Assumptione.

No intimation is given as to where the citation from St. Chrysostom may be found; doubtless for the reason that it cannot be found at all in the works of that Saint. No Catholic in the fourth century, and, indeed, for many centuries after that age, would have dared to utter such blasphemy.

And before this, St. Ignatius, the Martyr [an. 110], said the same thing, asserting that a sinner cannot be saved except by means of the holy Virgin, who, on the other hand, saves by her merciful intercession many that would be condemned by divine justice. Some persons doubt whether this passage is from St. Ignatius; at least Father Crasset says that St. John Chrysostom has adopted it as his own.—Chap. 8, sect. 1, p. 256, 257.

Neither in the genuine Epistles of St. Ignatius, nor in the spurious ones attributed to him, can any such sentiments be found. Other pretended citations, of the same worthless character, from the early Fathers, are to be found in this volume, and, indeed, in most all Roman Catholic devotional works, which, it is needless to say, if they ever existed at all outside of those who wickedly forged them to serve their purpose, can only be found in acknowledged spurious productions attributed to writers who flourished in the early age of the Church.

THE CATHOLIC SCHOOL-BOOK.

By her we may receive all the assistance which is necessary for us. She is most powerful with God, to obtain from Him all that she shall ask of Him. She is all goodness in regard of us, by applying to God for us. Being Mother of God, He cannot refuse her request: being our Mother, she cannot deny us her intercession when we have recourse to her. Our miseries move her, our necessities urge her; the prayers we offer her for our salvation bring to us all that we desire: and St. Bernard is not afraid to say, "That never any person invoked that Mother of Mercy in his necessities, who has not been sensible of the effects of her assistance.—Part. 3, ch. 12, n. 1, p. 158.

If you perform this, you will have a true devotion to the Blessed Virgin; you will be of the number of her real children, and she will be your Mother, under whose protection you shall never perish.—Part. 3, ch. 12, p. 161.

FAMILY PRAYER-BOOK.

Despise not, O Mother of Jesus! the petition of your humble client, but hear and grant my prayer.—Page 151.

THE NEW MONTH OF MARY.

THE PRAYER OF ST. BERNARD.

Remember, O most compassionate Virgin Mary! that, from all ages, it is unheard of, that any one was forsaken, who, placing himself under thy maternal protection, implored thy assistance, and begged the favor of thy prayers. Animated with the confidence which this inspires, I fly to thee, O Virgin of virgins, and mother of my God! and in the bitterness of my sorrow, I throw myself at thy feet. O mother of the eternal Word! despise not my humble supplication, but listen graciously, and mercifully grant the request, which from my heart I make to thee. Amen.

A FORM OF CONSECRATION TO THE MOTHER OF GOD, USED BY

ST. ALONYSIUS GONZAGA.

O holy Mary! my Mother and Advocate, to thy care, and particular protection, and into the bosom of thy mercy, to-day, and every day, and at the hour of my death, I commend my soul and body; all my hope and consolation, all my difficulties and afflictions, my life, and the end

of my life, I commend to thee : that through thy most powerful intercession, and through thy merits, all my works and actions may be directed according to thy will, and that of thy divine Son. Amen.—Page xi., xii. Practice.

ASPIRATION.

May thy name, O Mother of God, be the last sound that escapes my lips. St. Germanus. Page 19.

PRAYER.

O most holy Mother of our Redeemer, what a deep gratitude do Christians owe thee for thy instrumentality in our redemption ! In giving us Jesus Christ, thou hast given us a Redeemer who is flesh of thy flesh—over whom, as Mother thou hadst dominion—but whom thou didst willingly deliver up for our salvation. Yes, holy Mother, if we owe all to Jesus Christ, who has redeemed us, to thee we owe Jesus Himself ; as it was thy obedience to God's will that caused the designs of His ineffable mercy to be accomplished. O thrice happy Virgin, thou dost dispose thy favors with liberality and love. I recommend myself to thee ; and as thou hast the dispensation of the inexhaustible treasures of God's grace, by thy influence with Jesus, impart them to me, with a liberality corresponding to my great necessities.—Page 74, 75.

PRAYER.

Obtain for me, O Glorious Virgin, a sincere conversion, strength and resolution in the hour of trial, and the grace of final perseverance. Jesus can refuse thee nothing ; whereas my iniquities render my prayers unworthy of being regarded by him.—Page 95, 96.

EXAMPLE.

Immediately before death, he [Leander Vandrisse] seemed to enjoy a foretaste of the joys of heaven. "What a happiness ! What a happiness !" he would exclaim. "What have I ever done to deserve it. I owe it all to the holy Virgin." In these sentiments he expired on the 21st of March, 1833.—Page 115.

PRAYER.

—Unless thou wilt assist me, I shall be lost.—Page 122.

EXAMPLE.

He [St. Philip of Neri] lay dangerously sick, and his physicians had little hopes of his recovery. He was heard to cry out on a sudden, "O most holy Mother! O most amiable Mother! O most beautiful Mother! O most blessed Mother!" The physicians and some clergymen ran to him, and found him elevated somewhat from the bed in which he lay, and heard him say, "O my dearest Queen, I am not worthy,—I do not deserve that thou shouldst come to visit and to heal me. What shall I do for thee, if thou healest me, for I have never done anything good."—They found him, in fact, perfectly restored; and, on the following morning, he rose, as usual, and applied himself to his accustomed occupations, without suffering any inconvenience.—Page 148, 149.

EXAMPLE.

Whoever has had the greivous misfortune to offend God, cannot do better than fly to Mary, in a spirit of penance, to obtain, through her, reconciliation with God.—Page 185.

When in Rome, I saw the following inscription, which is placed over the door of the Church of Santa Maria Liberatrice, at the foot of the Roman Forum:

SANCTA · MARIA
LIBERA · NOS
A · POENIS · INFERNI.

St. Mary
Deliver Us
From the Pains of Hell.

The following prayer directly addressed to the Virgin Mary, is hung up at an altar in the Church of St. Francesco a Ripa, at Rome:

Pregiera ed orazione da farsi avanti l'Imagine della Madonna santissima della Salute venerata nella Chiesa di S. Francesco a Ripa.

O vera Sorgente di vita, O Fonte perenne di ogni nostra Salute, gran Regina de Cieli, Maria Santissima, che per le vostre incomparabili virtu, etc.—Page 3.

A Prayer and oration to be offered before the Image of the most Holy Madonna of Salvation, venerated in the Church of St. Francesco a Ripa.

O true Source of life, O perennial Fountain of all our Salvation, Great Queen of Heaven, Most Holy Mary, who by your incomparable virtue, etc.

SCRIPTURE.

Douay Version.

Luke 1: 28, 30, 48. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: Blessed art thou among women.

King James' Version.

Luke 1: 28, 30, 48. And the Angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

And the Angel said to her: Fear not, Mary, for thou hast found grace with God.

Because he hath regarded the humility of his hand-maid: for behold from henceforth all generations shall call me blessed.

And the Angel said unto her, Fear not, Mary: for thou hast found favour with God.

For he hath regarded the low estate of his handmaiden: for, behold from henceforth all generations shall call me blessed.

THE CATHOLIC CHURCH.

Any one who even carelessly reads the works of the Fathers, will be at once struck with the vast difference between the early writers of the Church and those of later ages, especially from the tenth century down to the present time. While the works of the later writers abound with expressions of love and devotion to the Virgin, and the Songs of Solomon are applied to her, among the ancients she is only spoken of with great respect as the Mother of our Lord. The decision of the Council of Ephesus in 431, where the title of *Θεοτόκος* was confirmed to her, led the people to pay more honor to her, but she was not yet worshiped. Neither do we anywhere among the ancients hear of any of the numerous societies which have since been instituted to her honor in the Church of Rome. The heretical sect of the Collyridians, condemned by St. Epiphanius (who also calls excessive admiration for the Blessed Virgin a nonsensical heresy), were the first to pay divine honors to her. They worshiped her under the name of "Queen of Heaven," as the Church of Rome does to-day. The heretic and usurper, Petrus Cnapheus, in the fifth century, first instituted that her name should be invoked in the public prayers of his Church. The early Fathers did not hesitate to ascribe faults to the Virgin, and tell us that on several occasions she was rebuked by our Saviour. The "heretic" Calvin finds fault with Saints Chrysostom and Ambrose for charging her with vanity. Besides, the Fathers say in express words that Mary is not to be adored, but that our worship is to be ascribed only to the Holy Trinity. Even in the ninth century we find that the Virgin was not generally adored, but only venerated and her intercession with God humbly besought. Just compare the sentiments of the writers cited above, with the words of the Fathers, and note the difference in language. See also the Article on Saint Worship, where the vast difference between the ancient Church and the modern Roman Church is more apparent.

HOLY SCRIPTURE.

The Life of the Blessed Virgin, as recorded in the Holy Scriptures, may be found in Matt. 1:18-25, 2:11-21, 12:46, 50, 13:55; Mark 3:31-35, 6:3; Luke 1:26-56, 2:4-51, 8:19-21, 11:27, 28; John

2 : 1-12, 19 : 25, 27 ; Acts 1 : 14. No mention whatever is made of her in the various Epistles of the Apostles, nor in the Revelation of St. John.

King James' Version.

Matt. 12 : 46-50. While he yet talked to the people, behold, His Mother and His brethren stood without, desiring to speak with Him.

Then one said unto Him, Behold, Thy mother, and Thy brethren stand without, desiring to speak with Thee.

But He answered and said unto him that told Him, Who is My mother and who are My brethren?

And He stretched forth His hand toward His disciples, and said, Behold, My mother and My brethren!

For whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother.

Mark 3 : 31-35, Luke 8 : 19-21, give the same account.

Luke 11 : 27, 28. And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

But He said, Yea, rather, blessed are they that bear the word of God, and keep it.

John 2 : 3, 4. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

Jesus saith unto her, Woman, what have I to do with thee (*τί ἐμοὶ καὶ σοί, γύναι*)? Mine hour is not yet come.

The Rhemish translators make nonsense of this passage here, in order to conceal the rebuke, for such the ancients considered it to be, which Christ conveyed to His Mother. Yet out of the fourteen places in which this phrase occurs in the Bible—eight times in the Old Testament and six in the New—with the exception of this passage, John 2 : 4, they translate as we do ; as, for instance, Luke 8 : 28 : What have I to do with thee (*Quid mihi et tibi est*), Jesus, Son of the most high God?

Douay Version.

Matt. 12 : 46-50. As He was speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him.

And one said unto Him : Behold, Thy mother and Thy brethren stand without, seeking Thee.

But He answering him that told Him, said : Who is My mother, and who are My brethren?

And stretching forth His hand towards His disciples, He said : Behold My mother and My brethren.

For whosoever shall do the will of My Father, That is in heaven, he is My brother, and sister and mother.

Luke 11 : 27, 28. And it came to pass : as He spoke these things, a certain woman from the crowd lifting up her voice said to Him : Blessed is the womb that bore Thee, and the paps that gave Thee suck.

But He said : Yea rather, blessed are they who hear the word of God and keep it.

John 2 : 3, 4. And the wine failing, the mother of Jesus saith to Him : They have no wine.

And Jesus saith to her : Woman, what is it to Me and thee (*Quid mihi et tibi est, mulier*)? My hour is not yet come.

Martini, Archbishop of Florence, has: Che ho io da fare con te, O donna? (page 194.) Archbishop Kenrick, in the Four Gospels, translated from the Latin Vulgate (page 461), has: Woman, what hast thou to do with Me? and has been blamed for his translation, as appears from the Preface to his translation of the Acts of the Apostles (p. xii., New York, 1851), wherein he states that his version has shocked the feelings of some, and proceeds to justify his translation. Dr. Lingard, in his New Version of the Four Gospels (page 337), has rendered the passage the same as Dr. Kenrick.

Century II.

JUSTIN MARTYR.

Ἐν μὲν γὰρ τῷ γάμῳ διὰ τό· τί μοι καὶ σοί, γύναι; τῇ μητρὶ λέγειν, ἐπέπληξεν· ἦνίκα δὲ θεάσασθαι αὐτὸν ἢ μήτηρ ἠθέλησε, μητέρα καὶ ἀδελφοὺς τοὺς τὸ θέλημα τοῦ θεοῦ ποιοῦντας ὠνόμασε. Καὶ πάλιν, ὅτε ἐμακαρίζετο ἢ βασιτάσθα αὐτὸν κοιλία, καὶ οἱ μαστοὶ οὓς ἐθήλασε, τοὺς ποιοῦντας τὸ θέλημα τοῦ θεοῦ αὐτὸς ἐμακάριζεν· ἅπερ ἅπαντα ἐφ' ὕβρει τῆς μητρὸς παρ' αὐτοῦ νομίζονται λέγεσθαι, διότι τῆς μητρὸς αὐτοῦ ὀνομασθείσης καὶ μακαρισθείσης, κατὰ ἀντιδιαστολήν αὐτῆς, ὑπ' αὐτοῦ ἐμακαρίσθησαν ἕτεροι.
—Quaest. et. Resp. ad Orthodox. (Op. Spurious), qu. 136, col. 1388, Pat. Gr. T. 6.

IRENÆUS, BISHOP OF LYONS.

Propter hoc properante Maria ad admirabile vini signum, et ante tempus volente participare compendii poculo, Dominus repellens ejus intempestivam festinationem, dixit: Quid mihi et tibi est, mulier? nondum venit hora mea.—Contr. Haer., L. 3, c. 16, n. 7, col. 926, Pat. Gr. T. 7.

TERTULLIAN, PRIEST OF CARTHAGE.

Tam proximas enim personas foris stare extraneis intus defixis ad sermones ejus, amplius et avocare eum a sollemni opere quaerentes merito indignatus est, non tam negavit quam abdicavit. Atque adeo cum praemisisset: quae mihi mater et qui mihi fratres? subjungens: nisi qui

For at the marriage, by saying to His mother: What have I to do with thee, woman? He rebuked her; and when His mother wished to see Him, He called those doing the will of God His mother, and His brethren. And again, when the womb which bore Him was called blessed, and the paps which He had sucked, He called those blessed who did the will of God. All these things are supposed to have been spoken by Him to the contumely of His mother, because when His mother was named and called blessed, in opposition to her, others were called blessed by Him.

For this reason, when Mary made haste at the wonderful miracle of the wine, and wished to partake of the cup of briefness before the proper time, the Lord repelling her for her unreasonable haste, said: What have I to do with thee, woman? Mine hour is not yet come.

He justly felt indignant, that, while strangers were intent upon His discourse within, persons so nearly related should stand without, and moreover seeking to call Him away from His solemn work; He did not so much deny them as renounce them. And therefore when He

audiunt verba mea et faciunt ea, transtulit sanguinis nomina in alios, quos magis proximos pro fide iudicaret.—Adv. Marc., L. 4, c. 19, p. 191, Pars 3.

Fratres domini non crediderant in illum, sicut et in evangelio ante Marcionem edito continetur. Mater aequae non demonstratur adhaesisse illi, cum Marthae et Mariae aliae in commercio ejus frequententur. Hoc denique in loco apparet incredulitas eorum; cum is doceret viam vitae, cum dei regnum praedicaret, cum languoribus et vitiis mendendis operaretur, extraneis defixis in illum, tam proximi abierant. Denique superveniunt et foris subsistunt, nec introeunt, non computantes scilicet, quid intus ageretur, nec sustinent saltem, quasi necessarius aliquid afferrent eo, quod ille tum maxime agebat, sed amplius interpellant et a tanto opere revocatum volunt.—De carne Christi, c. 7, p. 71, 72, Pars 4.

said, first: Who is My mother and who are My brethren? subjoining: But they who hear My words and do them, He transferred the name of blood relations to others whom He judged were rather related to Him by faith.

The brothers of the Lord had not believed in Him, as it is also contained in the Gospel published before Marcion. His mother in like manner is not shown to have adhered to Him, though other Marys and Marthas were frequently in His company. Their incredulity, finally, is apparent in this place. Whilst He was teaching the way of life, whilst He was preaching the kingdom of God, whilst He was engaged in curing sickness and evils, whilst strangers were attentive upon Him, these who were so nearly related were away. At last they arrive and stand without, nor do they enter, not thinking, forsooth, of what was going on within; nor do they wait at least, just as if they were bringing something more urgent than that upon which He was then chiefly engaged, but, moreover, they interrupt Him, and wish to recall Him from so great a work.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

'Omnes vos scandalizabimini in nocte hac.' Ergo scandalizati sunt universi, in tantum ut Petrus quoque apostolorum princeps tertio denegarit. Quid? putamus quod, scandalizatis apostolis, mater Domini a scandalo fuit immunis? Si scandalum in Domini passione non passa est, non est mortuus Jesus pro peccatis ejus. Si autem omnes peccaverunt, et egent gloria Dei, justificati gratia ejus et redempti, utique et Maria illo tempore scandalizata est. Et haec est quod nunc Simeon prophetat, dicens: 'Et tuam ipsius animam,' quae scis absque viro peperisse te Virginem, quae audisti a Gabriele: 'Spiritus Sanctus venit super te, et virtus altissimi obumbrabit tibi, pertransibit' in-

'All of you shall be scandalized in this night.' All, therefore, were scandalized, insomuch so that Peter also, the prince of the Apostles, denied Him thrice. What! Do we think that while the Apostles were scandalized, the mother of our Lord was free from scandal? If she did not suffer scandal at the Passion of our Lord, Jesus did not die for her sins. But if all have sinned, and come short of the glory of God, being justified by His grace, and redeemed, surely Mary also was scandalized at that time. And this is what Simeon now prophesies, saying: 'And thine own soul,' thou who knowest that thou didst a virgin bring forth without a husband, who didst hear from

fidelitatis 'gladius,' et ambiguitatis mucrone ferieris, et cogitationes tuas te in diversa lacerabunt, cum videris illum, quem Filium Dei audieras, et sciebas absque semine viri esse generatum, crucifigi et mori, et suppliciiis humanis esse subjectum, et ad postremum lacrymabiliter conquerentem atque dicentem: 'Pater, si possibile est, pertranseat calix iste mea.'—In Luc. Hom. 17, col. 1845, B C, Pat. Gr. T. 13.

Gabriel: 'The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee.' shall the 'sword' of unbelief 'pierce through,' and thou shalt be struck with the sharp point of doubt, and thy thoughts shall wound thee in diverse ways, when thou shalt see Him Whom thou hadst heard was the Son of God, and knew was begotten without the seed of man, crucified and dead and subjected to human punishments, and at last complaining in tears and saying: Father, if it be possible, let this cup pass from me.

Century IV.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Ἐπέληττε τῇ μητρὶ, λέγων,
οὐπω ἦκει ἡ ὥρα μου.—Contr. Arian.
Orat. 3, n. 41, p. 591, T. 1.

He rebuked His mother, saying: My hour has not yet come.

There is a passage cited from this Father in most Roman Catholic Catechisms and devotional works. The Doctrinal Catechism, chap. 3, on the Veneration of the Ever-blessed Mother of Jesus, page 291, thus cites it: "They should have ever on their lips the sweet address of the Archangel Messenger, thus paraphrased by the holy Athanasius fourteen hundred years ago: Be mindful of us, O Blessed Virgin! Hail, full of grace, the Lord is with thee! Thee the angelical and terrestrial hierarchies proclaim blessed. Blessed art thou among women, and blessed is the fruit of thy womb. O Mistress, lady, intercede for us. Queen and Mother of God, pray for us."

These words are to be found in detached sentences in Serm. de Annuntiatione Sanctiss. Deiparae, p. 393-401, T. 2; particularly in sections 14 and 15 at the end of the sermon. The Benedictine editors long since pronounced this piece spurious:

Spurium esse hunc sermonem nemo jam eruditus non judicat, cum sole clarior sese prodatur styli hujus ab Athanasii discrepantia.—P. 390, T. 2.

There is no learned man now who does not judge this sermon spurious, since the discrepancy between the style of this and that of Athanasius betrays itself clearer than the sun.

Baronius likewise pronounces it spurious:

Athanasii opus non esse.—Ep. Apol. adv. object. Thomae Stapleton, § 3, p. 691, Op. Athanas., T. 2.

It is no work of Athanasius.

BASIL, BISHOP OF CAESAREA.

Ἐπειδὴ τοίνυν πᾶσα ψυχὴ παρὰ τὸν καιρὸν τοῦ πάθους οἰοεὶ διακρίσει τινὶ ὑπεβάλλετο, κατὰ τὴν τοῦ Κυρίου φωνήν, εἰπόντος, ὅτι Πάντες σκανδαλισθήσεθε ἐν ἐμοί, προφητεύει ὁ Συμεὼν καὶ περὶ αὐτῆς τῆς Μαρίας, ὅτι παρεστῶσα τῷ σταυρῷ, καὶ βλέπουσα τὰ γινόμενα, καὶ ἀκούουσα τῶν φωνῶν, μετὰ τὴν τοῦ Γαβριὴλ μαρτυρίαν, μετὰ τὴν ἀπόρρητον γνωσθῆναι τῆς θείας συλλήψεως, μετὰ τὴν μεγάλην τῶν θαυμάτων ἐπίδειξιν, γενήσεται, φησί, τις καὶ περὶ τὴν σὴν ψυχὴν θάλος. Ἔδει γὰρ τὸν Κύριον ὑπὲρ παντὸς γεύσασθαι θανάτου, καὶ ἰλαστήριον γενόμενον τοῦ κόσμου, πάντας δικαιῶσαι ἐν τῷ αὐτοῦ αἵματι, καὶ σοῦ οὐδὲν αὐτῆς, τῆς ἄνωθεν δεδιδαγμένης τὰ περὶ τοῦ κυρίου, ἄψεται τις διάκρισις. Τουτέστιν ἡ ῥομφαία.—Ep. 260, Optimo Episc., n. 9, p. 580, T. 3.

Τοῦτο δὲ ἤδη ὑπόνοιαν παρέχει, ὅτι μετὰ τὸ καθαρῶς ὑπηρετήσασθαι τῇ γεννήσει τοῦ Κυρίου τῇ ἐπιτελεθεισῇ διὰ τοῦ Πνεύματος τοῦ ἁγίου, τὰ νενομισμένα τοῦ γάμου ἔργα μὴ ἀπαρνησάμενης τῆς Μαρίας. Ἡμεῖς δὲ εἰ καὶ μηδὲν τῷ τῆς εὐσεβείας παραλυμαίνεται λόγῳ (μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρεσίας ἀναγκαῖα ἢ παρθενία, τὸ δ' ἐφεξῆς ἀπολυπραγμόνητον τῷ λόγῳ τοῦ μυστηρίου), ὅμως διὰ τὸ μὴ καταδέχεσθαι τῶν φιλοχρίστων τὴν ἀκοήν, ὅτι ποτὲ ἐπαύσατο εἶναι παρθένος ἢ θεοτόκος, ἐκείνας ἡγούμεθα τὰς μαρτυρίας αὐτάρκεις.—Hom. in sanct. Christ. generat. (op. dubium), n. 5, p. 854, Append. T. 2.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Καὶ ἡ τῶν ἁγίων κατὰ καιρὸν εἰς θεὸν δόξα ἄλλοις γέγονε τοῖς μὴ ὀρῶσι τὴν ἀλήθειαν εἰς πλάνην. Ἐν γὰρ Σικίμοις, τουτέστιν ἐν

As, therefore, every soul at the time of the Passion was subjected to some doubt, according to the voice of the Lord, saying: All shall be offended in Me, Simeon prophesied concerning Mary herself also, that standing by the cross, and seeing what was being done, and hearing the words, after the testimony of Gabriel, after the ineffable knowledge of the divine conception, after the great display of miracles, there shall be, he saith, a certain wavering in thy soul. For it was necessary that Christ should taste death for all, and being made a propitiation for the world, justify all in His blood; and, therefore, some doubt shall affect thee thyself who hast been instructed from above in things which concern the Lord. This is the sword.

This passage (Matt. 1:21) already furnishes a suspicion that Mary, after having purely served the generation of the Lord accomplished through the Holy Spirit, did not refuse the customary works of marriage. Yet we, though this offers no outrage to the doctrine of piety (seeing that for the ministry of dispensation virginity was necessary; but as to what took place after, we are not to curiously inquire into the doctrine of the mystery), yet since the devout lovers of Christ cannot bear to hear it, that the mother of God ever ceased to be a virgin, we consider these testimonies to be sufficient.

And the glory of the Saints of those times redounding to God became an occasion of error to those not seeing the truth. For at Sicimi, which is now called Neap-

τῇ νυκτὶ Νεοπόλει, θυσίας οἱ ἐπι-
χώριοι τελοῦσιν εἰς ὄνομα τῆς
κόρης, δῆθεν ἐκ προφάσεως τῆς θυ-
γατρὸς Ἰεφθάε, τῆς ποτὲ προσεν-
εχθείσης τῷ θεῷ εἰς θυσίας.—πέραν
τοῦ δέοντος οὐ χρῆ τιμᾶν τοὺς
ἅγιους, ἀλλὰ τιμᾶν τὸν αὐτῶν
δεσπότην. Πανβάθω τοίνυν ἡ
πλάνη τῶν πεπλανημένων. ὅτε
γὰρ θεὸς ἡ Μαρία ὅτε ἀπ' οὐ-
ρανοῦ ἔχουσα τὸ σῶμα, κ. τ. λ.—
Haer. 78, c. 22, 23, AB, DA, p. 1055,
1056.

Ναὶ μὴν ἅγιον ἦν τὸ σῶμα
τῆς Μαρίας· οὐ μὴν θεός· καὶ δὴ
παρθένος ἦν ἡ Παρθένος, καὶ τετι-
μημένη, ἀλλ' οὐκ εἰς προσκύνησιν
ἡμῖν δοθεῖσα, ἀλλὰ προσκυνούσα
τὸν ἐξ αὐτῆς σαρκὶ γεγεννημένον,
ἀπὸ οὐρανῶν δὲ ἐκ κόλπων πατ-
ρῶν παραγεγόμενον. Καὶ διὰ
τοῦτο τὸ Ἐναγγέλιον ἐπασφαλιζε-
ται ἡμᾶς, λέγον, αὐτοῦ τοῦ Κυρίου
φήσαντος· ὅτι τί ἐμοὶ καὶ σοὶ
γύναι; οὐπω ἦκει ἡ ὥρα μου, ἵνα
ἀπὸ τοῦ, γύναι τί ἐμοὶ καὶ σοί;
μὴ τινες νομίσωσι περισσότερον
εἶναι τὴν ἁγίαν Παρθένον, γυν-
αῖκα ταύτην κέκληκεν, ὡς προφη-
τεύων, τῶν μελλόντων ἔσεθαι ἐπὶ
τῆς γῆς σχισμάτων τε, καὶ αἰρέ-
σεων χάριν· ἵνα μὴ τινες ὑπερβολῇ
θαυμάσαντες τὴν ἁγίαν, εἰς τοῦτο
ὑποπέσωσι τῆς αἰρέσεως τὸ ληρο-
λόγημα.—Haer. 79, c. 4, p. 1061, C.

Ποῖθος Προφητῶν ἐπέτρεψεν
ἄνθρωπον προσκυνεῖσθαι, οὐ μὴν
γυναῖκα λέγειν; ἐξαιρετον μὲν
γὰρ ἐστὶ τὸ σκεῦθος, ἀλλὰ γυνή,
καὶ οὐδὲν τὴν φύσιν παρηλλαγα-
μένη, τὴν δὲ γνώμην, καὶ τὴν
αἰσθησιν ἐν τιμῇ τετιμημένη.—Ἄλλ'
τεοῦ Ἠλίας προσκυνητός, καίπερ
ἐν ζῶσιν ὢν. Οὐτε Ἰωάννης προσ-
κυνητός, καὶ τοίγε διὰ ἰδίας εὐχῆς
τὴν κοιμησιν αὐτοῦ ἐκπληκτον
ἀπεργασάμενος, μᾶλλον δὲ ἐκ θεοῦ
λαβὼν τὴν χάριν. Ἄλλ' οὐτε ἡ

olis, the inhabitants offer sacrifices in the
name of a maiden, derived, I suppose,
from the daughter of Jephtha, who had
been once offered to God in sacrifice.—
We ought not, therefore, to honor the
Saints beyond what is proper, but to
honor their Lord. Wherefore, let the
error of those who have been mislead
cease. For neither is Mary a deity, nor
did she receive her body from heaven,
etc.

Verily [some one will say] the body
of Mary was holy! But yet she was no
deity. The Virgin continued a virgin,
and honored! Yet she is not proposed to
us for worship, but she worships Him
Who descending from heaven and from
the bosom of the Father, was born of her
in the flesh. And on this account the
Gospel guarded us, speaking: What have
I to do with thee, woman? My hour is
not yet come; in order that from His
saying: Woman, what have I to do
with thee? no one might think that the
holy Virgin was something extraordinary;
and He called her woman, as foretelling
it on account of the schisms and heresies
which were to be on the earth, in order
that no one, from excessive admiration for
the holy Virgin, might fall into this non-
sensical heresy.

Who of the Prophets allowed a man
to be worshiped, much less a woman?
Though she is indeed a chosen vessel, yet
she is a woman, and, as to her nature,
differing in nothing from others, but in
mind and undertaking highly honored.—
Yet neither is Elias to be worshiped,
although he be yet alive; neither is John
to be worshiped, although by his own
prayers, or rather by receiving grace from
God, he made his death wonderful. But
neither is Thecla, nor any one of the
Saints worshiped. For the ancient error

θέκλα, οὐτέ τις τῶν ἀγίων προσκυνεῖται. Οὐ γὰρ κυριεύσει ἡμῶν ἡ ἀρχαία πλάνη, καταλιμπάνειν τὸν ζῶντα, καὶ προσκυνεῖν τὰ ὑπ' αὐτοῦ γεγονότα. Ἐλάτρευσαν γάρ, καὶ ἐσεβάσθησαν τῇ κτίσει παρὰ τὸν κτίσαντα, καὶ ἐμωράνθησαν. Εἰ γὰρ Ἀγγέλους προσκυνεῖσθαι οὐ θέλει, πόσω μᾶλλον τὴν ἀπὸ Ἄννης γεγεννημένην, τὴν ἐκ τοῦ Ἰωακείμ τῇ Ἄννᾳ δεδωρημένην, τὴν δι' εὐχῆς, καὶ πάσης ἐπιμελείας κατὰ ἐπαγγελίαν πατρὶ, καὶ μητρὶ δοθεῖσαν, οὐ μὲν ἑτέρως γεγεννημένην παρὰ τὴν τῶν ἀνθρώπων φύσιν, ἀλλὰ καθὼς πάντες ἐκ σπέρματος ἀνδρῶς, καὶ μήτρας γυναικῶς;—Haer. 79, c. 5, col. 1062, AB.

Ἐν τιμῇ ἔστω Μαρία, ὃ δὲ Πατὴρ, καὶ Υἱός, καὶ ἅγιον Πνεῦμα προσκυνεῖσθω, τὴν Μαρίαν μηδεὶς προσκυνεῖτω. — Καὶ εἰ καλλίστη ἡ Μαρία, καὶ ἀγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι.—Haer. 79, c. 7, p. 1064, 1065, DB.

AMBROSE, BISHOP OF MILAN.

Haud dubie etiam Sanctus Spiritus adorandus est; quando adoratur ille, qui secundum carnem natus ex Spiritu Sancto est.

Ac ne quis hoc derivet ad Mariam Virginem: Maria erat templum Dei, non Deus templi. Et ideo ille solus adorandus, qui operabatur in templo.—De Sp. Sanct., L. 3, c. 12, n. 79, 80, col. 795, Pat. Lat. T. 16.

SOPHRONIUS, A PRIEST.

Propone tibi beatam Mariam quae tantae extitit puritatis, ut mater Domini esse mereretur. Ad quam cum angelus (Gabriel in viri specie dicendisset, dicens: Ave gratia plena, Dominus tecum: consternata et perterrita, respondere non potuit, nunquam enim a viro fuerat salutata.—Potes et tu esse mater Domini.—Ep. 22, ad Eustoch., c. 16, p. 55, C., T. 1.

shall not have dominion over us, that we should leave the living God, and worship things created by Him. They have served and worshiped the creature rather than the Creator, and have become fools. For if He does not allow Angels to be worshiped, how much less is it to be given to her who was born of Anna, who was given to Anna from Joachim, who was given to her father and mother through prayer and all zeal, according to promise, not having been born otherwise than according to the nature of man, but as all are, from the seed of a man and the womb of a woman?

Let Mary be in honor, but let the Father, and the Son, and the Holy Spirit be worshiped; let no one worship Mary. —And though Mary be most fair, holy, and honorable, yet she must not be worshiped.

Undoubtedly also the Holy Spirit is to be adored; seeing that He is adored, Who according to the flesh was born of the Holy Spirit.

And let no one derive this honor to the Virgin Mary; Mary was the temple of God, not the God of the temple. And therefore He alone is to be adored, Who operated in the temple.

Propose to thyself the blessed Mary, who was of so great purity, that she deserved to be the mother of our Lord. When the Angel Gabriel had descended to her in the form of a man, saying: Hail, full of grace, the Lord is with thee, alarmed and terrified, she was unable to reply, for she had never been saluted by man.—Thou also canst be a mother of our Lord.

AMPHILOCHIUS, BISHOP OF ICONIUM.

Ὅρα πῶς τοὺς ἀπείρους διαλογισμοὺς ῥομφαίαν προσηγόρευσεν ὁ Συμεῶν, ὡς νύττοντας τὰ ἐνδόσθεια· ὡς ἀπτομένους νεφρῶν καὶ μυελῶν. Τούτοις δὲ περιέπεσεν ἡ παρθένος Μαρία, μηδέπω τὴν δύναμιν τῆς ἀναστάσεως εἰδῦσα· καὶ ὅτι ἐκγειγόνων ἡ ἀνάστασις, οὐδέπω ἐγίνωσκε. Ὅθεν μετὰ τὴν ἀνάστασιν, οὐκέτι ῥομφαία δίτομος· ἀλλ' εὐφροσύνη καὶ ἀγαλλίασις. Σημεῖον τοίνυν ἀντιλογίας, τὸ σταυρικὸν σημεῖον ὁ Συμεῶν προσηγόρευσεν, ἐν ᾧ καιρῷ ῥομφαία λογισμῶν τὴν παρθένον διήλθεν.—In Dom. occurs. orat. 3, p. 35, AB.

See how Simeon called numberless cogitations a sword; as piercing the inwards; as touching the veins and marrow. Into these the Virgin Mary fell, because she had not yet known the power of the resurrection, and because she had not yet known that the resurrection was at hand. Wherefore, after the resurrection, it was no longer a two-edged sword, but joy and gladness. Simeon called the sign of the cross, the sign of contradiction, at which time the sword of cogitations pierced through the Virgin.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ὁ Θεὸς ἐμφανῶς ἦξει. Πότε γὰρ οὐκ ἐμφανῶς παραγέγονε; πότε; τῇ προτέρᾳ παρουσίᾳ· ἀψοφητὴ γὰρ ἦλθε τοὺς πολλοὺς κρύπτων, καὶ μέχρι πολλοῦ λανθάνων. Τί λέγω τοὺς πολλοὺς, ὅπου γε οὐδὲ αὐτῇ ἡ κνοφοροῦσα παρθένος ἦδει τοῦ μυστηρίου τοῦ ἀπόρρητον, οὐδὲ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν, οὐδὲ ὁ δοκῶν εἶναι πατήρ μέγα τι ἐφαντάζετο περὶ αὐτοῦ;—In Ps. 49, c. 1, p. 260, BC, T. 5.

God shall come manifestly. When was He not present manifestly? When? At His former advent. For He came noiselessly, hidden from the many, and for a long time concealed. Why do I say the many? whereas not even the Virgin herself who conceived Him knew the ineffable mystery, nor did His brethren believe in Him, nor did he who appeared to his father form any great opinion of Him.

Ταῦτα δὲ ἔλεγεν, οὐκ ἐπαισχυνόμενος ἐπὶ τῇ μητρὶ, οὐδὲ ἀρνούμενος τὴν γεγεννηκυῖαν· εἰ γὰρ ἐπῆσχύνετο, οὐδ' ἂν διήλθε διὰ τῆς μήτρας ἐκείνης· ἀλλὰ δηλῶν, ὅτι οὐδὲν αὐτῇ ὄφελος τούτου, εἰ μὴ τὰ θέοντα ποιεῖ ἅπαντα. Καὶ γὰρ ὅπερ ἐπεχείρησε, φιλοτιμίας ἦν περιττῆς· ἐβούλετο γὰρ ἐνδείξασθαι τῷ δήμῳ, ὅτι κρατεῖ καὶ αὐθεντεῖ τοῦ παιδός, οὐδὲν οὐδέπω περὶ αὐτοῦ μέγα φανταζομένη· διὸ καὶ ἀκαιρῶς προσήλθεν. Ὅρα γοῦν καὶ αὐτῆς καὶ

And this He said, not because He was ashamed of His mother, or denied her who bore Him. For had he been ashamed of her, He would not have passed through that womb; but He said this, showing that this was of no advantage to her unless she did all that was required. For what she attempted, was of superfluous vanity; for she wished to show the people, that she had power and authority over her Son, imagining as yet nothing great concerning Him; wherefore also she approached unseasonably. See at least her want of sense and theirs!

ἐκείνων τὴν ἀπόνοιαν. Δέον γὰρ εἰσελθόντας ἀκούσθαι μετὰ τοῦ ὄχλου, ἢ μὴ τοῦτο βουλομένους ἀναμείναι καταλύσθαι τὸν λόγον, καὶ τότε προσελθεῖν· οἱ δὲ ἔξω καλοῦσιν αὐτόν, καὶ ἐπὶ πάντων τοῦτο ποιοῦσι; φιλοτιμίαν ἐπιδεικνύμενοι περιττήν, καὶ δεῖξαι θέλοντες, ὅτι μετὰ πολλῆς αὐτῷ ἐπιστάτουσι τῆς ἐξουσίας. Ὅπερ καὶ ὁ εὐαγγελιστὴς δείκνυται ἐγκαλῶν· αὐτὸ γὰρ τοῦτο αἰνιττόμενος οὕτως ἔιρηκεν· Ὅτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις· ὥσανεὶ ἔλεγε· μὴ γὰρ οὐκ ἦν καιρὸς ἕτερος; μὴ γὰρ οὐκ ἦν κατ' ἰδίαν διαλεχθῆναι; Τί δὲ καὶ λαλῆσαι ἐβούλοντο; Εἰ μὲν γὰρ ὑπὲρ τῶν τῆς ἀληθείας δογμάτων κοινῇ ταῦτα προβῆναι ἐχρῆν, καὶ ἐπὶ πάντων εἰπεῖν, ὥστε καὶ τοὺς ἄλλους κερδάναι· εἰ δὲ περὶ ἐτέρων τῶν αὐτοῖς διαφερόντων, οὐκ ἐχρῆν οὕτω κατεπεῖγειν.—Ὅθεν δῆλον, ὅτι κενοδοξία τοῦτο μόνον ἐποίουν· ὃ καὶ Ἰωάννης δηλῶν ἔλεγεν, ὅτι Οὐδὲ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν· καὶ τὰ ῥήματα δὲ αὐτῶν ἀπαγγέλλει τὰ πολλῆς γέμοντα ἀνοίας, λέγων, ὅτι εἰλικον αὐτόν ἐπὶ τὰ Ἱεροσόλυμα, δι' ἕτερον μὲν οὐδὲν, ἵνα δὲ αὐτοὶ δόξαν ἀπὸ τῶν ἐκείνου σημείων καρπώσωνται.—Ὅτε καὶ αὐτοῖς ἐπετίμησε, τὴν σαρκικὴν αὐτῶν αἰτιώμενος γνώμην.—Ἐπειδὴ γὰρ ὡς ἀνθρώπων προσείχον ψιλῶ, καὶ κενοδοξοῦν, τὸ νόσημα ἐκβάλλει, οὐχ ὑβρίζων, ἀλλὰ διορθούμενος.

Εἶδες πῶς καὶ ἐπέπληξε, καὶ ἐποίησεν ὅπερ ἐπόθουν; Ὁ δὲ καὶ ἐπὶ τῷ γάμῳ ποιεῖ. Καὶ γὰρ ἐκεῖ ἐπετίμησεν ἀκαιρῶς αἰτούσῃ, καὶ ὁμῶς οὐκ ἀντειπεν· τῷ μὲν πρότερον διορθούμενος τὴν ἀβένεια, τῷ δὲ δευτέρῳ τὴν περὶ τὴν μητέρα εὐνοίαν ἐπιδεικνύμενος. Οὕτω δὲ καὶ ἐνταῦθα τῆς τε κενοδοξίας τὸ

Whereas they ought to have gone in and listened with the crowd, or, if they did not so will, to have waited the finishing of the discourse, and then to have come near; they call Him out, and do this in the presence of all, showing superfluous vanity, and wishing to make it seen, that they commanded Him with much authority. This also the Evangelist shows with censure. For speaking darkly of this very thing, he thus said: While He was yet speaking to the multitude; as if to say: Was there not another time? Could they not have spoken in private? What moreover did they wish to say? For if they wished to speak of the doctrines of the truth, they ought to have proposed this before all, and spoken in the presence of all, so that others also might be gainers; but if they wished to speak of other things pertaining to themselves, it was not proper for them thus to be so urgent.—Whence it is evident that they did this only from vain glory; and John signifying this, said: Neither did His brethren believe on Him; and he reports their words full of much folly, saying that they brought Him to Jerusalem for nothing else, than that they might acquire glory from the signs which He would manifest.—But He rebuked them, blaming their carnal mind.—For inasmuch as they regarded Him as a mere man, and were puffed up with vain glory, He dispells the disease, not insulting, but amending.

Seest thou, how He both rebuked them and did what they desired? which He also does at the marriage. For there too He reproved her asking unseasonably, and yet did not gainsay; by the former correcting her weakness, by the latter showing His good will towards His mother. So also here, He both healed the disease of vain glory, and rendered

νόσημα λάβατο, καὶ τὴν πρέπουσαν τιμὴν τῇ μητρὶ ἀπέδωκε, καίτοι καὶ ἄκαιρα αἰτούσῃ.—Hom. 44 al. 45 in Matt., c. 1, 2, p. 525, C., 526 CDAB., 528 DE., T. 7.

due honor to His mother, although she asked unseasonably.

Even John Calvin dissents from St. Chrysostom on this point :

Quod Ambrosius et Chrysostomus Mariam ambitionis insimulant, nihil habet coloris. Quid enim hac divinatione opus est, quum ubique summa ejus pietas et modestia spiritus testimonio commendatur?—In Harmon. Evang. in Matt. 12:46-48, p. 158, T. 5.

Διὸ καὶ τότε ἐπετίμησε, λέγων· Τί ἐμοὶ καὶ σοί, γύναι; παιδεύων αὐτήν εἰς τὸ μέλλον μηκέτι τὰ τοιαῦτα ποιεῖν.—Hom. 21 al. 20 in Joan., c. 3, p. 142, D., T. 8; Ibid, c. 2, p. 141, 143.

Ἄλλ' Ἰωάννης ἐνταῦθα τὸ, Οὐπω ἦκει ἡ ὥρα μου, εἰσάγει τὸν Χριστὸν λέγοντα, δεικνὺς ὅτι οὐπω δῆλος ἦν τοῖς πολλοῖς, καὶ ὅτι οὐδὲ τῶν μαθητῶν τὸν χορὸν πάντα εἶχεν, ἀλλ' Ἀνδρέας αὐτῷ ἠκολούθει καὶ μετ' αὐτοῦ Φίλιππος, ἄλλος δὲ οὐδεὶς· μάλλον δὲ οὐδὲ οὗτοι πάντες ὡς ἐχρῆν αὐτὸν ἐγίγνωσκον, οὐδὲ ἡ μήτηρ, οὐδὲ οἱ ἀδελφοί.—Hom. 22 al. 21 in Joan., c. 1, p. 145, 146, C., T. 8.

Οὐκ ἔστι ποιῶν χρηστότητα, ὅτε καὶ οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον. Ἰωάννης γυμνὸς ἀναχωρεῖ, Πέτρος ἀρνεῖται, οἱ μαθηταὶ φεύγουσι, τῆς μητρὸς αὐτοῦ Μαρίας τὴν ψυχὴν ἡ ῥομφαία τῆς ἀμφιβολίας διέρχεται.—In Ps. 13 (opus Spurium), c. 4, p. 679, B., T. 5.

As to the charge of ambition which Ambrose and Chrysostom bring against Mary, this is groundless. For what need is there of this supposition, when her great piety and modesty is everywhere commended by the testimony of the Spirit?

Wherefore then also He rebuked her, saying: What have I to do with thee, woman? teaching her that for the future she should not do such things.

But John here introduces Christ as saying: My hour is not yet come; showing that He was not yet known to the many, and that He did not yet have the whole body of the Apostles, but Andrew followed Him, and with Him Philip, but no one else; nay more, neither did all these know Him as they ought, nor even His mother, nor His brethren.

'There is no one that doeth good,' when all the disciples left Him and fled. John departs naked, Peter denies Him, the Disciples flee, the sword of doubt pierces through the soul of Mary His mother.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Itane matrem terrenam non habebat Imperator tuus? Quae tamen cum ei nuntiaretur agenti coelestia, respondit: Quae mihi mater, aut qui fratres? Et extendens manum in discipulos suos, dixit

Did not thy Emperor have an earthly mother? Yet when she was announced to Him while engaged in heavenly business, He replied: Who is my mother and who are My brethren? And stretching

non pertinere ad cognationem suam, nisi facerent voluntatem Patris ejus.—Ep. 243 Laeto, n. 9, col. 1058, Pat. Lat. T. 33.

Hoc in ea magnificavit Dominus, quia fecit voluntatem Patris, non quia caro genuit carnem. Intendat Charitas vestra. Propterea cum Dominus in turba admirabilis videretur, faciens signa et prodigia, et ostendens quid lateret in carne, admiratae quaedam animae dixerunt; Felix venter qui te portavit. Et ille: Imo felices qui audiunt verbum Dei, et custodiunt. Hoc est dicere, Et mater mea quam appellastis felicem, inde felix quia verbum Dei custodit: non quia in illa Verbum caro factum est, et habitavit in nobis; sed quia custodit ipsum Verbum Dei per quod facta est, et quod in illa caro factum est.—Tract. 10 in Joan. Evang., n. 3, col: 1468, Ib., T. 35.

Beatior ergo Maria percipiendo fidem Christi, quam concipiendo carnem Christi. Nam et dicenti cuidam, Beatus venter qui te portavit; ipse respondit, Imo beati qui audiunt verbum Dei, et custodiunt. Denique fratribus ejus, id est secundum carnem cognatis, qui non in eum crediderunt, quid profuit illa cognatio? Sic et materna propinquitas nihil Mariae profuisset, nisi felicius Christum corde quam carne gestasset.—De sanct. Virg., c. 3, col. 398, Ib., T. 40.

Dicens, Et tuam ipsius animam pertransibit gladius,—hoc utique significavit, quia etiam Maria, per quam gestum est Mysterium incarnationis Salvatoris, in morte Domini dubitaret; ita tamen, ut resurrectionis honore et virtute Domini firmaretur. Omnes enim stupore quodam in morte Domini dubitarunt.—Quaest. ex Vet. et Nov. Test. (op. spurium, forte Hilarii Romani), qu. 73, col. 2267, 2268, Ib., T. 35.

Sed dicunt, Quare ergo negavit matrem suam, quando ei dixit, Quid mihi et

out His hand to His disciples, He said that they only pertained to His relationship who did the will of His Father.

The Lord magnified this in her, because she did the will of the Father, not because her flesh bore His. Let Thy Charity attend. Wherefore when the Lord seemed wonderful among the multitude, performing signs and wonders, and showing what was latent in His flesh, certain souls struck with admiration, said: Blessed is the womb that bore Thee! But He answered: Yea, blessed are they who hear the Word of God and keep it. This is to say, Even My mother whom you call blessed, is therefore blessed because she keeps the Word of God; not because in her the Word was made flesh, and dwelt among us; but because she keeps the Word of God, by Which she was made, and Which was made flesh in her.

Mary was more blessed, therefore, in receiving the faith of Christ, than in conceiving the flesh of Christ. For when a certain one said, Blessed is the womb that bore Thee; He replied, Yea, rather, blessed are they who hear the word of God, and keep it. Finally, what did that relationship profit His brethren, that is, His relations according to the flesh, who did not believe in Him? So also the maternal relationship would have profited Mary nothing, had she not been more blessed in bearing Christ in her heart than in her flesh.

By saying: And a sword shall pierce through thine own soul; He signified this, that Mary even, by whom the mystery of the Incarnation of the Saviour was accomplished, should doubt at the death of the Lord; yet in such a manner, that by the honor and power of our Lord's resurrection she might be strengthened. For all by a certain stupor doubted at our Lord's death.

But they say: Why, then, did He deny His mother, when He said to her,

tibi est, mulier; et quando, cum ei nuntiatus esset, quod cum vellet videre, respondit, Quae est mater mea, aut qui sunt fratres mei; ac eos potius in hunc affectum computavit, qui facerent voluntatem Patris ejus? Quia exemplo suo jam docebat negandos esse terrenos parentes propter Deum.—De fide contr. Manich. (opus spurium), c. 25, col. 1146, Ib., Pat. Lat. T. 42.

What have I to do with thee, woman; and when, upon its being announced to Him, that she wished to see Him, He replied: Who is My mother, or who are My brethren? and reckoned those rather in this affection, who did the will of His Father? Because He now taught by His own example that earthly parents are to be denied for the sake of God.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Σκοπὸς γὰρ αὐτῷ γέγονε διδάξαι κακείνο, ὅτι καὶ αὐτὴν κατὰ τὸ εἰκὸς τὴν τοῦ Κυρίου μητέρα τὸ ἀδοκῆ ὡς συμβεβηκὸς ἐσκανδάλισε πάθος, κ. τ. λ.—Μὴ γὰρ ἐνδοιᾶσῃς, ὅτι τοιοῦτους τινὰς εἶδεδέξατο λογισμούς. Γεγέννηκα μὲν ἐγὼ τὸν ἐπὶ ξύλου γενώμενον· ἀλλ' οὐδὲν ἑαυτὸν ἀληθινὸν εἶναι λέγων τοῦ πάντων κρατοῦντος Θεοῦ, τάχα που καὶ διεεφάλλετο, ἐγὼ εἰμι λέγων ἢ ζῶν, πῶς ἐσταυρώθῃ; κατὰ τινὰ δὲ τρόπον τοῖς τῶν φονῶντων ἐνεπνίγη βρόχοις; πῶς οὐ κεράτηκε τῆς τῶν διωκόντων ἐπιβουλῆς; πῶς δὲ οὐ κάτεισιν ἀπὸ τοῦ σταυροῦ, καίτοι τῷ Λαζάρῳ παλινδρομεῖν ἐπιτάξας εἰς ζῶν, καὶ ὄλην τοῖς θαύμασι καταπλήξας τὴν Ἰουδαίαν; καὶ εἰκὸς γε δὴ βφόδρα τὸ μυστήριον οὐκ εἰδὸς ἐν τοιοῦτοις τισὶ τὸ γίναϊον ὀλισηῖν διαλογισμοῖς.—Εἰ γὰρ καὶ αὐτὸς ὁ τῶν ἀγίων μαθητῶν πρόκριτος πέτρος ἐσκανδαλίθη ποτὲ, λέγοντος τοῦ Χριστοῦ, καὶ διδάσκοντος ἀναργῶς, ὅτι μέλλει παραδοθῆναι εἰς χεῖρας ἀμαρτωλῶν, καὶ σταυρὸν ὑπομένειν, καὶ θάνατον; ὡς ἀναφωνῆσαι προαλέστερον· ἰλεῶς σοι Κύριε, οὐ μὴ ἔδται σοι ταῦτο· τί τὸ παράδοξον, εἰ πρὸς ἐννοίας ἀσθενεστέρας ὁ τρυφερός τοῦ γυναιίου συνηρπάζετο νοῦς; καὶ ταῦτά φαμεν οὐ καταστοχαζό-

His object was to teach this; that, as was probable, His unexpected Passion gave offence to the mother of our Lord herself.—For doubt not that she admitted some such reasonings as these: I bore Him who is derided upon the cross; but, when He said He was the true Son of the Almighty God, perhaps He was somewhat deceived. He who said: I am the life; how is He crucified? How was He bound with the cords of His murderers? How did He not overcome the plots of His persecutors? Or how does He not descend from the cross, who commanded Lazarus to return to life, and astonished all Judea with His miracles? And it is very probable that women ignorant of the mystery should fall into some such reasonings as these.—For if Peter himself, the prince of the holy disciples, was once offended when Christ spoke and taught openly that He was to be delivered into the hands of sinners, and suffer the cross and death, so that He hastily exclaimed, Be it far from Thee, Lord! this shall not be to Thee! what wonder is it, if the frail mind of a woman should be carried away into weaker thoughts? And this we say, not vainly conjecturing, as some may think, but entertaining a suspicion concerning the mother of our Lord, from what is written. For we remember that Simeon the Just, when he took the infant Lord up into his arms, gave thanks, as it is written, and said: A sword shall pierce

μενοι μάτην ὡς ἂν τῷ δοκοίη, ἀλλ' ἐκ τῶν γεγραμμένων περὶ τῆς τοῦ Κυρίου μητρὸς ἰόντες εἰς ὑποψίαν. Μεμνήμεθα γὰρ ὅτι Σιμεῶν ὁ δίκαιος, ὅτε βρέφος ὄντα τὸν Κύριον εἰς τὰς ἀγκάλας ἰδέξατο, κατὰ τὸ γεγραμμένον προευχαριστήσας, καὶ εἰπὼν.—' αἰ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. ῥομφαίαν γὰρ ἔλεγε τὴν ὀξεῖαν τοῦ πάθους προσβολὴν πρὸς λογισμοὺς ἐκ τόπους κατατέμνουσιν τοῦ γυναικοῦ τὸν νοῦν.—Com. in Joan., L. 12, p. 1064, 1065. T. 4.

Ἐφη γοῦν Σιμεῶν τῇ ἁγίᾳ παρθένῳ, ὅτι καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ῥομφαίαν τάχα που λέγων τὴν λύπην ἣν ἔσχεν ἐπὶ τῷ Χριστῷ, βλέπουσα στανρῦμενον ὄν γεγένημεν, καὶ οὐκ εἰδυῖα πάντως ὅτι καὶ κρείττων ἔσται θανάτου, καὶ ἐκ νεκρῶν ἀναστήσεται. Καὶ μὴ τοι θαυμάσης, εἰ ἠγνόησεν ἡ παρθένος, ὅπου καὶ αὐτοὺς τοὺς ἁγίους ἀποστόλους ὀλιγοπιστοῦντας εὐρήσομεν περὶ τούτου. Καὶ γοῦν ὁ μακάριος Θωμᾶς, εἰ μὴ τὰς χεῖρας ἔβαλεν εἰς τὴν πλευρὰν αὐτοῦ μετὰ τὴν ἀνάστασιν, ἐψηλάφησε δὲ καὶ τοὺς τόπους τῶν ἥλων, οὐκ ἠνέσχετο πιστεῦσαι.—Hom. in occurs. Dom., p. 391, T. 5.

through thine own soul also, that the thoughts of many hearts may be revealed. By the 'sword' he designated the sharp attack of the Passion, distracting the female mind into out-of-place reasonings.

Simon said to the holy Virgin: A sword shall pierce through thine own soul also; by the sword meaning, perhaps, the pain which she felt on account of Christ, when she saw Him crucified, to Whom she had given birth, and not knowing at all that He would be superior to death and would rise again from the dead. And do not wonder if the Virgin was ignorant where we shall find that the holy Apostles even were of little faith on this point. And indeed the blessed Thomas, unless he thrust his hand into His side after the resurrection, and felt the prints of the nails, would not have believed.

THEODORET, BISHOP OF CYRUS.

Καὶ ποτὲ μὲν, ὡς γεγεννηκυῖαν τὴν μητέρα τιμᾶ, ποτὲ δὲ ὡς Δεσπότης ἐπιτιμᾶ.—Dial. 2 Inconfus., p. 106, T. 4.

And at one time He honors His mother as her who gave Him birth; at another as her Lord He chides her.

PETRUS CNAPHEUS, PRIEST.

Petrus Cnapheus was Priest of the Church of St. Bassa the Martyr, at Chalcedon. He espoused the heresy of Apolinarius and usurped the episcopate of Antioch, but was soon after deprived of it and driven into exile. This heretic and usurper first introduced the custom of mentioning the name of the Virgin Mary in all of the prayers of the Church service.

GEORGIUS CEDRENIUS.—*Πέτρος ὁ Κναφεύς, τυραννικῶς τῷ θρόνῳ Ἀντιοχείας ἐπιβὰς, πρῶτον ἐπενόησε—ἐν ἑκάστη εὐχῇ τὴν Θεοτόκον ὀνομάζεσθαι.*—Compend. Hist., L. 1, p. 239, DE., T. 7, Byzant. Hist. Script.

Petrus Cnapheus (the fuller), having tyrannically occupied the episcopate of Antioch, first contrived that the Mother of God should be named in every prayer.

NICEPHORUS CALLISTUS.—*Καὶ ἐν πάσῃ εὐχῇ τὸν Θεοτόκον κατανομάζεσθαι, καὶ ταύτης τὴν θείαν κληῖσιν ἐπικλείεσθαι.*—H. E., L. 15, c. 28, p. 634, D., T. 2.

And (he contrived) that the Mother of God should be named in every prayer, and her holy name invoked.

Century IX.

JONAS, BISHOP OF ORLEANS.

Virginem porro quae peperit Christum, non adoramus, sed Sanctam Deigenetricem congruo honore veneramus, ejusque intercessionem apud divinam Majestatem humiliter flagitamus.—De cult. imag., L. 2, col. 833, E., T. 5, La B.

Moreover, we do not adore the Virgin who bore Christ, but we venerate the holy Mother of God with suitable honor, and humbly entreat her intercession with the Divine Majesty.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Ἀνθρώπινόν τι ἐβούλετο ἐνδείξασθαι ἡ μήτηρ, ὅτι ἐξουσιάζει τοῦ παιδός. οὐδὲν γὰρ μέγα ὕψω περὶ αὐτοῦ ἐνόει, διὰ τοῦτο οὖν καὶ ἔτι χαλοῦντα βούλεται πρὸς ἑαυτὴν ἐπισπάσασθαι, φιλοτιμουμένη ὡς ὑποτακτομένου αὐτῇ τοῦ υἱοῦ. τί γοῦν ὁ χριστός; ἐπεὶ τὸν σκοπὸν αὐτῆς ἔγνω, ἄκουε τί φησιν.—Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνας εἶδιν οἱ ἀδελφοί μου.—Οὐκ ὑβρίζων τὴν μητέρα λέγει ταῦτα, ἀλλὰ διορθούμενος τὸν φιλόδοξον αὐτῆς καὶ ἀνθρώπινον γνῶμην.—Διορθωσάμενος τοίνυν τῆς κενοδοξίας τὸ νόσημα, ὁμῶς πάλιν ὑπακούει τῇ μητρὶ καλούσῃ.—In Matt. 12:46, p. 63, 64, DEA., T. 1.

The mother wished to show something human, that she had power over her son: for she did not as yet think anything great about Him. For this reason while he was yet speaking she desired to draw Him to herself, being vainglorious that her son was subject to her. What then did Christ do? When He knew her intention, hear what He says.—Who is My mother, and who are My brethren?—He He did not say this to insult His mother, but correcting her love of glory and human understanding.—Correcting, therefore, the disease of vain-glory, He again obeys His mother calling him.

Καὶ σοῦ δὲ αὐτῆς, τῆς παρθένου, τὴν ψυχὴν διελεύσεται ῥομ-

And a sword shall pierce through thine own soul,—the Virgin's, I mean.

φαία· τάχα μὲν καὶ ἡ θλίψις ἣ ἐπὶ τῷ πάθει γενομένη· τάχα δὲ, ῥομφαίαν λέγει καὶ τὸν σκανδαλισμὸν ὃν ἐσκανδαλίθη ὁρῶσα τὸν Κύριον σταυρούμενον. Ἴσως γὰρ ὑπενόει, πῶς ὁ τεχθεὶς ἀσπόρως, ὁ θαύματα ποιήσας, ὁ νεκροὺς ἀναστήσας, ἐσταυρώθη, καὶ ἐνεκρώθη, καὶ ἐνεπτεύθη;—Com. in Luc. 2, p. 290, AB., T. 1.

But perhaps it was the affliction which she suffered at the Passion; and perhaps he designates by the sword the offence by which she was scandalized when she saw the Lord crucified. For perhaps she reasoned, How is He Who was born without seed, Who performed miracles, Who raised the dead, crucified, and spit upon, and dead?

Century XII.

EUTHEMIUS, A MONK.

Διὸ καὶ θαρρήθαια παρεκάλε-
μεν αὐτὸν εἰς θαυματουργίαν οἴνου
ἐλλείποντος, βουλομένη καὶ τοῖς
καλέσασί καταθεῖναι χάριν, καὶ
ἑαυτὴν λαμπροτέραν ἀποψῆναι διὰ
τῆς τοῦ υἱοῦ δυνάμεως, διὸ καὶ
ἐπιτιμᾷ αὐτῇ, οὐκ ἀτιμάζων, ἀλλὰ
διορθούμενος, ὡς ἀκαιρῶς παρακα-
λέσασαν.—Λέγει—γύναι; τί ἡμῖν
ἀναγκαῖον, περὶ οὗ παρακαλεῖς;
τί τὸ κατεῖγον οὕτως ἡμᾶς; ἔστι
δὲ καὶ ἐτέρως νοῆσαι. Τί κοινὸν
ἐμοὶ καὶ σοί; ἐγὼ μὲν γὰρ οἶδα
τοὺς προσημόντας καιροὺς τῶν
θαυμάτων, ὡς Θεός· σὺ δὲ ἀγνοεῖς
αὐτοὺς, ὡς ἄνθρωπος.—Com. in Joan.
2: 3, c. 1, p. 71, T. 3.

Wherefore having taken courage, she besought Him to perform a miracle for the wine which was failing, wishing both to repay the favor to those who invited them, and to display her own glory by the power of her Son, and therefore He rebuked her, not dishonoring her, but correcting her as asking unseasonably. He says—Woman? What is that to us about which you exhort us? Why does she thus urge us? But we can also understand this in another way. What have you and I in common? For I indeed, as being God, know the times suitable for miracles; but you, as being human, know them not.

PETER ABELARD.

Fortassis et quod dicitur, in corde terrae, non tam de sepultura Domini accipi videtur, quam de cordibus hominum eo tempore intantum de Christo desperantium, ut discipuli quoque necnon et mater ipsius in fide graviter titubaverint. Unde Augustinus quaestionum veteris et novae legis Capitul. Etiam Maria, per quam mysterium est incarnationis Salvatoris, in morte Domini dubitavit.—Helois. Problem. ad Abelard. Solut. prob. iv, p. 391.

Perhaps also what is said, 'in the heart of earth,' does not seem to be received so much of the sepulcher of our Lord, as of the hearts of men which so dispaired of Christ at that time, that the disciples also, and even His mother, greatly wavered in faith. Wherefore Augustine, in his Chapters of Questions upon the old and new law, says: Even Mary, by whom was the mystery of the Incarnation of the Saviour, doubted at the death of the Lord.

Century XVI.

BEATUS RHENANUS.

In hoc libro sunt quae evariant a placitis recentiorum Theologorum, ut quod de fratribus loquens dicit, Matrem aequae non adhaesisse Christo, cum ab inito statim omnem illi felicitatem tribuant Theologi isti quos Scholasticos appellant. Quanquam a Tertulliani sententia, praeter Originem, non abhorrent divus Aurelius Augustinus, et Johannes Chrysostomus: deinde quod dicit Mariam patefacti corporis lege peperisse, cum omnes hodie Theologum centuriae Christum clauso Virginis utro prodiisse velint.—In Tertull. de carne Christ., p. 13 (1 ed.).

In this book [of Tertullian] there are some things which are at variance with the opinions of modern Theologians, as what he says, speaking of the brethren, that His mother likewise did not adhere to Christ; though these Theologians who are called Schoolmen attribute to Her all felicity immediately from the first. However, in addition to Origen, St. Aurelius Augustine and John Chrysostom do not disagree with the sentiment of Tertullian. Then, as to his saying that Mary gave birth by the law of an opened body; though every division of Theologians of the present day will have it that Christ came forth from the closed womb of the Virgin.

Century XVII.

JOANNES ASORIUS, JESUIT.

Nam eo tempore [Concilii Ephesini] fuit haeresis Nestorii damnata, qui negabat B. Virginem fuisse Dei genetricem; et proinde eo tempore coepit amplior cultus et honor B. Virgini deferri, quam antea.—Moral. Theol., L. 1, c. 20, col. 90, B., T. 1.

For at the time of the Council of Ephesus the heresy of Nestorius was condemned, who denied that the blessed Virgin was the mother of God; and therefore from that time more ample worship and honor began to be bestowed upon the blessed Virgin than before.

FRANCISCUS BERNARDINUS.

Non ita vetus autem esse laudabile huc ecclesiae institutum [Ave Maria], ex eo facile crediderim, quod Beatus Vincentius Ferrerius, qui floruit anno Domini 1410, primus ex omnibus ecclesiasticis scriptoribus illius meminerit, dum singulis sermonibus suis praemittit ea verba, *Salvetur Beata Virgo*. Fatendum ut sit, illud vel a Beato Vincentio initium habuisse vel certe ipsius Vincentii temporibus coepisse frequentari.—De rit. conc., L. 1, c. 11, p. 46.

But that this laudable custom of the Church [of saying Hail, Mary] is not very ancient, I really believe from the fact that the blessed Vincentius Ferrerius, who flourished in the year of our Lord 1410, first of all Ecclesiastical writers makes mention of it, while he prefaces all his sermons with these words: Let the Blessed Virgin be saluted. It must be granted that this either derived its origin from the blessed Vincentius, or at least began to be commonly practiced in the times of Vincentius.

Century XIX.

JOHN HENRY NEWMAN, CARDINAL.

And, now at length coming to the statements, not English, but foreign, which offend you in works written in her honor, I will frankly say that I read some of those you quote with grief and almost anger; for they seemed to me to ascribe to the Blessed Virgin a power of "searching the reins and hearts," which is the attribute of God alone; etc.

And Suarez says: "It is the universal sentiment that the intercession of Mary is not only useful, but also in a certain manner necessary;" but still it is the question of her intercession, not of our invocation of her, not of devotion to her. If it were so, no Protestant could be saved; if it were so, there would be grave reasons for doubting of the salvation of St. Chrysostom or St. Athanasius, or of the primitive martyrs; nay, I should like to know whether St. Augustine, in all his voluminous writings, invoked her once.

Sentiments such as these ["that the Blessed Virgin is superior to God," etc.] I never knew of till I read your book, nor, as I think, do the vast majority of English Catholics know them. They seem to me like a bad dream. I could not have conceived them to be said. I know not to what authority to go for them, to Scripture, or to the Fathers or to the decrees of Councils, or to the consent of schools, or to the tradition of the faithful, or to the Holy See, or to Reason. They defy all the *loci theologici*. There is nothing of them in the Missal, in the Roman Catechism, in the Roman Raccolta, in the Imitation of Christ, in Gother, Challoner, Milner or Wiseman, as far as I am aware. They do but scare and confuse me. I should not be holier, more spiritual, more sure of perseverance, if I twisted my moral being into the reception of them; I should but be guilty of fulsome, frigid flattery towards the most upright and noble of God's creatures, if I professed them,—and of stupid flattery, too; for it would be like the compliment of painting up a young and beautiful princess with the brow of a Plato and the muscle of an Achilles. And I should expect her to tell one of her people in waiting to turn me off her service without warning. Whether thus to feel be the *scandalum parvulorum* in my case, or the *scandalum Phariseorum*, I leave others to decide; but I will say plainly that I had rather believe (which is impossible) that there is no God at all, than that Mary is greater than God. I will have nothing to do with statements, which can only be explained by being explained away.—Letter to the Rev. E. B. Pusey. Explanations, n. 6, 8, p. 108, 109, 119, 120.

INVOCATION OF SAINTS AND ANGELS.

THE CHURCH OF ROME.

Some Roman Catholics deny that religious honor or worship is ever paid to the Saints, claiming that they only ask the Saints to intercede with God for them. Yet we find prayers addressed directly to the Saints and asking from them, not mere intercession, but direct interposition and assistance. In the Roman Breviary, on the Festival of St. Nicolas, there is a prayer beseeching God that, by the merits and prayers, not of Christ, but of that Saint, we may be liberated from the torments of hell; and the Jesuit Costerus says that the Saints themselves assist us. Cardinal Bellarmine calls the Saints "gods by participation," and the Jesuit Maldonatus declares that to attribute religious honor to God alone is impious. It is no wonder then that Vives exclaims that in the case of many he can see no difference in their opinions in regard to the Saints, and that of the heathen in regard to their gods. Roman Catholic theologians hold in *theory* that Latria,—the highest possible form of worship and which is due to God alone,—is not to be given to the Virgin and the Saints, but in *practice* such worship is sanctioned by the highest authorities and Saints of that Church, and greedily received by the people, while no protest or dissent is ever expressed except by denouncing in general terms superstition and idolatry. This idolatrous worship of the Saints is without any excuse, inasmuch as it is purely voluntary, not being compulsory according to the Council of Trent. More particular instances of direct prayers to the Saints will be found in the article on the Worship of the Blessed Virgin.

LATRIA, HYPERDULIA, DULIA,

We must observe here the distinction which the Church of Rome makes between the worship which is to be paid to God alone, and that which is to be paid to the Saints and Angels. The worship called

Latria (Greek *λατρεία*) is given to God alone; that called Dulia (*δουλεία*) is given to Saints and Angels; while that called Hyperdulia (*ὑπερδουλεία*), which is a lofty form of worship, superior to Dulia but inferior to Latria, is given to the Blessed Virgin. This distinction, which is strongly insisted upon by Roman Catholics, rests upon no ground but the will or imagination of those who draw it. The word Hyperdulia is an invention of later times, and does not occur in the Scriptures or any ancient classical or ecclesiastical author. The two words, Latria and Dulia, are used in the Septuagint translation of the Old Testament, and in the original Greek of the New, promiscuously, without any such distinction whatever, as the few examples cited below clearly show:

Deut. 28 : 36, 47, 48. The Lord shall bring thee—unto a nation which neither thou nor thy fathers have known; and there shalt thou serve (*λατρεύσεις*, servies, Vulg.) other gods, wood and stone.

Because thou servedst (*ἐλάτρευσας*, servieris, Vulg.) not the Lord thy God with joyfulness, etc.

Therefore shalt thou serve (*λατρεύσεις*, servies, Vulg.) thine enemies, which the Lord shall send against thee.

Joshua 24 : 15. Choose you this day whom ye will serve (*λατρεύσητε*, servire, Vulg.); whether the gods which your fathers served that were on the other side of the flood, etc. But as for me and my house, we will serve (*λατρεύομεν*, serviemus, Vulg.) the Lord.

Ib., 24 : 20. If ye forsake the Lord, and serve (*λατρεύσητε*, servieritis, Vulg.) strange gods, etc.

1 Sam. 7 : 3. Prepare your hearts unto the Lord, and serve (*δουλεύσατε*, servite, Vulg.) Him only.

Ib., 12 : 24. Only fear the Lord, and serve (*δουλεύσατε*, servite, Vulg.) Him in truth with all your heart.

Ib., 17 : 9. Then shall ye be our servants, and serve (*δουλεύσετε*, servietis, Vulg.) us.

Ib., 26 : 19. They have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve (*δούλευε*, servi, Vulg.) other gods.

Ezek. 20 : 40. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all them in the land, serve (*δουλεύσουσι*, serviet, Vulg.) Me.

Matt. 6 : 24. Ye cannot serve (*δουλεύειν*, servire, Vulg.) God and mammon.

1 Thess. 1:9. And how ye turned to God from idols to serve (*δουλεύειν*, *servire*, Vulg.) the living and true God.

Heb. 9:14. How much more shall the blood of Christ—purge your conscience from dead works to serve (*λατρεύειν*, *ad serviendum* Vulg.) the living God?

Theodoret, Bishop of Cyrus, in the fifth century, was ignorant of any such distinction :

Καὶ παραινεί, τῆς μὲν τῶν ἀλλοτριῶν θεῶν ἀπαλλαγῆναι δουλείας, μόνῳ δὲ λατρεύειν τῷ πεπειηκότι καὶ σεβαστότι θεῷ. προστέθεικε δὲ αὐτοῖς, καὶ αἰρεσῖν. ἐκλέξασθε γὰρ φησὶν ὑμῖν αὐτοῖς σήμερον, τίνι λατρεύοιτε· ἕτετε τοῖς θεοῖς τῶν πατέρων ὑμῶν τοῖς ἐν τῷ πέραν τοῦ ποταμοῦ· ἕτετε τοῖς θεοῖς τῶν Ἀμορραίων ἐν οἷς ὑμεῖς κατοκεῖτε ἐν τῇ γῆ αὐτῶν.—Ἐφη γὰρ· Ἐγὼ δὲ καὶ ἡ οἰκία μου λατρεύσομεν Κυρίῳ τῷ Θεῷ, ὅτι ἅγιός ἐστιν. Ἔτετα τοῦ λαοῦ τῶν μὲν ψευδῶν ἠμῶν ἀπογορευσαντος τὴν λατρείαν, ὑποσχομένου δὲ μόνῳ δουλεύειν τῷ σεβαστότι θεῷ, ὑπολαβῶν ὁ θεοτάτος Ἰησοῦς ἔφη πρὸς αὐτούς· Οὐ μὴ δυνήσθητε λατρεύειν Κυρίῳ ὅτι ὁ θεὸς ἅγιός ἐστι· καὶ ὁ ζηλώσας ὑμᾶς οὐκ ἀνοίσει ὑμῶν τὰ ἀνομήματα ὑμῶν, ἥνικα ἂν ἐγκαταλίπητε Κύριον, καὶ λατρεύοιτε θεοῖς ἑτέροις.—Ἐκείνων δὲ καὶ ταύτην δεξαμένων τὴν πρότασιν, καὶ ὑποσχομένων τῷ Κυρίῳ δουλεύειν, ἀναγκαιῶς ἐπήγαγε· Μάρτυρες ὑμεῖς καθ' ὑμῶν ὅτι ὑμεῖς ἐξελέξασθε Κύριον λατρεύειν αὐτῷ.—
Quaest. in Jes. Nav. 24, Inter. 19, p. 318, 319, T. 1.

And he (Joshua) exhorts them to sever themselves from the service (*dulia*) of strange gods, and to serve (*dulia*) God alone Who made and saved them. Moreover, he gave them the choice: Choose for yourselves to-day, he says, whom ye will serve (*latria*), whether the gods of your fathers beyond the river, or the gods of the Amorites, among whom ye dwell in their land.—For he says: But I and my house, we will serve (*latria*) the Lord God, for He is holy. Then when the people renounced the worship (*latria*) of false gods, and promised to serve (*dulia*) God alone Who saved them, the most pious Joshua taking it up, says to them: Ye cannot serve (*latria*) the Lord, because God is holy; and being jealous with you, He will not bear your iniquities and sins when ye shall desert the Lord and serve (*latria*) other gods.—And when they accepted this proposition also, and promised to serve (*dulia*) the Lord, he urges on them: Ye are witnesses against yourselves, that ye have chosen the Lord to serve (*latria*) Him.

Century XIV.

ALEXANDER HALENSIS.

Nos miserabiles homines, ut plerique nostrum, magis afficimur circa sanctum aliquem aliquando, quam etiam circa Dominum: et ideo Dominus compassus nostrae miseriae vult, quod oremus sanctos suos.—
Sum., P. 4, qu. 26, m. 3, art. 5, p. 703.

We miserable men, as most of us are, are more affected sometimes about some Saint, than about our Lord even: and therefore our Lord having compassion on our misery, wills that we should pray to His Saints.

Century XV.

GABRIEL BIEL.

Peccatoribus denique singularis est consolatio, qui ad sanctorum interpellationem quandoque magis animantur quam iudicis: quorum etiam sanctitatis defectum supplere potest probitas aliena.—In Can. Miss. Lect. 30, fol. 63, col. 2.

In a word, it is a wonderful consolation to sinners, who are sometimes more disposed to the invocation of the Saints than the Judge; the defect of whose sanctity also another's uprightness is able to supply.

Century XVI.

JOANNES LUDOVICUS VIVES.

Multi Christiani in re bona plerumque peccant, quod divos divasque non aliter venerantur quam Deum. Nec video in multis, quod sit discrimen inter eorum opinionem de sanetis, et id quod gentiles putabant de suis diis.—In Aug. de civ. Dei, L. 8, c. 27, p. 818, T. I.

Many Christians frequently sin in a good thing, because they venerate holy men and women not otherwise than they do God. Nor do I see in many, how their opinion concerning the Saints differs from that which the Gentiles entertained of their gods.

PIUS IV., BISHOP OF ROME.

Constanter teneo—similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas.—Bull, p. 227.

I constantly hold, likewise, that the Saints reigning together with Christ are to be venerated and invoked, and that they offer prayers to God for us, and that their relics are to be venerated.

JOANNES BODINUS.

Divinus Antonius a plerisque in Italia et Gallia Narbonensi ardentiore voto, certe majore metu colitur, quam Deus immortalis.—Method. ad facil. hist. cognit., c. 5, p. 154.

St. Antonius is worshiped for the most part in Italy and Narbonian Gaul with more ardent vows, certainly with greater fear, than the immortal God.

JOANNES MALDONATUS, JESUIT.

Impius igitur et imperitus Lutheranorum et Calvinistarum error est, nullum, nisi Deo religionis honorem tribuentium.—In Matt. 5:34, p. 172, T. I.

It is, therefore an impious and rash error of the Lutherans and Calvinists, who attribute no religious honor but to God.

Century XVII.

FRANCISCUS COSTERUS, JESUIT.

Sunt ergo [sancti] amandi et metuendi; sunt laudandi atque rogandi, tum ut pro nobis apud Deum intercedant, tum ut ipsi nobis opitulentur.—Enchirid., c. 12, de venerat. sanct., prop. 5, p. 474.

The Saints, therefore, are to be loved and feared; they are to be praised and invoked, not only to intercede with God for us, but also to succor us themselves.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Secundo, quia votum non convenit Sanctis, nisi quatenus sunt Dii per participationem, etc.—Tertio quia sancti in coelo jam sunt reipsa beati et gloriosi, et filii Dei, ac Dii quidam per participationem, etc.—De cult. sanct., l. 3, c. 9, p. 473, T. 2.

Secondly, because a vow does not become the Saints, except as they are gods by participation, etc.—Thirdly, because the Saints in heaven are already truly blessed and glorious, and the sons of God, and a kind of gods by participation, etc.

CAROLUS STENGELIUS.

Reliqui sancti etiam Angeli et Seraphini deprecatorie postulant a Christo Domino tanquam servi; Joseph autem autoritative quodammodo tanquam pater illius; cui sane sicut Christus ipse in terris tanquam patri ad nutum obsecundavit, ita in coelis acceptae ab eo beneficentiae non immemor, ad nutum eidem tanquam patri affectu filiali, quem ab infantia concepit ac perpetuo conservavit, ad nutum in coelis obedit.—Josephus, hoc est, Sanct. Educ. Christ. vit. hist., c. 15, p. 262.

The other Saints, even the Angels and the Seraphim, ask of Christ our Lord deprecatively as servants. But Joseph authoritatively, in a certain manner as being His father. As Christ Himself indeed on earth complied with his demands as a father, so also in the heavens, not unmindful of the benefits which He received from him, He obeys the same as being his father with filial affection in heaven, whom he adopted from infancy and perpetually preserved.

THE SPANISH "INDEX EXPURGATORIUS."

Op. Hieron., T. ix, ed. Erasm. Basilae 1565. Ex Indice, dele sequentia. Adoramus solum Deum, honoramus reliquias Martyrum.—Page 324.

From the Index of the Works of Jerome, T. ix, ed. Erasmus, Basil 1565, remove the following: We adore God only; we honor the relics of the Saints.

ROMAN BREVIARY.

Deus, qui beatum Nicolaum Pontificem innumeris decorasti miraculis, tribue, quaesumus, ut ejus meritis et precibus, a gehennae incendiis liberemur.—Pars Hiem. Fest. Decemb. die vi et vii in fest. S. Nicol., p. 478, 481.

O God, who hast decorated the blessed Pontiff Nicolas with innumerable miracles: grant, we beseech thee, that by his merits and prayers we may be liberated from the fires of hell.

Coelium Joseph decus, atque nostrae Certa spes vitae, columenque mundi.
Quas tibi laeti canimus benignus
Suscipe landes.

O Joseph, the glory of those in heaven and the sure hope of our life, and the safeguard of the world, benignly receive the praises which we joyfully sing to thee.

Laus sit excelsae Triadi perennis,
Quae tibi praebens superos honores,
Det tuis nobis meritis beatae
Gaudia vitae. Amen.

Perpetual praise to the most High Trinity, Who granting to thee honors on high, gives to us, by thy merits, the joys of a blessed life. Amen.

—Pars Verna, Fest. S. Joseph. Martii die xix, p. 558, 559.

Michael archangele, veni in adiutorium populo Dei, alleluia.—Ib., Fest. in Apparit. S. Michaelis. Maii die viii, p. 661.

Adsit e coelo Raphael, ut omnes Sanet aegrotos, dubiosque vitæ Dirigat actus.

—Ib. p. 668.

O, Michael, the Archangel, come to the aid of the people of God: Allelujah.

Let Raphael be present from heaven to heal all the sick, and direct the doubtful acts of life.

CATECHISM OF THE DECREES OF COUNCIL OF TRENT.

Exstant divinae Scripturae testimonia hujus invocationis. Jacob enim ab angelo, quicum luctatus fuerat, petit, ut sibi benedicat, immo etiam cogit; se enim non dimissurum illum profitetur, nisi benedictione accepta, neque sibi solum ab eo tribui, quem intuebatur, sed ab eo etiam, quem minime videbat, tum quum dixit: Angelus, qui eruit me de cunctis malis, benedicat pueris istis.—Ib., qu. 10, p. 302.

The Divine Scriptures testify to this invocation. For Jacob asks of the Angel, with whom he had contended, to bless him, yea, he compells him even; for he declares that he will not let him go unless he receive a blessing, to be bestowed not by him only whom he saw, but by him also whom he by no means saw, when he said: The Angel who delivereth me from all evils, bless these boys.

The following Prayer, addressed directly to St. Philip Neri, was purchased at a Roman Catholic bookstore in Paternoster Row, London:

O, Blessed Philip, Apostle of Rome, whose heart burned with an inextinguishable flame of divine charity; Glorious Saint, who didst press to thy bosom those English youths who were being trained in the school of Christ to encounter persecution and death in their native land; since thou continuest even now to manifest thy affection by sending thy sons amongst us to reclaim and instruct us; we pray thee daily to prosper their work, and to shed an abundant blessing upon those who are set over it, and all who labour in it. Amen.

We grant 100 days' indulgence to any one reciting earnestly this prayer.

N. CARDINAL ARCHBISHOP.

LONDON,

FEAST OF CORPUS CHRISTI, 1855.

An Ave is earnestly begged for the intention of the writer of this prayer.

SCRIPTURE.

Douay Version.

Gen. 32:26. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go unless thou bless me.

King James' Version.

Gen. 32:36. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Ib., 48:16. The angel that delivereth me from all evils, bless these boys: etc.

Osee 12:4. And he prevailed over the Angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke to him.

Ib., 48:16. The Angel which redeemed me from all evil, bless the lads: etc.

Hosea 12:4. Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him; he found him in Beth-el, and there he spake with us.

Josue 5:13, 14, 15.

EXAMINATION OF THE TEXTS

CITED BY THE CHURCH OF ROME IN FAVOR OF THE INVOCATION OF SAINTS AND ANGELS.

The ancient Church believed that the Angel who sometimes spoke and contended with holy men of old was the Son of God Himself, Who, even before His Incarnation, deigned to visit man. In regard to Hosea or Osee 12:4, the very next verse (v. 5) shows that the Angel was God: "Even the Lord the God of hosts, the Lord is his memorial."

GEN. 32:26.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Τίς δὲ (ἄν) οὖν ἄλλος εἶη καὶ ὁ κατὰ τὴν προκειμένην περικοπήν συμπαιλαίων καὶ συναγωνιζόμενος καὶ ὡς περὶ συμμαχῶν τῷ Ἰακώβ, ἢ ὁ πολυμερῶς καὶ πολυτρόπως τοῖς πατράσι λαλήσας ὁ ἱερός τοῦ Θεοῦ λόγος, μόνος τὸν Πατέρα Κύριος καὶ Θεὸς χρηματίζων, ὃς καὶ εὐλογήσας τὸν Ἰακώβ Ἰσραὴλ αὐτὸν ὠνόμασεν, ἐπειπὼν, ὅτι Ἐνίσχυσας μετὰ θεοῦ;—Eclog. Prophet., L. I, c. 7, in Gen. 32:26, col. 1041, 1044, DA., Pat. Gr. T. 22.

Who else can it be, who in the present passage wrestles and contends, and, as it were, fights with Jacob, than He who oftentimes and in many places spake with the Fathers,—the holy Word of God, Who only in conference with the Father is Lord and God, Who also blessing Jacob called him Israel, saying: Thou hast been strong with God?

Century V.

THEODORET, BISHOP OF CYRUS.

Διὰ τούτων δὲ πάντων μανθάνομεν, ὡς ὁ μονογενὴς υἱὸς Θεοῦ καὶ Θεὸς ἐπεφάνη κἀνταῦθα τῷ Ἰακώβ.—Quaest. in Gen. 32, Interr. 92, p. 100, T. 1.

But by all this we learn that the only-begotten Son of God and God Himself appeared here to Jacob.

Century XVII.

BENEDICTUS PERERIUS, JESUIT.

Observanda porro sunt extrema istius Commentarii Theodoretī verba, quibus ait, eum, qui sub specie humana luctatus est cum Jacob, fuisse filium Dei. Nimirum in hac opinione secutus est Theodoretus complures veterum Patrum, qui censuerunt, divinas visiones, et apparitiones factas in veteri Testamento Patriarchis, et Prophetis, in quibus dicitur vel Deus, vel etiam Angelus apparuisse hominibus, fuisse apparitiones Dei, sed proprie non Patris (is enim nunquam hominibus apparuit in veteri Testamento) sed fuisse Filii Dei.

Sed enim cupiet fortasse lector nosse, quinam veterum, et nobiliorum Auctorum istius sententiæ probatores et sectatores fuerint. Sciat igitur in ista sententiā fuisse Justinum Martyrem:—isti quoque opinioni accessit Tertullianus,—Hilarius,—Ambrosius,—et Chrysostomus.—Com. in Gen. 32, disputat. prim., n. II, 12, p. 321, 322, T. 4.

Moreover, the last words of this Commentary of Theodoret are to be observed, where he says that he, that contended with Jacob in human form, was the Son of God. Certainly in this opinion Theodoret has followed very many of the ancient Fathers, who were of the opinion that the divine visions, and apparitions which happened in the Old Testament to the Patriarchs and Prophets, in which God or an Angel even is said to have appeared to men, were apparitions of God, but properly not of the Father, for He never appeared to men in the Old Testament, but were of the Son of God.

But, perhaps, the reader will desire to know who of the ancient and more celebrated authors were approvers and patronizers of this opinion. Let him know, then, that Justin Martyr was of this opinion: Tertullian likewise assented to this opinion, and Hilary, Ambrose, and Chrysostom.

GEN. 48:16.

Century III.

NOVATIAN, PRIEST OF ROME.

Et tamen etiam post hæc aequè non cessat eadem Scriptura divina, Angelum Deum dicere, et Deum Angelum pronunciare. Nam cum Manassen atque Ephrem filios Joseph benedicturus esset hic ipse Jacob, transversis super capita puerorum manibus collocatis, 'Deus,' inquit, 'qui pascit me a juventute mea usque in hunc diem, Angelus qui liberavit me ex omnibus malis, benedicat pueros hos.' Usque adeo autem eundem Angelum ponit quem Deum dixerat, ut singulariter in exitu sermonis sui posuerit personam de qua loquebatur, dicendo 'benedicat pueros hos.' Si enim alterum Deum, alterum Angelum

And yet even after this, the same Divine Scripture likewise does not cease to call the Angel God, and pronounce God an Angel. For when Jacob himself was about to bless Manasses and Ephrem the sons of Joseph, having crossed his hands upon the heads of the boys, he says: God Who fed me from my youth unto this day, the Angel Who delivered me from all evils, bless these boys. But so surely does he account Him the Angel whom he had called God, that at the end of his words he put the person of whom he spoke in the singular number, saying: May He bless these boys. But had he

voluisset intelligi, plurali numero duas personas complexus fuisset: nunc unius personae singularem numerum in benedictione deposuit, ex quo eundem Deum atque Angelum intelligi voluit. Sed enim Deus Pater accipi non potest: Deus autem et Angelus, Christus accipi potest.—Nemo igitur Christum sicut Angelum non dubitat dicere, ita etiam Deum haesitet pronuntiare, cum hunc eundem, et puerorum horum benedictionem, per sacramentum passionis digestum in figura manuum, et Deum et Angelum intelligat invocatum fuisse.—De Trinit., c. 19 al. 27, col. 925, Pat. Lat. T. 3.

wished us to understand the one as God, the other as an Angel, he would have embraced these two persons under the plural number; now he laid down the singular number of one person in the blessing, by which he wished God and the Angel to be understood as the same person. But God the Father cannot be understood; but Christ can be understood as God and the Angel.—Therefore, as no one hesitates to call Christ the Angel, so also he may hesitate to pronounce God the Angel, since in the blessing of the boys, by the sacrament of the Passion disposed in the figure of the hands, he may understand that the same was invoked as both God and the Angel.

Century IV.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Ἄλλ' εἰρηκῶς, ὁ ρύμενός με ἐκ πάντων τῶν κακῶν, ἔδειξε μὴ τῶν κτισθέντων τινὰ ἀγγέλων, ἀλλὰ τὸν λόγον εἶναι τοῦ Θεοῦ, ὃν τῶ Πατρὶ συνάπτων ἤνυχετο, δι' οὗ καὶ οὗς ἐὰν θέλη, ρύεται ὁ Θεός. Τοῦτον γὰρ καὶ μεγάλης βουλῆς ἄγγελον τοῦ πατρὸς εἰδῶς καλούμενον, οὐκ ἄλλον ἢ αὐτὸν εἶναι τὸν εὐλογοῦντα, καὶ ρύμενον ἐκ τῶν κακῶν ἔλεγεν.—Contr. Arian. Orat. 3, n. 12, p. 561, T. 1.

But by saying: Who delivered me from all evils; he showed that it was not one of the created angels, but the Word of God whom he had joined to the Father in prayer, through Whom also God delivers whom He will. For knowing that He was called the Angel of great counsel of the Father, he declared that He that blessed and delivered from evil was no other than He.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ὁ ἄγγελος ὁ ρύμενός με ἐκ πάντων τῶν κακῶν, Εὐχαρίστου γνώμης τὰ ῥήματα, φιλοθέου ψυχῆς καὶ ἐχούσης ἐναύλους τὰς τοῦ Θεοῦ εὐεργεσίας τῇ μνήμῃ: Ἐκεῖνος, φησὶν, ᾧ οἱ πατέρες μοῦ εὐηρέστησαν, ὁ ἐμὲ διαθρέψας ἐκ νεότητος ἕως τοῦ παρόντος, ὁ ἐξ ἀρχῆς πάντων με τῶν κακῶν ρυσάμενος, ὁ τιθαύτην περὶ ἐμὲ κηδεμονίαν ἐπειξάμενος αὐτὸς Εὐλογήσει τὰ παιδία ταῦτα.—Hom. 66 in Gen. 48, c. 3, p. 733, C., T. 4.

'The Angel that delivered me from all evil.' These are the words of a thankful disposition and a pious mind, and one which has the benefits of God well treasured up in memory. He, he says, whom my fathers well pleased, Who fed me from my youth up to the present day, Who from the beginning delivered me from all evils, Who showed such solicitude towards me, 'He shall bless these boys.'

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ἦυλόγηκε δὲ Ἰακώβ τὰ μειράκια, Θεὸν ὀνομάζων τὸν τρέφοντα καὶ ἄγγελον τὸν ῥυόμενον αὐτόν, τῷ Θεῷ καὶ πατρὶ συνάπτων εἰς ἅπαν τὸν υἱόν· ὃς καὶ διὰ φωνῆς προφητῶν μεγάλης βουλῆς ἄγγελος ὀνομάζεται.—*Glaph. in Gen., L. 6 in fin., p. 210, A., T. 1.*

Ἴνα διὰ μὲν τοῦ λέγειν ὁ Θεός, σημαίνει τὸν πατέρα· διὰ δὲ τοῦ λέγειν ὁ ἄγγελος, τὸν ἐξ αὐτοῦ λόγον. ἦδει γὰρ ὅτι καλεῖται τὸ ὄνομα αὐτοῦ, μεγάλης βουλῆς ἄγγελος.—*Εἰρηκῶς γὰρ, ὁ ἄγγελος, οὐχ ἴσθησι μέχρι τούτου τὸν λόγον, ἀλλὰ προστέθεικεν, ὁ ῥυόμενος με ἐκ πάντων τῶν κακῶν μου. Ἴδωμεν τοίνυν ἐν τῶν αὐτοῦ ῥημάτων, εἰ μὴ ὁ Θεὸς ἦν ὁ ῥυόμενος αὐτόν, ἀλλὰ τις τῶν γεννητῶν ἄγγέλων. Λέγεται παλαῖσαι πρὸς τὸν πατριάρχην Ἰακώβ ἄγγελος,— ἦν δὲ οὗτος ὁ Θεός. Αὐτοῦ τε τοῦ πατριάρχου φέρεται φωνή. εἶδον Θεὸν πρῶσῳπον πρὸς πρῶσῳπον. Τοῦτον τὸν ὡς ἄγγελον αὐτῷ ὀφθέντα παρεκάλει τοῖς ἐγκόνοις ἐπιπέμψαι τὴν Εὐλογίαν. Ὡφθη τῷ πατριάρχῃ κύριος ὁ Θεός, ὡς γέγραπται, καὶ εἶπεν αὐτῷ, ἰδοὺ ἐγὼ μετὰ σοῦ διὰ φυλάσσων σε ἐν τῇ ὁδῷ οὐ εἶν πορευθῆς. Ὁκοῦν Θεός ἦν ὁ ῥυόμενος, καὶ οὐκ ἄγγελος.—Καὶ πάλιν ἐπιβουλευόμενος παρὰ τοῦ ἀδελφοῦ Ἡσαῦ, οὐκ ἄγγελον ἐπεκαλεῖτο, ἀλλὰ Θεὸν παρεκάλει βοῶν.—*Thesau. Assert. 10, p. 116, 117, CDEA., T. 5.**

And Jacob blessed the boys, calling upon God who fed him, and the Angel who delivered him, joining entirely the Son to God and the Father, Who also through the voice of the Prophets is called the Angel of great counsel.

By his naming God, he signifies the Father; but by his naming the Angel he signifies the Word from Him. For he knew that His name was called the Angel of great Counsel.—For having said ‘the Angel,’ he did not finish his sentence here, but added: ‘Who delivered me from all my evils.’ Let us see, therefore, from his words, if it was not God who delivered him, but one of the created angels. An Angel is said to have wrestled with the Patriarch Jacob,—but he was God. We have the voice of the Patriarch himself: I have seen God face to face. He asks Him that appeared to him as an angel, to bestow a blessing upon his grandsons. The Lord God was seen by the Patriarch, as it is written, and He said to him: Behold, I am with thee, keeping thee in the way, whithersoever thou goest. Therefore, it was God who delivered him, and not an angel.—Again, when his brother Esau laid snares for him, he did not invoke an angel, but cried and invoked God.

Century VI.

PROCOPIUS GAZAEUS.

Jacobus autem cum benediceret adolescentulos nominavit Deum, qui ipsum aluit, et angelum qui ipsum in omnibus periculis servavit, semper conjungens Deo

But Jacob, when he blessed the boys, named God, Who fed him, and the Angel who preserved him in all his dangers, always joining to God the Father the Son

Patri et Filium, qui apud Prophetam magni concilii angelus vocatus est.—Com. in Gen. 48, col. 485, 486, Pat. Gr. T. 87.

also, Who in the Prophet was called the Angel of great counsel.

THE ANGEL WAS CHRIST.

Century IV.

BASIL, BISHOP OF CAESAREA.

Παντὶ οὖν δῆλον, ὅτι ἕνθα καὶ ἄγγελος καὶ Θεὸς ὁ αὐτὸς προσηγόρευται, ὁ Μονογεννῆς ἐστὶ δηλούμενος.—Adv. Eunom., L. 2, n. 18, p. 359, T. 1.

Therefore it is evident to all that wherever the same person is called both Angel and God, the Only-Begotten is signified.

Century XVI.

ALPHONSUS SALMERON, JESUIT.

Unde credendum est fuisse illum [Christum] Angelum qui praeibat Israelitas, et Moysi primo visum Exo. 3 et 4, et saepe vocatur Jehova.—In 1 Cor. 10, disp. 17, p. 236, T. 14.

Wherefore we are to believe that Christ was the Angel who preceded the Israelites, and was seen by Moses first in Exodus 3 and 4, and is often called Jehova.

FRANCISCUS RIBERA, JESUIT.

Nec illud omittendum apud Zachariam ca. 1, Angelum clamare: Domine exercituum usquequo tu non misereberis Jerusalem, et urbium Juda, quibus iratus es. In quo angelo Christum significari docent veteres patres, quos citat Hieronymus et magistros ecclesiae appellat, et ipse Hieronymus et Ambrosius.—Com. in Heb. 7, n. 81, p. 327, 328.

Nor ought that to be omitted that in Zach., chap. 1, the Angel cries: O Lord of hosts, how long wilt thou not have mercy on Jerusalem and the cities of Juda, with which thou hast been angry? In which angel the ancient fathers, whom Jerome cites and calls masters of the Church, and Jerome himself and Ambrose, teach that Christ is signified.

BLASIUS DE VIEGAS, JESUIT.

Nec vero recte quidam e recentioribus argumentatur—quod Christus nusquam Angelus absolute dicitur: etc.—Com. in Apoc. 8, com. 1, sect. 2, p. 368.

Nor does a certain one of the Moderns argue correctly—that Christ is never called an Angel absolutely.

THE CATHOLIC CHURCH.

CHAPTER I.

The Church of Rome holds that the Saints do already reign in Heaven and enjoy beatific vision, as stated above in the Bull of Pius IV., p. 226, and Cardinal Bellarmine, de cult. Sanct., L. 3, c. 9, p. 473.

T. 2. This doctrine the ancient Church did explicitly deny, asserting that the just remained in Paradise or Abraham's bosom, full of joy and certain of their reward, till the resurrection, when they were to be received into the fullness of glory. See article on Purgatory, chapter ii., for citations from the early Fathers on this point. Petrus Lombardus (Sent., L. 4, dist. 45, n. 6), and Duns Scotus (in Sent., L. 4, dist. 45, qu. 4, p. 1001, T. 4) declare that it is not *improbable* that the Saints hear our prayers. The Scriptures assert that the dead are unconscious of the living (2 Kings 22 : 20, Eccles. 9 : 5, Is. 63 : 16, 2 Chron, 34 : 28). Hence it follows that the Saints are unable to take cognizance of our prayers, and all our petitions addressed to them are in vain.

CHAPTER II.

The Church of Rome holds that though Christ is our Mediator, he is not our only Mediator, but that the Saints also act as Intercessors and Mediators.

MARTINUS BECANUS, JESUIT.

Christus dicitur unicus Mediator noster non quia solus est, sed quia principalis est.—At Sancti sunt tantum mediatores secundarii, etc.—De invoc. Sanct., qu. 9, n. 3, 4, p. 73, 74, T. 5, Op. Om.

Christ is called our only Mediator, not because He is the only one, but because He is the principal Mediator.—But the Saints are only secondary Mediators, etc.

The Scriptures, on the other hand, and the ancient Church teach us that Christ is the one and only Mediator. St. Augustine tells us that it is a sin to direct our prayers to God through any one but Christ, but that the members should pray one for another, and the Head intercede for all.

SCRIPTURE.

CHRIST OUR INTERCESSOR.

King James' Version.

John 14 : 13, 14. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in My name, I will do it.

Rom. 8 : 34. It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Douay Version.

John 14 : 13, 14. And whatsoever you shall ask the Father in My name, that will I do: that the Father may be glorified in the Son.

If you shall ask anything in My name, that I will do.

Rom. 8 : 34. Christ Jesus that died, yea that is risen also again, Who is at the right hand of God, Who also makes intercession for us.

Heb. 4:15, 16. For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ib. 7:25. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Ib. 9:24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Ib. 13:15. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.

1 Peter 5:7. Casting all your care upon Him; for He careth for you.

1 John 2:1, 2. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Heb. 4:15, 16. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

Ib. 7:25. Whereby He is able also to save forever them that come to God by Him: always living to make intercession for us.

Ib. 9:24. For Jesus is not entered into the Holies made with hands, the patterns of the true: but into heaven itself, that He may appear now in the presence of God for us.

Ib. 13:15. By Him therefore let us offer the sacrifice of praise always to God, that is, the fruit of the lips confessing to His name.

1 Peter 5:7. Casting all your care upon Him, for He hath care of you.

1 John 2:1, 2. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

And He is the propitiation for our sins; and not for ours only, but also for those of the whole world.

CHRIST OUR ONLY MEDIATOR.

Matt. 11:28. Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

John 3:16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Ib. 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

Ib. 16:23, 24. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

Matt. 11:28. Come to Me, all you that labour, and are burdened, and I will refresh you.

John 3:16. For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting.

Ib. 14:6. Jesus saith to Him, I am the way, the truth, and the life. No man cometh to the Father but by Me.

Ib. 16:23, 24. Amen, amen, I say to you: if you ask the Father anything in My name, He will give it you.

Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be full.

Rom. 3:24, 25. Being justified freely by His grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

Ib. 5:1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

By Whom also we have access by faith into His grace wherein we stand, and rejoice in hope of the glory of God.

Ephes. 2:18. For through Him we both have access by one Spirit unto the Father.

Ib. 3:12. In whom we have boldness and access with confidence by the faith of Him.

1 Tim. 2:5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus.

Who gave Himself a ransom for all, to be testified in due time.

Heb. 2:17. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Hitherto you have not asked anything in My name. Ask, and you shall receive: that your joy may be full.

Rom. 3:24, 25. Being justified freely by His grace, through the redemption that is in Christ Jesus.

Whom God had proposed to be a propitiation, through faith in His blood. to the showing of His justice for the remission of former sins.

Ib. 5:1, 2. Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ.

By Whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

Ephes. 2:18. For by Him we have access both in one Spirit to the Father.

Ib. 3:12. In Whom we have boldness and access with confidence by the faith of Him.

1 Tim. 2:5, 6. For there is one God, and one Mediator of God and men, the man Christ Jesus:

Who gave Himself a redemption for all, a testimony in due times.

Heb. 2:17. Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high-priest before God, that He might be a propitiation for the sins of the people.

Century I.

HERMAS.

Sic, inquit, nemo intrabit in regnum Dei, nisi qui acceperit nomen Filii Dei. Si enim in civitatem aliquam volueris intrare, et civitas illa cincta sit muro, et unam habuerit tantummodo portam, numquid porteris aliunde intrare civitatem illam, nisi per portam, quam habet? Et quonam modo, inquam, domine, aliter fieri

Thus, said he, no man shall enter into the kingdom of God, but he that shall receive the name of the Son of God. For if you would enter into some city, and that city be surrounded by a wall, and have only one gate, could you enter into that city in any other way except through that gate which it has? And how, Sir, I

potest? Sicut ergo, inquit, in illam urbem non potest intrari, quam per portam ejus; ita nec in regnum Dei potest aliter intrari, nisi per nomen Filii ejus, qui est ei charissimus.—Porta vero Filius Dei est, qui solus est accessus ad Deum. Aliter ergo nemo intrabit ad Deum, nisi per Filium ejus.—Pastor, L. 3, similit. 9, c. 12, p. 420.

said, could I do it otherwise? As, therefore, said he, that city could not be entered but by its gate, so neither can the kingdom of God be entered, but through the name of His son Who is most dear to Him.—But the gate is the Son of God, Who is the only approach to God. Therefore no man will go to God but through His Son.

Century II.

IGNATIUS, BISHOP OF ANTIOCH.

Εἰς ἰατρός ἐστιν, σαρκικός τε καὶ πνευματικός, γενητός καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος θεός, ἐν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητός καὶ τότε ἀπαθής, Ἰησοῦς Χριστός, ὁ κύριος ἡμῶν.—Ep. ad Ephes. c. 7, p. 158.

There is one physician, both carnal and spiritual, made and not made, being God in the flesh, true life in death, both from Mary and from God, first passible and then impassible, Jesus Christ, our Lord.

Εἰς ἐστὶν Ἰησοῦς Χριστός, οὐ ἄμεινον οὐδὲν ἐστὶν.—Ep. ad Magnes., c. 7, p. 178.

There is one Jesus Christ, than Whom nothing is better.

Αἱ παρθένοι, μόνον τὸν Χριστὸν πρὸ ὀφθαλμῶν ἔχετε, καὶ τὸν αὐτοῦ πατέρα ἐν ταῖς εὐχαῖς, φωτιζόμεναι ὑπὸ τοῦ πνεύματος.—Ep. ad Philad. (op. spurium), p. 77, T. 2, Cotel.

Virgins, have Christ only and His Father before your eyes in your prayers, being illuminated by the Spirit.

IRENÆUS, BISHOP OF LYONS.

Nec invocationibus angelicis facit [Ecclesia] aliquid, nec incantationibus, nec reliqua prava curiositate; sed munde, et pure, et manifeste orationes dirigens ad Dominum, qui omnia fecit, et nomen Domini nostri Jesu Christi invocans, etc.—Contr. Haer. L. 2, c. 32, n. 5, col. 830, Pat. Gr. T. 7.

The Church does nothing by invocation of Angels, or by incantations, or by other depraved and curious means; but decently, and purely, and manifestly directing her prayers to the Lord, Who made all things, and invoking the name of our Lord Jesus Christ, etc.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Τούτους δὴ ἀγγέλους ἀπὸ τοῦ ἔργου αὐτῶν μεμαθηκότες καλεῖν, εὐρίσκομεν αὐτοὺς διὰ τὸ θεῖους εἶναι, καὶ θεοὺς ἐν ταῖς ἱεραῖς ποτε ὀνομαζομένους Γραφαῖς· ἀλλ' οὐκ

Having learnt to call these beings Angels from their office, we find that they, from being divine persons, are also sometimes called gods in the Holy Scriptures; but it is not commanded us to reverence

ὥστε προστάσσεσθαι ἡμῖν τοὺς δια-
 κονοῦντας, καὶ φέροντας ἡμῖν τὰ
 τοῦ Θεοῦ βέβαια καὶ προκυνεῖν
 ἀντὶ τοῦ Θεοῦ. Πάσαν μὲν γὰρ
 δέησιν, καὶ προσευχὴν, καὶ ἐντευξ-
 ῖν, καὶ εὐχαριστίαν, ἀναπεμπτέον
 τῷ ἐπὶ πᾶσι Θεῷ διὰ τοῦ ἐπὶ πάν-
 τῶν ἀγγέλων ἀρχιερέως ἐμψύχου
 Λόγου καὶ Θεοῦ· δεηθόμεθα δὲ καὶ
 αὐτοῦ τοῦ Λόγου, καὶ ἐντευξόμεθα
 αὐτῷ, καὶ εὐχαριστήσομεν, καὶ
 προσευξόμεθα δὲ, ἂν δυνώμεθα
 κατακονεῖν τῆς περὶ προσευχῆς κυ-
 ριολεξίας καὶ καταχρήσεως.—Contr.
 Cels., L. 5, c. 4, col. 1185, B., Pat. Gr. T. 11.

Εἴτ' ἐπιλαθόμενος, ὅτι Χριστι-
 ἀνοῖς λαλεῖ τοῖς μονῶ τῷ Θεῷ διὰ
 τοῦ Ἰησοῦ εὐχομένοις, κ. τ. λ.—Ib.
 L. 8, c. 37, col. 1573, A.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Hunc [Christum] igitur comitamur,
 hunc sequimur, hunc habermus itineris
 ducem, lucis principem, salutis auctorem,
 coelum pariter et patrem quaerentibus et
 credentibus pollicentem.—De idol. vanit.,
 c. 15, p. 16.

Quod perveniri non possit ad Deum
 patrem nisi per filium ejus Jesum Christum.—Lib. Testimon., L. 2, capit. 27,
 p. 33.

Non posse ad patrem perveniri nisi
 per Christum.—Ib., L. 3, capit. 24, p. 58.

Agnoscat pater filii sui verba, cum
 precem facimus; qui habitat intus in pec-
 tore, ipse sit et in voce, et eum ipsum
 habeamus apud Patrem advocatum pro
 peccatis nostris, quando peccatores pro
 delictis nostris petimus, advocati nostri
 verba promamus.—De orat. dom., c. 3,
 p. 156.

and worship those that minister to us and
 bring to us the gifts of God, instead of
 God. For all requests, and prayers, and
 petitions, and thanksgivings ought to be
 directed to God, Who is over all, through
 the High-Priest, the living Word and
 God, Who is above all Angels. And of
 this very Word we will make requests, and
 will offer petitions to Him, and give
 thanks to Him, and pray to Him; if we
 can discern the proper and the improper
 use of prayer.

Then, forgetful that he talks to Christ-
 ians who pray to God alone through Jesus,
 etc.

Christ, therefore, we attend; Him we
 follow, Him we have as the guide of the
 way, the prince of light, the author of sal-
 vation, promising heaven likewise and the
 Father to those that seek and believe.

We cannot come to God the Father.
 but through His Son Jesus Christ.

We cannot come to the Father, except
 through Christ.

Let the Father recognize the words
 of His Son, when we pray; let Him that
 dwells within the breast be also in the
 voice, and seeing we have Him as an Ad-
 vocate with the Father for our sins, when
 we sinners pray for our faults, let us put
 forth the words of our Advocate.

Century IV.

LACTANTIUS.

Cujus templi et magni, et aeterni,
 quoniam Christus fabricator fuit, idem
 necesse est habeat in eo sacerdotium sem-

Seeing that Christ was the builder of
 this great and eternal temple, it is neces-
 sary that the same should possess in it an

piternum; nec potest nisi per eum, qui constituit templum, ad adytum templi et ad conspectum Dei perveniri.—Instit., l. 4, c. 14, p. 275.

eternal priesthood; nor is it possible to approach the sanctuary of the temple and the sight of God, but through Him Who made the temple.

HILARY, A ROMAN DEACON.

Solent tamen pudorem passi, neglecti Dei misera uti excusatione, dicentes per istos posse ire ad Deum, sicut per comites pervenitur ad regem. Age, numquid tam demens est aliquis, aut salutis suae immemor, ut honorificentiam regis vindicet comiti; cum de hac re si qui etiam tractare fuerint inventi, jure ut rei damnentur majestatis? Et isti se non putant reos, qui honorem nominis Dei deferunt creaturae, et relicto Domino, consertos adorant; quasi sit aliquid plus, quod reservetur Deo. Nam et ideo ad regem per tribunos aut comites itur; quia homo utique est rex, et nescit quibus debeat rempublicam credere. Ad Deum autem, quem utique nihil latet (omnium enim merita novit), promerendum, suffragatore non opus est, sed mente devota. Ubicumque enim talis locutus fuerit ei, respondebit illi.—In Rom. 1: 22, col. 58, Pat. Lat. T. 17.

Yet when suffering from shame, they are accustomed to use this wretched excuse for neglecting God, saying that by means of these men they can go to God, as men go to a king through his courtiers. Come, now, is anyone so mad, or forgetful of his own safety, as to appropriate the honor of the king to his courtier; when if any shall be found to attempt this thing, they would be justly condemned as culprits against their sovereign? And yet these men do not think themselves guilty, who transfer the honor of the name of God to the creature, and having left the Lord, adore their fellow-servants; as if there were something more which could be reserved to God. For, for this reason we go to a king through tribunes or courtiers, because the king is a man merely, and knows not to whom he ought to entrust his affairs. But in rendering God favorable, Whom nothing escapes, for He knows the deserts of all men, there is no need of a partisan, but of a devout mind. For wheresoever such an one shall address Him, He will reply to him.

BASIL, BISHOP OF CAESAREA.

Ὁ τοίνυν ὑπὸ τὸν θάνατον ὄν, εἰδὼς ὅτι εἷς ὁ σῶζων, εἷς ὁ λυτρούμενος, Ἐπὶ σοὶ, φησὶν, ἡλιθία, σῶσον με ἀπὸ ἀσθενείας.—In Ps. 7, n. 2, p. 140, B., T. 1.

He, therefore, being at the point of death, knowing that there is One that saves, One that ransoms, says: In Thee have I hoped, save me from infirmity.

AMBROSE, BISHOP OF MILAN.

Ips[e] [Christus] sit caput nostrum, quia caput viri Christus: ipse oculus noster, ut per illum videamus Patrem: ipse vox nostra, per quem loquamur ad Patrem: ipse dextra, per quem Deo Patri sacrificium nostrum deferamus: etc.—De Isaac et anim., n. 75, col. 530, Pat. Lat. T. 14.

Let Christ be our Head, because He is the Head of the man: let Him be our eye, that through Him we may see the Father: let Him be our voice, through Whom we speak to the Father: let Him be the right hand, through Whom we offer our sacrifice to God the Father.

Quid enim tam proprium Christi, quam advocatum apud Deum Patrem asstare populorum, mortem suam offerre pro cunctis, etc.—In Ps. 39, n. 8, col. 1060, Ib.

Quia sicut unus Deus, ita et unus mediator Dei et hominum homo Christus Jesus. Ipse est solus qui redimet hominem, vincens pietate germanos; quia pro alienis sanguinem suum fudit, quem nemo potest offerre pro fratre.—Sed quare solus hic redimet? Quia nemo potest eum aequare pietate; ut pro servulis suis animam suam ponat; nemo integritate; omnes enim sub peccato, omnes Adae illius subjacent prolapsioni. Solus Redemptor eligitur, qui peccato veteri obnoxius esse non possit.—In Ps. 48, n. 13, col. 1160, Ib.

Propitiatio omnium Christus est, et ipse est universorum redemptio.—Ib., n. 15, col. 1161.

Nemo ergo sibi arroget, nemo de meritis, nemo de potestate se jactet: sed omnes speremus per Dominum Jesum misericordiam invenire; quoniam omnes ante tribunal ejus stabimus. De illo veniam, de illo indulgentiam postulabo; quae enim spes alia peccatoribus?—In Ps. 118, serm. 20, n. 14, col. 1488, Ib., T. 15.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ταῦτα οὖν εἰδόνες, ἀγαπητοί, αἰεὶ πρὸς τὸν Θεὸν καταφεύγωμεν, τὸν καὶ βουλούμενον καὶ δυνάμενον λῦσαι ἡμῶν τὰς συμφορὰς. Ἀνθρώπους μὲν γὰρ ὕταν δέη παρακαλέσθαι καὶ πωλοῦσι ἡμᾶς συντυχεῖν ἀνάγκη πρότερον, καὶ παρασίτους καὶ πόλινκας παρακαλέσθαι, καὶ ὁδὸν πολλὴν ἀπελθεῖν· ἐπὶ δὲ τοῦ Θεοῦ οὐδὲν τοιοῦτόν ἐστιν, ἀλλὰ χωρὶς μεδίτων παρακαλεῖται, χωρὶς χρημάτων, χωρὶς δαπάνης ἐπινεύει τῇ δεήσει· ἀρκεῖ μόνον βοῆσαι τῇ καρδίᾳ καὶ δάκρυα προσενέγκαι, καὶ εὐθέως εἰσελθὼν αὐτὸν ἐπιπάσῃ.—De Poenit. Hom. 4, c. 4, p. 361, AB., T. 2.

For what is so proper to Christ, as to stand by God the Father as an advocate for the people, to offer His death for all, etc.

Because as there is one God, so also there is one Mediator between God and men, the man Christ Jesus. It is He alone who redeems man, surpassing His brethren in affection; because He poured out His blood for strangers, which no one can offer for a brother.—But wherefore does He alone redeem? Because no man can equal Him in affection; so as to lay down his life for his servants: no man in uprightness; for all are under sin, all lie under that downfall of Adam. He alone is chosen as a Redeemer, Who cannot be beholden to that old sin.

Christ is the propitiation of all, and He is the redemption of all.

Let no man, therefore, arrogate anything to himself, let no man boast of his merits, let no man boast of his power: but let us all hope to find mercy through the Lord Jesus; since we shall all stand before His judgment-seat. Of Him will I ask pardon, of Him indulgence; for what other hope is there for sinners?

Knowing these things, therefore, brethren, let us always flee to God, Who is both willing and able to dispel our misfortunes. For when it is necessary for us to call upon men, we must first have recourse to doorkeepers, and are obliged to invoke parasites and flatterers, and to undertake a great journey: but with God there is nothing of this kind; but He is called upon without any mediator, without money, without expense He assents to our petition; it is sufficient to cry with the heart only, and to offer tears, and straightway entering in, you have moved Him.

Ὅρα φιλόσοφον ψυχήν. Ἐλέη-
σόν με· οὐκ ἔχω κατορθώματα βίῃ, οὐκ ἔχω παρρησίαν πολιτείας· ἐπι-
ίλεον καταφεύγω, ἐπὶ τὸν κοινὸν
τῶν ἀμαρτηκῶτων λιμένα· ἐπι-
ίλεον καταφεύγω, ὅπου δικαστή-
ριον οὐκ ἔστιν, ὅπου ἀνέξεταστος ἡ
σωτηρία· καίτοι οὕτω πεινηρὰ οὐδὰ
καὶ παράνομος, ἐτόλμησε προσελ-
θεῖν. Καὶ ὅρα γυναικὸς φιλοσο-
φίαν· οὐ παρακαλεῖ Ἰάκωβον, ἐν
δέεται Ἰωάννου, οὐδὲ προσέρχεται
Πέτρω, οὐδὲ διέτεμε τὸν χορὸν.
Οὐκ ἔχω μεσίτου χρείαν, ἀλλὰ λα-
βοῦσα τὴν μετάνοιαν συνηγόρον,
αὐτῇ τῇ πηγῇ προσέρχομαι.—Hom.
in dimiss. Chanan. Hom., c. 4, p. 519,
DE., T. 3.

Hom. 30 in Rom. 15, c. 4, p. 818, AB., T. 9.

DIDYMUS, BISHOP OF ALEXANDRIA.

Αὐτὸς γὰρ ἔστιν ὁ κριτὴς ζών-
των καὶ νεκρῶν, τουτ' ἔστιν δι-
καίων καὶ ἀμαρτωλῶν, ὁ παρέχων
ἄφεσιν ἀμαρτιῶν τοῖς πιστεύουσιν
τῷ ὀνόματι αὐτοῦ καὶ σώζων ἡμᾶς
ἰδίᾳ δόξῃ καὶ δωρεᾷ· καὶ ἐν οὐδενὶ
ἄλλῳ ἔστιν σωτηρία.—De Trinit., L.
I, c. 29, col. 414, B., Pat. Gr. T. 39.

For He is the Judge of the living and
dead, that is, of the just and of sinners;
He grants remission of sins to those that
believe on His name, and saves us by His
own glory and grace; and there is salva-
tion in no other.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Quem invenirem qui me reconciliaret
tibi? Ambiendum mihi fuit ad Angelos?
Qua prece? quibus sacramentis? Multi
conantes ad te redire, neque per seipsos
valentes, sicut audio, tentaverunt haec, et
inciderunt in desiderium curiosarum visio-
num, et digni habiti sunt illusionibus.—
Tu autem, Domine, cui reconciliari su-
perbe quaerebant, immortalis et sine pec-
cato. Mediator autem inter Deum et
homines oportebat ut haberet aliquid sim-
ile Deo, aliquid simile hominibus: ne in
utroque hominibus similis, longe esset a
Deo; aut in utroque Deo similis, longe
esset ab hominibus, atque ita mediator non
esset.—Confess., L. 10, c. 42, n. 67, col.
807, 808, Pat. Lat. T. 32.

Whom could I find to reconcile me to
Thee? Was I to betake myself to Angels?
With what prayer? By what sacraments?
Many striving to return to Thee, nor able
of themselves to do this, as I hear, have
tried these things, and have fallen into a
desire for curious visions, and have des-
served illusions.—But Thou, O Lord, to
Whom they proudly sought to be recon-
ciled, art immortal and without sin. But
a mediator between God and man ought
to have some likeness to God, and some to
man: lest being similar to man in both
cases, he might be far from God; or,
being in both similar to God, he might be
far from man, and thus would not be a
mediator.

Ille talis vir [Joannes] non dixit, Advocatum habetis apud Patrem; sed, Si quis peccaverit, advocatum, inquit, habemus. Non dixit habetis; nec, me habetis, dixit: nec, ipsum Christum habetis, dixit: sed et Christum posuit, non se; et habemus dixit, non habetis. Maluit se ponere in numero peccatorum, ut haberet advocatum Christum, quam ponere se pro Christo advocatum, et inveniri inter damnandos superbos. Fratres, Jesum Christum justum, ipsum habemus advocatum ad Patrem; ipse propitiatio est peccatorum nostrorum. Hoc qui tenuit, haeresim non fecit; hoc qui tenuit, schisma non fecit.—Nam Apostolus dicit plebi, Orantes simul et pro nobis. Orat Apostolus pro plebe, orat plebs pro Apostolo. Oramus pro vobis, fratres: set et vos orate pro nobis. Invicem pro se omnia membra orent, caput pro omnibus interpellat.—Tract. 1 in Ep. Joan., n. 8, col. 1983, 1984, Ib., T. 35.

Etiam Apostoli scripserunt plebibus ut orarent pro se, et Apostoli orantes dicebant: Dimitte nobis debita nostra: et apostolus Joannes dixit: Advocatum habemus apud Patrem Jesum Christum justum, et ipse est exoratio pro peccatis nostris. Sed illud de illo sacerdote scriptum est, quem isti non intelligunt, ut admoneretur populus in prophetia talem se debere agnoscere sacerdotem, pro quo nullus posset orare. Quis est autem pro quo nullus orat, nisi ille qui pro omnibus interpellat?—Itaque, O popule, talem elige sacerdotem, pro quo non cogaris orare, sed cujus oratione pro te securus esse possis, Ipse est Dominus noster Jesus Christus, unus sacerdos, unus Mediator Dei et hominum, homo Christus Jesus.—In Ps. 36, serm. 2, n. 20, col. 377, 378, Ib., T. 36.

Ipse sacerdos est, qui nunc ingressus interiora veli, solus ibi ex his qui carnem gestaverunt, interpellat pro nobis.—In Ps. 64, n. 6, col. 777, Ib.

He [John] being such a man, did not say, Ye have an Advocate with the Father; but, If any man sin, we, he said, have an Advocate. He did not say ye have; nor, ye have me; nor did he say, ye have Christ Himself: but he both put Christ, not himself; and we, he said, have, not ye have. He preferred to place himself in the number of sinners that he might have Christ his Advocate, than to declare himself an advocate instead of Christ, and be found among the proud who must be condemned. Brethren, we have Jesus Christ the righteous for an Advocate to the Father; He is the propitiation for our sins. He that hath held this, hath not made heresy; he that hath held this, hath not caused schism.—For the Apostle says to the people: Praying at the same time for us also. The Apostle prays for the people, the people pray for the Apostle. We pray for you, brethren; but do ye also pray for us. Let all the members pray mutually for one another; let the Head intercede for all.

The Apostles even wrote to the people that they should pray for themselves, and the Apostles, praying, said: Forgive us our debts; and the Apostle John said: We have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. But this was written of that Priest, Whom these understood not, that the people might be admonished in prophecy that they ought to acknowledge such a Priest, for Whom no one could pray. But who is he for whom no one prays, but He Who intercedes for all?—Therefore, O people, choose such a Priest for whom you are not compelled to pray, but by whose prayer for you, you can be secure. He is our Lord Jesus Christ, the one Priest, the one Mediator between God and man, the Man Christ Jesus.

He is the Priest, Who, having now entered within the veil, alone there of those that have been in the flesh, intercedes for us.

Quoniam non est justa oratio, nisi per Christum, quem vendidit [Judas] immanitate peccati: oratio autem quae non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa fit in peccatum. —In Ps. 108, n. 9, col. 1436, *Ib.*, T. 37.

Si vero ita diceret, Haec scripsi vobis, ut non peccetis: et si quis peccaverit, mediator me habetis ad Patrem et ego exoro pro peccatis vestris (sicut Parmenianus quodem loco mediatorem posuit episcodum inter populum et Deum); quis eum ferret honorum atque fidelium Christianorum? quis sicut apostolum Christi, et non sicut antichristum intueretur?—Homines enim omnes Christiani invicem se commendavit orationibus suis. Pro quo autem nullus interpellat, sed ipse pro omnibus, hic unus verusque Mediator est: etc.—Ecclesiae se orationibus et ipse [Paulus] commendat: nec mediatorem se facit inter populum et Deum; sed rogat ut pro se orent invicem omnia membra corporis Christi: etc.—Nam si esset mediator Paulus, essent utique et caeteri co-apostoli ejus ac sic multi mediatores essent; nec ipsi Paulo constaret ratio qua dixerat, Unus enim Deus, unus et mediator Dei et hominem homo Christus Jesus. —Contr. Parmen. L. 2, c. 8, n. 15, 16, col. 59, 60, *Ib.*, T. 43.

Sinete, inquit, parvulos ad me venire, id est, nolite illos credere me non indigere; non enim possunt venire in regnum Patris mei nisi per me. Denique ait, Ego sum via, veritas et vita; nemo ad Patrem, nisi per me venit.—Hypog., L. 5, c. 7, n. 12, col. 1655 (op. spurium), in *Append.*, *Ib.*, T. 48.

Tract. 13 in Ep. Joan., n. 4, col. 1494, *Ib.*, T. 35; in Ps. 34, serm. 2, n. 5, col. 336, *Ib.*, T. 36; De Civ. Dei, L. 9, c. 15, col. 268, 269, *Ib.*, T. 41.

INDEX EXPURGATORIVS HISPANVS.—Op. August. Index Tom. v, Basil, 1570. Delenda quae sequuntur. Angelos non posse esse mediatores nostros.—Page 51.

There is no lawful prayer except through Christ, Whom Judas sold by a heinous sin: but prayer that is not made through Christ, not only cannot do away with sin, but itself even becomes a sin.

But if he had said thus: This I have written unto you, that ye sin not: and if any man sin, ye have me a mediator to the Father, and I pray for your sins (as Parmenianus in a certain place made the Bishop a mediator between the people and God); what good and faithful Christian could endure him? Who would look upon him as an Apostle of Christ, and not as Antichrist?—For all Christian men mutually commend themselves to each other's prayers. But He that intercedes for all, and for Whom no one intercedes, He is the only and true Mediator: etc.—Paul also commends himself to the prayers of the Church: nor does he make himself a Mediator between the people and God, but asks that all the members of Christ's body should pray mutually for one another: etc.—For were Paul a mediator, so also would his other fellow-Apostles be, and there would thus be many mediators; nor would Paul's reason be consistent with himself, whereby he had said: For there is one God, and one Mediator between God and man, the Man Christ Jesus.

Let little children, He said, come unto Me, that is, let them not believe that they have no need of Me; for they cannot come into the kingdom of My Father but through Me. Accordingly He said: I am the way, the truth and the life; no man cometh to the Father, unless he come through Me.

Works of Augustine.—Index to Tom. v, Basil, 1570. What follows must be removed: Angels cannot be our Mediators.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Οὐχ ἑτέρον ἐχούσης ὁδὸν τῆς πρὸς Θεὸν οἰκειότητος, εἰ μὴ δι' υἱοῦ. Καὶ σε τοῦτο διδάξει, λέγων αὐτὸς, οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.—In Joan., L. 11, c. 8, p. 967, DE., T. 4.

There is no other way of coming to God, but through the Son. And He will teach you this, Himself saying: No man cometh to the Father but through Me.

THEODORET, BISHOP OF CYRUS.

Καὶ καθάπερ ὁ δύο τινὰς πρὸς ἀλλήλους ζυγομαχοῦντας καταλλάξαι βουλόμενος, μέσος γινόμενος, καὶ τοῦτον μὲν τῇ δεξιᾷ χειρὶ, τοῦτον δὲ τῇ ἐὼνύμῳ κατέχων, εἰς φιλίαν συνάπτει· οὕτως αὐτὸς τῇ θεῆα φύσει τὴν ἀνθρωπείαν ἐνώσας, ἀκλήρατον καὶ ἀδιάλυτον εἰρήνην ἐπραγματεύσατο.—In 1 Tim. 2, p. 648, T. 3.

And as one wishes to reconcile two that are contending among themselves, placing himself in the midst, and setting the one on the right hand, and the other on the left, unites them in friendship; so He, uniting the human with the Divine nature, made unbroken and indissoluble peace.

APOSTOLIC CONSTITUTIONS.

Οὐδὲ γὰρ τῶ παντοκράτορι Θεῶ προσελθεῖν ἔστιν, ἢαν μὴ διὰ Χριστοῦ.—L. 2, c. 28, p. 244, T. 2, Cotel.

For neither is it possible to come to Almighty God, but through Christ.

Century VI.

PROCOPIUS GAZAEUS.

Ad hunc [Christum] respiciamus, et liberabimur ab consortio et cohabitatione malorum, caesis affectibus putridis et fetidis.—In Exod. 8 : 6, col. 553, 554, Pat. Gr. T. 87.

Let us look to Christ, and we shall be liberated from the fellowship and cohabitation of evils, the putrid and foul affections having been cut off.

Nam semper est nobis [Christus] praesto, et vocatis parat viam, ut per eam ad Patrem ingredi possint, agens partes mediatoris et arbitri. Impossibile namque est, ut appropinquemus Deo Patri citra open mediatoris et arbitri Christi.—In Exod. 24, col. 633, 634.

For Christ is always present to us, and prepares the way for those that are called, that through it they may enter to the Father, acting the part of a Mediator and Arbiter. For it is impossible for us to approach God the Father without the aid of the Mediator and Arbiter Christ.

Century IX.

AGOBARDUS, BISHOP OF LYONS.

Quod inter Deum et homines nullus sit alius mediator quaerendus, nisi ille qui Deus et homo est.—Lib. contr. superstit. eorum, etc., c. 3, p. 226.

No other Mediator is to be sought for between God and man, than He Who is both God and man.

CHAPTER III.

One of the greatest arguments which the Catholic writers objected against the Arians, in proof of the Divinity of our Saviour, was that Christ was everywhere invoked as a Mediator, and that Christians placed their hopes in Him, affirming that if He were a mere man or creature, no such honors would be paid Him, inasmuch as worship is only due to the Divine nature, and Scripture judges him accursed that puts his trust in man. St. Hilary sharply rebukes the impiety of certain Arians who inconsistently worshiped Christ, though accounting Him a mere creature. How easily could the Arians have retorted, had Saint worship or anything akin to it existed in those early ages, by saying: Yet you invoke the Saints and ask them to intercede for you as mediators. and they, as yourselves will readily admit, are but creatures. But as we nowhere read that the Arians did ever bring this pertinent objection against the Catholics, we infer that they had no occasion to charge the worshippers of Him Who is God with inconsistency.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἔνα οὖν Θεόν, ὡς ἀποδεδώκαμεν, τὸν Πατέρα καὶ τὸν Υἱὸν Θεραπεύομεν· καὶ μένει ἡμῖν ὁ πρὸς τοὺς ἄλλους ἀτενῆς λόγος· καὶ οὐ τὸν ἐναγχός γε φανέτα, ὡς πρότερον οὐκ ὄντα, ὑπερβηρηθεύομεν.—Contr. Cels., L. 8, c. 12, col. 1533, B., Pat. Gr. T. 11.

Cognovit enim Jesus non solum quod ex Deo est, sed quia Deus est. Non enim adorasset, nisi agnovisset Deum. Quis alius est princeps militiae virtutum Domini, nisi Dominus noster Jesu Christus?—Hom. 6 in Jesu Nav., c. 2, col. 855, A., Ib., T. 12.

We worship, therefore, one God, the Father and Son, as we have explained; and therefore there remains to us against others the powerful reason: we do not worship one who has lately appeared and did not exist previously.

For Joshua knew not only that He was from God, but that He was God. He would not have adored Him had he not known that He was God. Who else is the prince of the host of the Lord, but our Lord Jesus Christ?

NOVATIAN, A PRIEST OF ROME.

Si homo tantummodo Christus, quomodo adest ubique advocandus, cum haec hominis natura non sit, sed Dei, ut adesse omni loco possit? Si homo tantummodo Christus, cur homo in orationibus mediator invocatur, cum invocatio hominis ad praestandam salutem inefficax judicetur? Si homo tantummodo Christus, cur spes in illum ponitur, cum spes in homine male dicta referatur?—De Trin. c. 14, col. 909, Pat. Lat., T. 3.

If Christ be only a man, how is He everywhere present to be invoked; seeing this is not the nature of man, but of God, to be able to be present in every place? If Christ be only a man, why is a man invoked as a mediator in prayer; seeing the invocation of man to furnish deliverance is judged ineffectual? If Christ be only a man, why is hope reposed in Him; seeing hope in man is declared accursed?

Century IV.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Εικότως ὁ Παῦλος αἰτιώμενος τοὺς Ἕλληνας ὅτι τὴν ἁρμονίαν καὶ τὴν τάξιν τῆς κτίσεως θεωροῦντες, οὐ διανοοῦνται περὶ τοῦ ἐν αὐτῇ δημιουργοῦ λόγου· τὰ γὰρ κτίσματα μὴνύει τὸν ἑαυτῶν δημιουργόν· ἵνα δι' αὐτῶν καὶ τὸν ἀληθινὸν Θεὸν νοῆσωσι, καὶ παύσωνται τῆς εἰς τὰ κτίσματα λατρείας.—Contra. Arian. Orat. 1, n. 12, p. 416, T. 1.

Very justly Paul rebukes the Gentiles, that beholding the harmony and order of the creation, they thought not of the Word, the Creator, in it (for the creature reveals its creator), that through them they might know the true God, and cease from the worship of the creature.

Κτίσμα γὰρ κτίσματι οὐ προσκυνεῖ, ἀλλὰ δοῦλος δεσπότην, καὶ κτίσμα Θεόν. Πέτρος μὲν οὖν ὁ ἀπόστολος προσκυνῆσαι λέλοντα τὸν Κορνήλιον κωλύει, λέγων ὅτι κἀγὼ ἄνθρωπός εἰμι. Ἄγγελοι δὲ θέλοντα προσκυνῆσαι τὸν Ἰωάννην ἐν τῇ ἀποκαλύψει, κωλύει, λέγων· ὄρα μὴ· σύνδουλός σου εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον. Οὐκ οὖν Θεοῦ ἐστὶ μόνου τὸ προσκυνεῖσθαι, καὶ τοῦτο ἴσασι καὶ αὐτοὶ οἱ ἄγγελοι, ὅτι κἀν ἄλλων ταῖς δόξαις ὑπέρχωσιν· ἀλλὰ κτίσματα πάντες εἰσὶ, καὶ οὐκ εἰβὶ τῶν προσκυνουμένων, ἀλλὰ τῶν προσκυνούντων τὸν δεσπότην.—Contr. Arian. Orat. 2, n. 23, p. 491.

For the creature does not worship the creature, but the servant his Lord, and the creature his God. Therefore the Apostle Peter forbids Cornelius wishing to adore him, saying: I also am a man. The Angel forbids John desiring to worship him in the Apocalypse, saying: See thou do it not; I am thy fellow-servant, and of thy brethren the Prophets, and of those that keep the words of this book; worship God. Therefore God alone is to be worshiped, and the Angels themselves know this, that though they surpass others in glory, yet they are all creatures, and are not of the number of those who are to be worshiped, but of those who worship the Lord.

Οὐκ ἄν γοῦν εὐξατό τις λαβεῖν παρὰ τοῦ Θεοῦ καὶ τῶν ἀγγέλων, ἢ παρὰ τινος τῶν ἄλλων κτίσμάτων, οὐδὲ ἄν εἶποι τις, δῶή σοι ὁ Θεὸς καὶ ὁ ἄγγελος, ἀλλὰ παρὰ πατρὸς καὶ τοῦ υἱοῦ, διὰ τὴν ἐνότητά καὶ τὴν ἐνοειδῆ δόξιν.—Contr. Arian. Orat. 3, n. 12, p. 561.

Ἀνάγκη δὲ αὐτοὺς οὕτω τυφλωθέντας, ὅτι μὲν προσκυνοῦσι τῷ ἀγενήτῳ, κατανωτιζεσθαι τὸν γενητόν· ὅτι δὲ προσέρχονται τῷ κτίσματι, ἀποστρέφεσθαι τὸν κτίστην.—Διατί οὖν οἱ Ἀρειανοὶ τοιαῦτα λογιζόμενοι καὶ νοοῦντες, οὐ συναριθμοῦσιν εἰαυτοὺς μετὰ τῶν Ἑλλήνων; καὶ γὰρ κἀκεῖνοι, ὥσπερ καὶ οὗτοι, τῇ κτίσει λατρεύουσι παρὰ τὸν κτίσαντα τὰ πάντα Θεόν.—Contr. Arian. Orat. 3, n. 16, p. 564.

Οὐδὲν οὖν [Χριστός] διαφέρει ἡμῶν κατὰ τὸν αὐτῶν λόγον, ὥστ' εἰ συμπροσκυνεῖς τὸν ἄνθρωπον τῷ Θεῷ λόγῳ κατὰ τὴν ἐνοίκησιν, συμπροσκυνεῖ καὶ τοῖς ἁγίοις διὰ τὸν ἐνοικοῦντα ἐν αὐτοῖς· καὶ πῶς οὐκ ἄτοπον;—De incarnat. Verb. Dei (op. dubium), n. 3, p. 35, T. 2.

INDEX EXPUGATORIIUS HISPANUS.—In S. Athanasii opera ed. Basilie, 1564. In indice dele sequentia. Adorari solius Dei esse.—Page 44.

Editio Gr.-Lat. ex offic. Commeliniana, 1601, Tom. 1.—In indice delenda sequentia. Angeli non sunt, dele, non sunt adorandi. Non petendum quid ab eis. Angeli non sunt invocandi. Invocatio nec Angelis, nec ullae creaturae competit. Sancti non sunt adorandi, non invocandi.—Ib.

In Tom. 2, op. Athanas.—In indice sequentia deleantur. Adoratio cultus est soli Deo vero debitus. Non Angelis deferendus. Non omnibus. Adorari non debet quod non est ejusdem naturae cum Deo.—Ib.

No one would pray to receive anything from God and the Angels, or from any other creature;—neither would any one say: May God and the Angel give thee;—but from the Father and the Son, on account of their unity and single will.

It is necessary for those who are so blind, to turn away from that which is made, seeing they worship what is not made; and, on the other hand, to turn away from the Creator, seeing they worship the creature.—Why, then, do not the Arians, thinking and contriving such things, number themselves with the Gentiles? For they also, as well as the Gentiles, worship the creature instead of God the Creator of all things.

Christ differs in nothing, then, from us according to their opinion; so that if you worship man together with God the Word on account of the in-dwelling, worship the Saints also on account of Him Who dwells in them. And how would this not be absurd?

Works of St. Athanasius, ed. Basil, 1564.—Remove the following in the Index: It belongs to God alone to be adored.

Edition Gr.-Lat. ex offic. Commeliniana, 1601, T. 1.—In the Index the following are to be removed: Angels are not, remove, are not to be adored. We are not to ask anything from them. Angels are not to be invoked. Invocation does not befit Angels, nor any creature. The Saints are not to be adored, nor invoked.

In Tom. 2, Works of Athanasius.—In the Index let the following be removed: Adoration is worship which is due to God alone. It is not to be transferred to Angels, nor to men. That ought not to be adored which is not of the same nature with God.

HILARY, A ROMAN DEACON.

Si ergo soli Deo serviendum dicit, et Christo servire praecepit, in unitate Dei est Christus, nec dispar aut alter Deus; quando cum soli Deo serviendum lex dicat, communiter utique Christo serviens Deo placere praedicatur.—In Rom. 5 : 12, col. 92, B., Pat. Lat. T. 17, Op. Ambros.

If, then, he says that we are to serve God alone, and commands us to serve Christ, Christ is in unity with God, nor is He an inferior or another God; seeing that when the Law says that we shall serve God alone, he is jointly said to please God that serves Christ.

HILARY, BISHOP OF POICTIERS.

Scisne nunc, haeretice, in quo spiritu dicas Christum creaturam? Cum enim in anathemata sint, qui servierunt creaturae potius, quam Creatori; Christum creaturam confitens, quid sis, intellige, qui non ignores, quin in maledicto sit religio creaturae.—De Trin., L. 8, c. 28, p. 240, T. 1.

Dost thou not know now, O heretic, in what spirit thou callest Christ a creature? For since they are accursed that have served the creature rather than the Creator; understand what thou art, confessing Christ to be a creature, who art not ignorant that religion paid to a creature is accursed?

BASIL, BISHOP OF CAESAREA.

Καὶ ὁ σεβόμενος καὶ ὁ λατρεύων τῇ κτίσει παρὰ τὸν κτίσαντα, οὐ τῷ Θεῷ φέρει δόξαν, ἀλλὰ τοῖς κτίσμασιν. Ὡστε ὁ κτίσμα λέγωντι, εἶτα προσκυνῶν, γνωρίζετω αὐτοῦ τὴν μερίδα μεθ' ἧς τετάσσεται.—Hom. in Ps. 28, n. 2, p. 165, T. 1.

And whoso worships and serves the creature more than the Creator, does not give glory to Christ, but to creatures. So that whoever says the creature is anything, and then worships it, let him know his part in which he will be placed.

Εἰ μὴ αἰδιος Θεὸς ὁ Υἱός, ἐξ ἀνάγκης πρόσφατος· εἰ μὴ ἀληθινός, ψευδής· εἰ μὴ φύσει, θέσει. Ἀσεβῶν δὲ πρόσφατος καὶ ψευδέσι καὶ μὴ φύσει λατρεύειν. Οὐκ ἐσται γὰρ σοι, φησὶ, Θεὸς πρόσφατος. Καὶ ὁ Παῦλος· Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς. Ἡ ἀσεβεῖς οἱ οὕτω Χριστῷ λατρεύοντες· ἢ φύσει καὶ ἀληθινὸς Θεός, καὶ εὐσεβεῖς.—Adv. Eunom., l. 4, n. 1, p. 407, T. 1.

If the Son be not eternal God, He will be necessarily recent; if not true, false; if not by nature, by adoption. But it is impious to worship those that are recent, and false, and not gods by nature. 'For,' he says, 'there shall not be a recent God to thee.' And Paul says: But then, indeed, being ignorant of God, ye served those that by nature were not gods. Either they are impious who thus serve Christ, or by nature He is true God, and they are pious.

Οὐ γὰρ ταῦτα, ἔφη, Βασιλεὺς ὁ ἐμὸς βούλεται, οὐδὲ κτίσμα τι προσκυνεῖν ἀνέχομαι, Θεοῦ τε κτίσμα τυγχάνων, καὶ Θεὸς εἶναι κεκλευσμένος.—Ap. Greg. Naz. Orat. 20 in Basil. Mag., p. 349, B., T. 1.

For, he (Basil) said: My Emperor does not desire this; neither can I hear to worship any creature, seeing that I am a creature of God, and am commanded to be a god.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Πρῶτον ἐρωτῶμεν, ποίοις τρόποις ἐκτίθεται ὁ παρὰ σοὶ διὰ τῆς λέξεως ταύτης τιμώμενος Θεός; πῶς δὲ ἐτι προσκυνητός ἐσται, εἰ ἐσται ποιητός;— Πᾶν γὰρ τὸ κτιστὸν οὐ προσκυνητὸν, ὡς ἔφη. Εἰ δὲ ὅλως προσκυνητὸν, πολλῶν ἄλλων ὑπαρχόντων κτιστῶν, οὐδὲν ἂν διοίσει τὸ καὶ ἡμᾶς μετὰ τοῦ ἐνὸς κτιστοῦ τὰ ὅλα προσκυνεῖν σύνδουλα ὄντα, καὶ τῇ αὐτῇ ἀγωγῇ τῆς ὀνομασίας ὑποπεπτοκότα.— Haer. 64, al. 44, c. 8, p. 532, ABC., T. 1,

Οὐ λατρεύετα δὲ ἡ κτίσις. ἐλάτρευσαν γὰρ τῇ κτίσει παρὰ τὸν πτίσαντα, καὶ ἐμωράνθησαν.—Haer. 74, c. 7, p. 895, B.

Διὰ τοῦτο γὰρ καὶ αὐτοὶ οὐ προσκυνοῦμεν πᾶν τὸ ὑποβεβηκὸς τὴν αὐτοῦ τοῦ Θεοῦ οὐσίαν, διὰ τὸ μόνῳ πρέπειν τῷ ἀνυπευθύνῳ τὸ σέβασ νέμειν, Πατρὶ τῷ ἀγενήτῳ, καὶ Υἱῷ τῷ ἐξ αὐτοῦ, καὶ ἁγίῳ Πνεύματι.—Haer. 76, confut. 27, p. 974, B.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Οὐχ ἓνα μὲν ὄρον εὐσεβείας ἡγησόμεθα προσκυνεῖν πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τὴν μίαν ἐν τοῖς τρισὶ θεότητά τε καὶ δύναμιν, μηδ' ὑπερσέβοντες, μηδ' ὑποσέβοντες,—τὸ μὲν γὰρ ἀδύνατον, τὸ δὲ ἀσεβές.—Orat. 14, orat. 3 de pace, p. 221, A., T. 1.

Ἄλλ' εἰ μὲν κτίσμα, πῶς εἰς αὐτὸ πιστεύομεν; ἢ ἐν αὐτῷ τελειούμεθα; οὐ γὰρ τουτόν ἐστι πιστεύειν εἰς τι, καὶ περὶ αὐτοῦ πιστεύειν. Τὸ μὲν γὰρ ἐστὶ Θεότητος, τὸ δὲ παντός πράγματος.—Orat. 37, de Sp. Sanct., p. 596, AB.

—Σέβειν Θεὸν τὸν πατέρα, Θεὸν τὸν υἱὸν, Θεὸν τὸ Πνεῦμα τὸ ἅγιον, τρεῖς ιδιότητας, θεότητα μίαν, κ. τ. λ.—Εἰ μὲν γὰρ οὐ προσ-

First we say, how was He created who is honored by you as God through this word? And how will He be adorable, if He be created?—For no creature, as I have said, is to be worshiped, since there are many other created things, it would make no difference, should we also worship all other fellow-creatures with the one creature, which are also reckoned under the same name.

But the creature is not to be served. For they have served the creature more than the Creator, and have become fools.

Wherefore we also worship nothing that is inferior to the Divine nature, inasmuch as it is proper for us to pay worship to Him alone Who is absolute, the unbegotten Father, and the Son Who is from Him, and the Holy Spirit.

Shall we not observe one rule of piety to worship the Father, and the Son, and the Holy Spirit, the one Godhead and power in three Persons, worshiping nothing above or below Them,—for the former would be impossible, the latter impious?

But if He is a creature, how do we believe in Him? or how are we perfected in Him? For to believe in a thing, and to believe about a thing is not the same thing. The one accords with the Godhead, the other with anything.

—We worship God the Father, God the Son, God the Holy Ghost, three Properties, one Godhead, etc.—For if the Spirit is not to be adored, how does He make

κυνητόν [τὸ πνεῦμα], πῶς ἐμὲ θεοὶ
διὰ τοῦ βαπτίσματος; εἰ δὲ προσ-
κυνητόν, πῶς οὐ σεπτόν; εἰ δὲ σεπ-
τόν, πῶς οὐ Θεός;—Ib., p. 609, BCD.

me gods through Baptism? But if He is to be adored, how is He not to be worshiped? But if He is to be worshiped, how is He not God?

GREGORY, BISHOP OF NYSSA.

Οὐδεν τῶν διὰ κτίσεως γεγονό-
των σεβάσμιον εἶναι τοῖς ἀνθρώποις
ὁ θεὸς ἐνομεθέτησε λόγος· ὡς ἐκ πά-
σης μικροῦ δεῖν ἐστὶ τῆς θεοπνεύσ-
του γραφῆς τὸ τοιοῦτο μαθεῖν,
Ὁ Μωσῆς, αἱ πλακεῖς, ὁ νόμος, οἱ
καθεξῆς προφηταὶ, τὰ εὐαγγέλια,
τῶν ἀποστόλων τὰ δόγματα πάν-
των, ἐπίσης ἀπαγορεύουσι τὸ πρὸς
τὴν κτίσιν βλέπειν.—Contr. Eunom.
orat. 5, p. 572, T. 2.

The Divine Word has decreed that nothing that exists by creation is to be an object of worship to men, as we may learn from almost all the inspired Scripture. Moses, the Tables, the Law, the Prophets in order, the Gospels, the decrees of all the Apostles, equally forbid us to look to the creature.

INDEX EXPURGATORIUS HISPANUS.—
Greg. Nyss., Op. ed. Basil, 1553, 1564.
Ex Indice item dele, Adoranda est sola
Trinitas.—Page 470.

Works of Greg. Nyss., ed. Basil, 1553,
1564.—From the Index remove likewise:
The Trinity alone is to be adored.

AMBROSE, BISHOP OF MILAN.

Sed si alienum [Christum] putant, cur
adorant eum, cum scriptum sit: Neque
adorabis Deum alienum? Aut si non
adorant, fateantur, et finis est; ne quem
sub religiosi nominis professione decipi-
ant.—De fide, L. I, c. II, n. 69, col. 544,
Pat. Lat. T. 16.

But if they think Christ an alien, why do they adore Him, seeing it is written: Neither shalt thou adore a strange God? Or, if they do not adore Him, let them confess it, and there is an end to this matter; lest they deceive some one under the profession of a religious name.

Prohibet itaque me Paulus creaturæ
servire, et Christo admonet serviendum.
Non ergo creatura Christus. Paulus, in-
quit, servus Jesu Christi. Et bonus ser-
vus qui Dominum recognoscit, ipse crea-
turæ servire nos prohibet: quemadmodum
ergo Christo ipse serviret, si creaturam
Christum putaret? Aut igitur desinant
colere quem creaturam appellant, aut des-
inant quem colere se simulant, dicere
creaturam; ne sub appellatione cultorum
sacrilegia graviora committant.—Ib., L. I,
c. 16, n. 104, col. 552.

Paul prohibits me, therefore, from serving the creature, and admonishes me to serve Christ. Christ, therefore, is not a creature. 'Paul,' he says, 'a servant of Jesus Christ.' And the good servant that knows his Lord, he forbids us to serve the creature. How, therefore, would he serve Christ if he thought Christ was a creature? Either, then, let them cease to worship Him Whom they call a creature, or let them cease to call Him a creature Whom they feign they worship; lest under the appellation of worshippers, they commit greater sacrilege.

Si igitur creator est Spiritus, non est utique creatura; creaturam enim Apostolus creatoremque divisit dicens: Servierunt creaturae potius quam creatori.

Simul creatori admonet serviendum, damnando eos qui serviunt creaturae, cum creatori servitium debeamus.—De Spirit. Sanct., L. 2, c. 5, n. 44, 45, col. 752, Ib.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ὁὐ γὰρ εἶπεν, εἰς τὸ ὄνομα αὐτοῦ βάπτισαι· ἀλλ', Ἐπικαλεσάμενος τὸ ὄνομα τοῦ Χριστοῦ· τούτω δὲ δεικνύντος ἐστὶν αὐτὸν Θεὸν ὄντα· οὐ γὰρ ἐνὶ ἑτερόν τινα ἐπικαλεσάσθαι, εἰ μὴ τὸν Θεόν.—Hom. 47 in Act., c. 3, p. 398, E., T. 9.

If, then, the Spirit is a Creator, He surely is not a creature; for the Apostle separates the creature from the Creator, saying: They have served the creature rather than the Creator.

At the same time he admonishes us to serve the Creator, by condemning those that serve the creature, since we owe service to the Creator.

DIDYMUS, BISHOP OF ALEXANDRIA.

Εἰ ἐκφεύγειν τὸ ἐγκλημα τῆς κτισματολατρείας τοὺς πιστεύοντας τῷ Γίῳ παρεγγυᾷ Παῦλος, ἐτι δὲ καὶ ἀθέους ἀποκαλεῖ τοὺς πρὸ τούτου ἐκτός τοῦ Γιοῦ τὸν Θεὸν καὶ Πατέρα μόνον ἐγνωκότας· οὐ κτίσμα ὁ Θεὸς Λόγος.—De Trinit., L. 3, c. 2, n. 14, col. 792, 793, CA., Pat. Gr. T. 39.

Εἰ προσκυνεῖται παρ' ἀγγέλων [υἱός], πῶς οὐκ ἄξιός καὶ παρ' ἀνθρώπων· Εἰ δὲ προσκυνεῖται, οὐ κτίσμα. Τεθέβπισται γὰρ μὴ προσκυνεῖν θεοῖς, ἐπειδὴ κτίσματα.—Ib., l. 3, c. 2, n. 30, col. 797, 800, CA.

For he did not say: Baptize in His name, but, 'Invoking the name of Christ.' By this it is shown that He is God, for it is not lawful to invoke any one else but God.

If Paul answers those that believe in the Son, that they escape the charge of worshipping the creature, and moreover calls those atheists who before knew God the Father only without the Son; God the Word is not a creature.

If the Son is worshiped by Angels, how is it not proper that he should be by men! But if He is worshiped, He is not a creature. For it has been ordained by the Law that we should not worship gods, since they are creatures.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Ideoque divine ac singulariter in Ecclesia catholica traditur, nullam creaturam colendam esse animae (libentius enim loquor his verbis quibus mihi haec insinuata sunt), sed ipsum tantummodo verum, quae sunt, omnium Creatorem.—De quant. animae, c. 34, n. 77, col. 1077, Pat. Lat. T. 32.

Therefore it is divinely and singularly delivered in the Catholic Church, that no creature is to be worshiped by the soul, (for I speak more freely by these words whereby these things have been insinuated to me,) but He only Who is the true Creator of all things that are.

Ad summam tamen, ne te hoc lateat, et in sacrilega convicia imprudentem trahat, scias a Christianis catholicis, quorum in vestro opido etiam ecclesia constituta est, nullum coli mortuorum, nihil denique ut numen adorari, quod sit factum et conditum a Deo, sed unum ipsum Deum qui fecit et condit omnia.—Ep. 17 ad Maxim. Madaur, n. 5, col. 85, Ib. T. 33.

Itaque quisquis in homine spem ponerit, etiam quem justum et innocentem novit, maledictus est. Unde et Apostolus Paulus eos qui dicebant se Pauli esse, objurgat, et dicit: Numquid Paulus pro vobis crucifixus est?—Contr. Lit. Petil., L. 1, c. 3, n. 4, col. 248, Ib. T. 43.

Maledictum plane legis Photinus evadere non potest, quia spem suam habet in Christo, quem tantum hominem dicit, cum legat, Maledictus homo qui spem habet in homine.—Non ergo homo tantum est, in quo spem habere docemur; quia vana spes in homine est.—Quaest. Vet. et Nov. Test., q. 91, ex Nov. Test. (op. spurium), col. 2285, Ib. T. 35.

Si natura Deus non est Filius, sed creatura; nec colendus est omnino, nec ut Deus adorandus, dicente Apostolo, Et coluerunt et servierunt creaturae potius quam Creatori.—Serm. 246 (op. spurium), n. 5, col. 2200, Ib. T. 39.

In a word, nevertheless, lest this may escape you, and draw you rashly into sacriligious abuse, you may know from the Catholic Christians, who have a church established in your town also, that no dead man is worshiped, and nothing, in short, is adored as a divinity which was made and fashioned by God, but the one God Himself Who made and established all things.

Therefore whoever places his hope in man, even in him whom he knows to be just and innocent, is accursed. Whence also the Apostle Paul rebukes those who said that they were of Paul, and says: Was Paul crucified for you?

Photinus plainly cannot escape the curse of the Law, because he places his hope in Christ, Who, he says, is only a man, since he reads: Cursed is the man that places his hope in man.—He is not man only, therefore, in Whom we are taught to have hope; because hope in man is vain.

If the Son be not God by nature, but a creature, He is neither to be worshiped at all, nor to be adored as God; the Apostle saying, And they have worshiped and served the creature rather than the Creator.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Συντεθειμένος δὲ, καὶ φάσκων αὐτὸν [υἱὸν] εἶναι κύριον, ἀσεβῶς ἐλεγχθήσῃ καὶ κύριον λέγων καὶ προσκυνῶν ὃν οὐ φῆς ὁμοούσιον εἶναι τῷ Θεῷ καὶ πατρὶ, καὶ κτίσματι μᾶλλον ἢ Θεῷ κατὰ φύσιν λατρεύεις.—Καὶ ὅτι ταύτῃ μόνῃ θεῖ προσκυνεῖν, ἀκούσῃ πάλιν· Κύριον τὸν Θεὸν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Εἰ τοίνυν διὰ τὸ μόνον ἀγαθὸν λέγεσθαι τὸν Θεὸν καὶ πατέρα, ἐκπε-

If you grant and say that the Son is Lord, you are guilty of an impiety, both calling Him Lord and worshiping Him Whom you deny to be consubstantial with God and the Father, and serve the creature rather than Him Who is God by nature.—And that this alone (the Deity) is to be worshiped, hear again: The Lord thy God shalt thou worship, and Him only shalt thou serve. If, therefore, because God the Father is said to be good alone, the Son cannot be good as is the

δείται τοῦ εἶναι ἀγαθός ὁ υἱὸς ὄν-
τως ὡς ὁ πατήρ, καὶ διὰ τὸ εἶναι
λέγεσθαι Κύριον καὶ Θεὸν τὸν
πατέρα, ἐκπεσεῖται τοῦ εἶναι κύ-
ριος καὶ Θεὸς ὁ υἱός, κατὰ τὴν τοῦ
νοήματος ἀκολουσίαν· πῶς οὖν
προσκυνεῖς τῷ μῆτε κυρίῳ μῆτε
Θεῷ;—Thesau. Assert. 9, p. 69, B1.,
T. 5.

Εἰ μόνῳ Θεῷ τῷ κατὰ φύσιν
τὸ προσκυνεῖσθαι παρά τε ἡμῶν
καὶ ἀγγέλων ὀφείλεται, ἑτέρῳ δὲ
οὐδενί, καὶ ἐφ' ἡμῶν μὲν τίθεται,
Κύριον τὸν Θεόν σου προσκυνήσεις.
ἀγγέλοις δὲ τὸ πνεῦμα κελεύει
προσκυνεῖν τὸν υἱόν,—Θεὸς ἄρα
ἔστιν ὁ προσκυναύμενος υἱός.—Ib.
10, p. 78, B.

Ἡμεῖς δὲ, ὧ κράτιστε, φαίημεν
ἂν, οὐχ, ὡς σύ νενόμικας, τεθεο-
ποιήκαμεν ἄνθρωπον, καὶ τὸν οὐκ
ὄντα φύσει Θεὸν ἀξιοῦμεν προσ-
κυνεῖν, κ. τ. λ.—Contr. Jul., L. 6, p.
203, AB.

Father; and because the Father alone is
said to be Lord and God, the Son cannot
be, according to the strain of reasoning,
Lord and God; how, therefore, do you
worship Him who is neither Lord nor
God?

If adoration is due from us and Angels
to Him alone Who is God by nature, and
to no other, and it is ordained concerning
us: Thou shalt worship the Lord thy God;
but the Spirit commands the Angels to
worship the Son,—then the Son Who is
worshipped is God.

But we would reply, O Emperor, that
we do not, as you think, make a man God,
and dare to worship him who is not God
by nature, etc.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Quod si Filius secundum divinitatem
unus Deus cum Patre non esset, unius cum
eo naturae utique non fuisset; et si natu-
rae alterius esset, creatura sine dubio es-
set. Si autem creatura esset, serviendum
ei sanctarum Scripturarum auctoritas non
juberet sed potius prohiberet. In primo
enim decalogi mandato, sicut unius Domi-
ni Dei cultura servitusque manifestissime
praecipitur, ita omni creaturae adoratio ac
servitus a fidelibus exhibenda vehementis-
sime prohibetur.—Et quia ipse Deus sibi
soli praeci piens tantummodo serviendum,
seque jubens a fidelibus adorandum, prorsus
interdixit ne quis auderet creaturam
adorare, creaturaeque servire; propterea
in fine illius primi praecepti de omnibus
quae creavit ita loquitur: Non adorabis
ea, nec servies eis; ego enim sum Domi-
nus Deus tuus.

But if the Son were not one God with
the Father according to His Divinity, He
would not be of one nature with Him;
and if He were of another nature, without
any doubt He would be a creature. But
if He were a creature, the authority of the
Holy Scriptures would not command us to
serve Him, but rather forbid it. For in
the first command of the Decalogue, as
the worship and service of one Lord God
is most manifestly commanded, so the ex-
hibition of adoration and service to any
creature is most strongly forbidden.—And
because God Himself, commanding service
to Himself alone, and commanding the
faithful to adore Him alone, wholly inter-
dicted that any one should dare to adore
the creature, and serve the creature; He,
moreover, at the end of that first precept,
thus speaks of all things which He had
created: Thou shalt not adore them, nor
serve them; for I am the Lord thy God.

Veritatem Dei tenere est unum Deum colere; veritatem Dei in mendacium convertere est creaturae servire.—Ep. 8 ad Donat., c. 4, n. 9, 10, col. 364, 365, Pat. Lat. T. 65.

Una quippe veritas unius veri Dei, imo una veritas, unus verus Deus, non permittet servitutem atque culturam veri Dei creaturae conjungi. Vera quoque religio, excepto uno vero Deo, nullo Deo sinit culturae ac servitutis obsequium a fidelibus exhiberi.—Ib., c. 5, n. 12, col. 365, 366.

Unde certum est, vera fide caritateque sincera, nec dominis quempiam posse servire, nec diis. Unus est enim Deus deorum, et Dominus dominorum: qui propterea solus est colendus quia solus est naturaliter verus Dominus Deus, qui est Trinitas, Pater et Filius et Spiritus Sanctus.—De Incarnat., n. 10, col. 579.

To worship one God is to hold the truth of God; to serve the creature is to turn the truth of God into a lie.

There is one truth surely of the one true God, yea, the one truth, the one true God, does not permit the service and worship of the true God to be joined to the creature. The true religion also does not allow the homage of worship and service to be shown by the faithful to any god but the one true God.

Wherefore it is certain that no one can serve lords or gods with true faith and sincere charity. For there is one God of gods, and Lord of lords: Who, moreover, alone to be worshiped, because He alone is by nature true Lord God, Who is the Trinity, the Father and Son and Holy Spirit.

Century VIII.

ANTONIUS MELISSA, A MONK.

Omne quod creatum est, extra divinam naturam aut essentiam esse judicare edocti sumus: Eam vero solummodo naturam, quae increata est, colere et venerari didicimus, cujus nota et indicium est, nec unquam coepisse, nec unquam deficere.—Sermo 1, de fide, col. 116, E., T. 1, La B.

We have been taught to judge every created being foreign to the Divine nature or essence; but we have learnt to worship and venerate that nature only which is uncreated, whose distinguishing mark and character it is, to have neither beginning nor end.

CHAPTER IV.

The Scriptures and the ancient Church plainly teach us that worship is to be paid to God alone. To the ancient Catholic Church the Holy Trinity was the sole object of worship. The Saints and Martyrs were indeed highly honored and venerated; and it was very proper that those who had contended for the faith and had sealed their confession with their blood, should be revered and cherished by all as the servants of God, who, after fighting a good fight on earth, had been made partakers of the joys of Paradise. Gradually, excessive veneration of the Saints led to their invocation. The early opponents of the Christians accused them of worshiping Christ only, and it is not till the middle of the fourth century that Pagan writers, as the Emperor Julian, Libanius,

Maximus Maduarensis and others, accuse them of paying the same honors to dead men, saints and martyrs, which the Fathers stoutly denied.

The greater part of the testimonies cited by Roman Catholic writers in proof that invocation of the Saints and Martyrs existed in the ancient Church, are those which assert that the Saints pray for us. Several passages of this kind occur in the writings of the early Fathers (in St. Augustine, for instance), particularly in their sermons at the festivals of the Saints, where a pious wish is expressed that we may be benefited by their prayers. But in that early age no prayers were ever offered to them, or requests made to them to pray for us. There is a great difference between the Saints praying for us and our praying to them. They may make a general intercession for us to God, because their condition is such that they have no knowledge of what is passing on earth, but can only pray that their friends on earth may be made partakers of the same joys that they are. Bishop Bull was of this opinion. "That the saints departed," says he, "do offer up their prayers to God for us—if it be understood of the intercession of Saints in general—we deny it not. But this is no reason why we should pray to them to pray for us. Nay, on the contrary, if the deceased Saints do of their own accord, and out of their perfect Charity pray for us, what need we be so solicitous to call upon them for their Prayers, especially when our Reason and Scripture also tell us that we are out of their hearing, and that they do not, cannot know our particular wants and necessities."—Answer to the Bishop of Meaux's Queries, § 3, p. 260. (Paged in continuation of Hicks' Letters to a Popish Priest.)

The ancient Liturgies, instead of containing prayers *to* the Saints, contain prayers *for* the Saints, including the Apostles and the Blessed Virgin.

SCRIPTURE.

King James' Version.

Exod. 20 : 3. Thou shalt have no other gods before Me.

Ps. 18 : 2, 3. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in Whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, Who is worthy to be praised: so shall I be saved from mine enemies.

Douay Version.

Exod. 20 : 3. Thou shalt not have strange gods before Me.

Ps. 17 : 3, 4. The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust. My protector and the horn of my salvation, and my support.

Praising I will call upon the Lord: and I shall be saved from my enemies.

Ib. 38 : 15. For in Thee, O Lord, do I hope : Thou wilt hear, O Lord my God.

Ib. 46 : 1. God is our refuge and strength, a very present help in trouble.

Ib. 50 : 14, 15. Offer unto God thanksgiving ; and pay thy vows unto the Most High :

And call upon Me in the day of trouble : I will deliver thee, and thou shalt glorify Me.

Ib. 55 : 22. Cast thy burden upon the Lord, and He shall sustain thee : He shall never suffer the righteous to be moved.

Ib. 57 : 2. I will cry unto God most high ; unto God That performeth all things for me.

Ib. 73 : 25. Whom have I in heaven but Thee ? And there is none upon earth that I desire besides Thee.

Ib. 79 : 9. Help me, O God of our salvation, for the glory of Thy name ; and deliver us, and purge away our sins, for Thy name's sake.

Ib. 121 : 1, 2. I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, Which made heaven and earth.

Is. 45 : 21. Tell ye, and bring them near ; yea, let them take counsel together : who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else beside Me ; a just God and a Saviour ; there is none beside Me.

Joel 2 : 32. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

Matt. 4 : 10. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

Ib., 37 : 16. For in Thee, O Lord, have I hoped : Thou wilt hear me, O Lord my God.

Ib., 45 : 2. Our God is our refuge and strength : a helper in troubles, which have found us exceedingly.

Ib., 49 : 14, 15. Offer to God the sacrifice of praise : and pay thy vows to the Most High.

And call upon Me in the day of trouble : I will deliver thee, and thou shalt glorify Me.

Ib., 54 : 23. Cast thy care upon the Lord, and He shall sustain thee ; He shall not suffer the just to waver forever.

Ib., 56 : 3. I will cry to God the Most High ; to God Who hath done good for me.

Ib., 72 : 25. For what have I in heaven ? and besides Thee what do I desire upon earth ?

Ib., 78 : 9. Help us, O God, our Saviour ; and for the glory of Thy name, O Lord, deliver us : and forgive us our sins for Thy name's sake.

Ib., 120 : 1, 2. I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, Who made heaven and earth.

Is. 45 : 21. Tell ye, and come, and consult together : who hath declared this from the beginning, who hath foretold this from that time ? Have not I the Lord, and there is no God else beside Me ? A just God and a Saviour, there is none beside Me.

Joel 2 : 32. And it shall come to pass, that every one that shall call upon the name of the Lord shall be saved.

Matt. 4 : 10. Then Jesus saith to him : Be gone, Satan : for it is written, The Lord thy God shalt thou adore, and Him only shalt thou serve.

Ib. 6 : 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father Which is in secret ; and thy Father which seeth in secret shall reward thee openly.

Ib. 11 : 28. Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Mark 12 : 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel : The Lord our God is one Lord.

Luke 11 : 2. And He said unto them, When ye pray, say, Our Father Which art in heaven, etc.

John 10 : 9. I am the door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Ib. 17 : 3. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom thou hast sent.

Acts 2 : 21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ib. 7 : 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Ib. 10 : 25, 26. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him.

But Peter took him up, saying, Stand up ; I myself also am a man.

Rom. 1 : 25. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, Who is blessed forever. Amen.

Ephes. 3 : 14. For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Philip. 4 : 6. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Ib. 6 : 6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret ; and thy Father Who seeth in secret will repay thee.

Ib. 11 : 28. Come to Me, all you that labour, and are burdened, and I will refresh you.

Mark 12 : 29. And Jesus answered him : The first commandment of all is, Hear, O Israel : the Lord thy God is one God.

Luke 11 : 2. And He said to them : When you pray, say : Father, hallowed be Thy name, etc.

John 10 : 9. I am the door. By Me if any man enter in, he shall be saved : and he shall go in, and go out, and shall find pasture.

Ib. 17 : 3. Now this is eternal life : That they may know Thee, the only true God, and Jesus Christ, Whom thou hast sent.

Acts 2 : 21. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

Ib. 7 : 58. And they stoned Stephen, invoking, and saying : Lord Jesus receive my spirit.

Ib. 10 : 25, 26. And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

But Peter lifted him up, saying : Arise, I myself also am a man.

Rom. 1 : 25. Who changed the truth of God into a lie : and worshiped and served the creature rather than the Creator, Who is blessed forever. Amen.

Ephes. 3 : 14. For this cause I bow my knees to the Father of our Lord Jesus Christ.

Philip. 4 : 6. Be nothing solicitous : but in everything by prayer and supplication with thanksgiving let your petitions be made known to God.

Coloss. 2 : 18. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind.

James 1 : 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraided not ; and it shall be given him.

Rev. 19 : 10. And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

Ib. 22 : 8, 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel which showed me these things.

Then saith he unto me, See that thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

Coloss. 2 : 18. Let no man seduce you, willing in humility, and religion of angels, walking in things which he hath not seen, in vain puffed up by the sense of his flesh.

James 1 : 5. But if any of you want wisdom, let him ask of God, Who giveth to all men abundantly, and upbraided not : and it shall be given him.

Apoc. 19 : 10. And I fell down before his feet to adore him. And he saith to me : See thou do it not : I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

Ib. 22 : 8, 9. And I John, who have heard, and seen these things. And after I had heard, and seen, I fell down to adore before the feet of the Angel, who showed me these things.

And he said to me : See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

THE CATHOLIC CHURCH.

Century I.

HERMAS.

Petens aliquid a Domino, ne dicas intra te : quo modo vero possum aliquid petere a Domino, et obtinere, quum sim peccator tantorum malorum in Dominum ? Noli hoc cogitare, sed ex totis praeordiis convertere ad Dominum. Pete sine dubitatione, et scies misericordiam Domini, quod non te derelinquet, sed petitionem animae tuae adimplebit. Non est enim Deus sicut homines memores injuriarum ; sed est immemor injuriarum, et miseretur figmenti sui.—Pastor, L. 2 ; Mandat. 9, p. 363.

When thou asketh anything of the Lord ; say not within thyself ; but how can I ask anything of the Lord, and obtain it, seeing I am guilty of so great sins against the Lord ? Do not think thus, but turn to the Lord with thy whole heart. Ask without doubting, and thou shalt know the mercy of the Lord, that He will not forsake thee, but will fulfill the request of thy soul. For God is not as men, mindful of injuries ; but He forgets injuries, and has mercy upon His creature.

CLEMENS I., BISHOP OF ROME.

Προσέλωμεν οὖν αὐτῷ [Θεῷ] ἐν ὀσιότητι ψυχῆς, ἀγνάς καὶ ἀμίαντους χεῖρας ἀίροντες πρὸς αὐτόν, ἀγαπῶντες τὸν ἐπιεικῆ καὶ εὖσπλαγχνον πατέρα ἡμῶν, ὃς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ.—Ep. I ad Cor., c. 29, p. 92.

Let us draw nigh, therefore, to God in holiness of soul, raising to Him chaste and unpolluted hands, loving our kind and merciful Father, who has made us the part of election to Himself.

POLYCARP, BISHOP OF SMYRNA.

Ἐπέβαλε γοῦν Νικήτην τὸν τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Ἀλκῆς, ἐντυχεῖν τῷ ἄρχοντι, ὥστε μὴ δοῦναι αὐτοῦ τὸ σῶμα ταφῆ· μὴ, φησὶν, ἀφέντες τὸν ἐσταυρωμένον, τοῦτον ἄρξονται βέβησαι. Καὶ ταῦτα εἶπον, ὑποβαλλόντων καὶ ἐνισχυόντων τῶν Ἰουδαίων, οἱ καὶ ἐτήρησαν, μελλόντων ἡμῶν ἐκ τοῦ πυρὸς λαμβάνειν· ἀγνοοῦντες, ὅτι οὐτὲ τὸν Χριστόν ποτε καταλιπεῖν δονησόμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζομένων σωτηρίας παθόντα ἄμωμον ὑπὲρ ἁμαρτωλῶν, ὅτε ἕτερόν τινα βέβησαι. Τοῦτον μὲν γὰρ, υἱὸν ὄντα τοῦ Θεοῦ, προσκυνοῦμεν· τοὺς δὲ μάρτυρας, ὡς μαθητὰς καὶ μιμητὰς τοῦ κυρίου, ἀγαπῶμεν ἄξιως, ἕνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς τὸν ἴδιον βασιλέα καὶ διδάσκαλον· ὧν γένοιτο καὶ ἡμᾶς συγκοινωνοὺς τε καὶ συμμαθητὰς γενέσθαι.—Act. Mart. Poly., c. 17, p. 290, et ap. Euseb., H. E., L. 4, c. 15, col. 257, A., Pat. Gr. T. 20.

The devil, therefore, suggested to Nicetas, the father of Herod, and brother of Alce, to entreat the governor not to give up his [Polycarp's] body for burial, 'lest,' he said, 'leaving the Crucified, they begin to worship the man.' And this they said at the suggestion and instance of the Jews, who also watched us while preparing to take him from the fire; not knowing that we can never abandon Christ, who suffered, the just for the unjust, for the salvation of all in the world who shall be saved, nor worship any other. For Him we worship as being the Son of God; but the martyrs, as disciples and imitators of our Lord, we justly love, on account of their unconquerable love for their King and Master; of whom, would that we might be sharers and fellow-disciples.

Century II.

JUSTIN MARTYR.

Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν.—Apol. I, n. 17, col. 353, Pat. Gr. T. 6.

Ὁ γὰρ ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς ἰσχύος ἀγαπῶν τὸν Θεόν, πλήρης θεοσεβοῦς γνώμης ὑπάρχων, οὐδένα ἄλλον τιμᾷσει

Wherefore we worship one God.

For he that loves God with his whole heart, and his whole strength, being full of a pious judgment, will honor no other God, and will honor that Angel [Christ]

Θεόν· καὶ ἄγγελον [Χριστὸν] ἐκ-
 εἶνον ἂν τιμήσει Θεοῦ βουλομένου,
 τὸν ἀγαπώμενον ὑπ' αὐτοῦ τοῦ
 Κυρίου καὶ Θεοῦ.—Dial. cum Tryph.,
 n. 93, col. 697.

Διδάσκοντος ἅμα, ὅτι ἐπὶ Θεὸν
 τὸν πάντα ποιήσαντα ἐλπίζειν δεῖ
 πάντας, καὶ παρ' ἑκείνου μόνου
 σωτηρίαν καὶ βοήθειαν ζητεῖν.—
 Ib., n. 102, col. 713.

There is one passage in Justin's writings which Roman Catholics adduce in favor of the worship of Angels :

Ἄλλ' ἐκεῖνόν τε [Θεὸν], καὶ
 τὸν παρ' αὐτοῦ Γῖόν ἐλόοντα καὶ
 διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν
 τῶν ἄλλων ἐπομένων καὶ ἐσο-
 μοιουμένων ἀγαθῶν ἄγγέλων στ-
 ρατὸν, Πνεῦμά τε τὸ προφητικὸν
 σεβόμεθα, καὶ προσκυνοῦμεν.—
 Apol. 1, n. 6, col. 336, 337.

But Roman Catholics interpret this passage differently, omitting the parenthesis and including the "army of good angels," with the Son as an object of divine worship. This would make the Holy Spirit the fourth in order of the objects of Christian worship. But in this same Apology St. Justin says that the Son and the Holy Spirit occupy respectively the second and third place.

Γῖόν αὐτοῦ τοῦ ὄντως Θεοῦ
 μαθόντες, καὶ ἐν δευτέρᾳ χώρᾳ
 ἔχοντες, Πνεῦμά τε προφητικὸν
 ἐν τρίτῃ τάξει, ὅτι μετὰ λόγου
 τιμῶμεν, ἀποδεῖξομεν.—Ib., n. 13,
 col. 348.

at God's will, Whom the Lord God loves.

At the same time, he teaches that all ought to put their hope in God Who made all things, and from Him alone seek salvation and assistance.

But Him [God], and the Son, (proceeding from Him and teaching us, and the army of other good angels following Him, and made like unto Him,) and the prophetic Spirit, we worship and adore.

Having learned that He is the Son of the true God, and holding Him in the second place, and the prophetic Spirit the third in order, we will prove that with reason we honor them.

Besides, Justin has just said above that the Christians worshiped God alone; and it is evident from Irenaeus and other writers of that age that the worship of Angels had not been introduced into the Church, but heretics were taxed with it. St. Justin says that he received his faith from those who lived in Apostolic times, and, as we all know, the Apostles utterly repudiated any worship to any object but the Divine Being. If Justin's language admitted of the Roman Catholic interpretation, it would prove that Angels are to be worshiped with the same worship which is paid to the holy Trinity—the Latria—and this they themselves deny. The true sense of the passage is as translated above.

IRENÆUS, BISHOP OF LYONS.

Et in unoquoque peccatorum et turpium operationum angelum assistere [dicunt Caiani], et operantem audire audaciam et immundiciam inferre, id quod inest ei operationi, Angeli nomine dicere: O tu, Angele, abutor opere tuo: O tu, illa Potestas, perficio tuam operationem.—Contr. Haer., L. I, c. 31, n. 2, col. 705, Pat. Gr. T. 7.

Populum autem qui credit Deo, jam non esse sub angelorum potestate, sed sub Domini: Facta enim portio Domini populus ejus Jacob, funiculum haereditatis ejus Israel. Et iterum Lystris Lyciae cum esset Paulus cum Barnaba, et a nativitate claudum in nomine Domini nostri Jesu Christi ambulare fecisset, et cum turba honorare eos vellet quemadmodum deos, propter admirabile factum, ait eis: Nos similes vobis sumus homines, evangelizantes vobis Deum, uti ab eis vanis simulacris convertamini ad Deum vivum, etc.—Ib., L. 3, c. 12, n. 9, col. 903.

Sic igitur manifeste ostendente Domino, quoniam Dominus verus, et unus Deus, qui a lege declaratus fuerat (quem enim lex praeconaverat Deum, hunc Christus ostendit Patrem, cui et servire soli oportet discipulos Christi), etc. Plus autem potest super omnia Verbum Dei, qui in lege quidem vociferatur: Audi, Israel, Dominus Deus tuus Deus unus est, et: Diliges Dominum Deum tuum ex tota anima tua; et: Hunc adorabis, et huic soli servies.—Ib., L. 5, c. 22, n. 1, col. 1182, 1183.

And in every sinful and shameful operation, the Cainites say, an angel assists, and urges them to bold things, and to incur uncleanness, and they declare that in the name of the Angel, they do whatever is in this operation: O thou, Angel, I make use of thy work: O thou, that Power, I complete thy operation.

But the people that believes in God, is not now under the power of Angels, but of the Lord. For His people Jacob was made the portion of the Lord, Israel the cord of His inheritance. And again, when Paul was at Lystra of Lycia (Lycaonia) with Barnabas, and had made a man lame from his birth to walk in the name of our Lord Jesus Christ, and when the multitude would honor them as gods on account of the wonderful work, he says to them: We are men like unto you, preaching to you God, that ye should turn from these vain images to the living God, etc.

Thus, therefore, our Lord manifestly showing that the true Lord, and one God, Who had been declared by the Law (for whom the Law had proclaimed God, Him Christ showed was the Father, Whom also alone the disciples of Christ ought to serve), etc. But the Word of God is more powerful over all things, Who indeed cries in the Law: Hear, O Israel, the Lord thy God is one God; and: Thou shalt love the Lord thy God with all thy soul; and: Him shalt thou adore, and Him only shalt thou serve.

THEOPHILUS, BISHOP OF ANTIOCH.

Οὐδὲ [ἐξόν ἐστι] προσκυνεῖσθαι ἀλλ' ἢ μόνῳ Θεῷ.—Ad Autolyc., L. I, n. 11, col. 1041, Pat. Gr. T. 6.

Ὁ μὲν οὖν θεῖος νόμος οὐ μόνον κωλύει τὸ εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ τοῖς στοιχείοις, ἡλίῳ, κ.τ.λ.—Ἀλλ' ἢ μόνῳ τῷ ὄντως Θεῷ, καὶ

Neither is it lawful to worship any one but God alone.

The Divine Law, therefore, forbids not only idols to be worshiped, but even the elements, the sun, etc. But we must worship Him only who is truly God, and

ποιητῆ τῶν ὄλων χρη̄ λατρεύειν
ἐν ὁσιότητι καρδίας καὶ εὐλικρινεῖ
γνώμη.—Ib., I. 2, n. 35, col. 1108.

the maker of the universe, with purity of
heart and a sincere mind,

TITUS FLAVIUS CLEMENT, BISHOP OF ALEXANDRIA.

Τούτων ὄντως ἐχόντων, τοὺς
Ἑλληνας χρη̄ διὰ νόμου καὶ προφη-
τῶν ἐκμανθάνειν ἓνα μόνον σέ-
βειν Θεόν, τὸν ὄντως ὄντα παντο-
κράτορα.—Strom., L. 6, p. 695, D.

These things being so, the Gentiles
ought to learn through the Law and the
Prophets to worship one God only, Who
is truly omnipotent.

TERTULLIAN, PRIEST OF CARTHAGE.

Quod colimus nos, deus unus est ;
etc.—Apolog., c. 17, p. 80, Pars 1.

What we worship is one God ; etc.

Haec ab alio orare non possum, quam
a quo scio me consecuturum, quoniam et
ipse est qui solus praestat, et ego sum cui
impetrare debetur, famulus ejus, qui eum
solum observo, qui propter disciplinam
ejus occidit, etc.—Ib., c. 30, p. 102.

These things I cannot ask in prayer
from any other except Him from Whom
I know that I shall obtain them, because
He it is Who alone grants, and it is I
that ought to obtain by prayer, I His
servant, who reverence Him alone, who
am killed for His religion, etc.

Praescribitur mihi, ne quem alium
deum dicam, ne vel dicendo non minus
lingua quam manu deum fingam, neque
alium adorem, aut quoquo modo venerer,
praeter unicum illum, qui ita mandat,
quem et jubeor timere, ne ab eo deserar,
et de omni substantia diligere, ut pro eo
moriar.—Contr. Gnost. Scorp., c. 4, p.
227, Pars 1.

I am commanded not to call any other
one God, lest by speaking with my tongue,
not less than with my hand, I might make
a god ; nor adore, nor in any way venerate
any other than that One only, Who thus
commands, Whom also I am commanded
to fear, lest I be deserted by Him, and to
love Him with all my substance, so as to
die for Him.

Nos unum deum colimus, quem om-
nes, etc.—Ad Scap. c. 2, p. 248, Pars 1.

We worship one God, whom all, etc.

Simonianae autem magiae disciplina
Angelis serviens, utique et ipsa inter idol-
olatrias deputabitur et a Petro Apostolo in
ipso Simone damnabitur.—De praescrip.
haeret., c. 33, p. 23, Pars 3.

But Simon's system of magic, which
gives service to angels, was in truth itself
accounted among idolatries, and was con-
demned by the Apostle Peter in Simon
himself.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἄγγέλους γὰρ καλέσαι μὴ ἀνα-
λαβόντας τὴν ὑπὲρ ἀνθρώπου περὶ
αὐτῶν ἐπιστήμην, οὐκ εὐλογον.—
Contr. Cels., L. 5, c. 5, col. 1185, C.,
Pat. Gr. T. 11.

It is not reasonable for us to invoke
Angels, not having received a full knowl-
edge about them, which is above man.

Ἄλλὰ καὶ τοὺς ἐν τῷ οὐρανῷ ἀγγέλους οὐδεὶς τῶν δουλευόντων τῷ Μωσέως νόμῳ προσκυνεῖ.—Ib., L. 5, c. 6, col. 1188, D.

Εἰ δὲ χρὴ ἀπολογήσασθαι ἡμᾶς, ἐπίσης μὴ προσκυνῶντας ἀγγέλους, καὶ ἥλιον, κ. τ. λ.—Ib., L. 5, c. 10, col. 1193, B.

Ἄλλ' ἐβίω καὶ κήρυκας αὐτοῦ εἶναι καὶ ἀληθῶς οὐρανίους ἀγγέλους· πῶς οὖν οὐχὶ καὶ οὕτω τὸν κηρυσσόμενον ὑπ' αὐτῶν Θεὸν καὶ τὸν ἀγγελλόμενον μόνον μᾶλλον προσκυνητέον ἢ τοὺς κήρυκας καὶ τοὺς ἀγγέλους αὐτοῦ;—Ib., L. 5, c. 12, col. 1200, B.

Μόνῳ γὰρ προσευκτέον τῷ ἐπὶ πᾶσι Θεῷ, καὶ προσευκτέον γε τῷ Μονογενεῖ, καὶ Πρωτοτόκῳ πάσης κτίσεως, κ. τ. λ.—Ib., L. 8, c. 26, col. 1556, B.

Πῶς βέλτιον,—τὸ ἑαυτὸν ἐμπιστεῦναι τῷ ἐπὶ πᾶσι Θεῷ, διὰ τοῦ τὴν τοιαύτην ἡμῖν διδασκαλίαν ὑποθεμένου Ἰησοῦ Χριστοῦ, καὶ ἀπ' ἐκείνου αἰτεῖν πᾶσαν βοήθειαν, καὶ φρουρὰν τὴν ἀπὸ ἀγίων ἀγγέλων καὶ δικαίων, ἵν' ἡμᾶς ῥύσωνται ἀπὸ τῶν περιγείων δαιμονίων, κ. τ. λ.—Ib., L. 8, c. 60, col. 1608, AB.

Ut enim breviter, et omni in unum collecta definitione dicamus, adorare alium quempiam praeter Patrem, et Filium, et Spiritum Sanctum, impietatis crimen est.—In Rom., L. 1, c. 16, col. 863. C., Ib., T. 14.

Contr. Cels., L. 1, c. 26, col. 708, 709, CA.; Ib., L. 8, c. 5, 13, col. 1525, 1536; Ib., L. 8, c. 56, col. 1601, B.; Hom. 6 in Jesu Nav., c. 2, col. 855, A., T. 12; Hom. 8 in Exod., c. 4, col. 354, 355, DA., Ib.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Nec relictis vanis superstitionibus religio vera cognoscitur, ut qui Deus unus est omnibus, unus colatur ab omnibus et rogetur.

But no one that observes the law of Moses, worships the Angels that are in heaven.

But if it be necessary for us to give a reason, who equally (with the Jews) do not worship angels, and the sun, etc.

But let it be granted that angels are His heralds and truly heavenly beings; how, therefore, even then is not God alone, Who is heralded and announced by them, rather to be worshiped than His heralds and Angels?

For we must pray to God alone, Who is over all things; and we must pray also to the Only-begotten and First-born of every creature, etc.

How much better to commit ourselves to God Who is over all, through Jesus Christ Who instructed us in this doctrine, and of Him to ask for every aid and protection from the holy and just Angels, that they may liberate us from the earthly demons. etc.

For, to speak briefly and in a collective definition, to adore any other besides the Father, and the Son, and the Holy Spirit is an impiety.

Nor having abandoned vain superstitions is the true religion known, that He Who is the one God to all, may alone be worshiped and invoked by all.

Ipsam denique audi loquentem, ipsum voce divina instruentem nos pariter ac monentem. Dominum Deum tuum adorabis, inquit, et illi soli servies.—Ad Demet., c. 5, 6, p. 212, 213,

In short, hear Him speaking, Him instructing and admonishing us with divine voice: Thou shalt adore the Lord thy God, he says, and Him only shalt thou serve.

Century IV.

LACTANTIUS.

Religio et veneratio nulla alia, nisi unius Dei, tenenda est.—Instit., L. 1, c. 20, p. 69, T. 1.

No other religion and veneration is to be retained, except that of the one God.

Nesciunt enim, quantum sit nefas, adorare aliud praeterquam Deum.—Ib., L. 5, c. 18, p. 378.

For they know not what an impiety it is, to adore any other than God.

COUNCIL OF LAODICEA.

“Ὅτι οὐ δεῖ Χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἀπιέναι καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιεῖν, ἅπερ ἀπηγόρευται. Εἴ τις οὖν εὐρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρεία σχολάζων, ἔστω ἀνάθεμα, ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν υἱὸν τοῦ Θεοῦ καὶ εἰδωλολατρεία προσῆλθεν.—Can. 35, p. 77, T. 1, Bruns.

Christians must not forsake the Church of God, and go away, and invoke angels, and hold assemblies; which is forbidden. If, therefore, any one be found devoted to this secret idolatry, let him be anathema, seeing that he has left our Lord Jesus Christ, the Son of God, and betaken himself to idolatry.

This canon, which so plainly forbids the worship of Angels, has much exercised Roman Catholic controversialists. Some have endeavored to explain away its force, while others more dishonest have wilfully corrupted the text in the Latin copies by the change of a single letter, making the passage read “angulos” instead of “angelos”—“angles” instead of “angels”; making complete nonsense of the passage. Merlinus (Conc. Laod., c. 35, fol. 68, T. 1), Crabbe (Conc. Laod., c. 35, fol. 226, T. 1), and Carranza (Conc. Laod., c. 35, p. 137) have been guilty of this fraud. But all the Greek copies, where no such corruption is possible, read “ἀγγέλους, angelos.” The ancient Church knew of no other reading, and to her we appeal to decide the matter.

HADRIAN I., Bishop of Rome.—Ut anathema sit, quicumque relictæ ecclesia, angelos colere, vel congregationes facere præsumperit.—Epit. Canon. ex. can. Conc. Laod., c. 35, col. 573, BC., T. 8, L and C.

Let him be anathema, whosoever shall presume, having left the Church, to worship Angels, and assemble congregations.

PHOTIUS, Bishop of Constantinople.
—*Καὶ περὶ ἀγγελιτῶν.*—Nemocan.
in Conc. Laod., tit. 12, c. 9, p. 132.

And concerning the Angeliti.

See the testimony of Chrysostom, Theodoret, Zonaras, and Aristenus in their proper place.

EUSEBIUS, BISHOP OF CAESAREA.

Εἰ δὴ οὖν τοῦτον αὐτὸν ἐκείνον τὸν πάλαι, καὶ πρὸ Μωσέως θεοφιλῶν Θεὸν, ἐναγχος πᾶσι τοῖς ἔθνεσιν ὁ Χριστοῦ λόγος ὁμοίως ἐκείνοις μόνον εὐσεβεῖν διετάξατο, πέφηγεν ὅπως κοινωνοὶ γεγενῆμεθα τῆς ἰσῆς αὐτῶν ἐκείνων εὐσεβείας.—De demonst. Evang., L. I, c. 5, col. 45, C., Pat. Gr. T. 22.

Ἐν τοῖς δογματικοῖς τῶν αὐτοῦ λόγων παρειλήφαμεν εἶναι τινὰς μετὰ τὸν ἀνωτάτω Θεὸν δυνάμεις, ἀσωμάτους τὴν φύσιν καὶ νοεράς, λογικάς τε καὶ παναρέτους, τὸν παμβασιλέα χορευούσας, ὧν πλείους καὶ μέχρι ἀνθρώπων νεύματι τοῦ πατρὸς διὰ τινὰς σωτηρίου οικονομίας ἀπεστάλθαι· ἃς δὴ γνωρίζειν καὶ τιμᾶν κατὰ τὸ μέτρον τῆς ἀξίας ἐδιδάχθημεν, μόνῳ τῷ παμβασιλεῖ Θεῷ τὴν σεβάσμιον τιμὴν ἀπονέμοντες.—Ib., L. 3, c. 3, col. 193, C.

If, therefore, the doctrine of Christ has in like manner lately ordained to all the nations to worship Him alone who was of old and the God of the friends of God before Moses, it is manifest that we are partakers of the same worship with them.

We have learned in the doctrines of his words that there are certain powers, after the supreme God, incorporeal by nature and intelligent, rational and possessed of every virtue, forming choruses about the Ruler of the Universe; very many of whom are sent even to men at the will of the Father, for certain salutary dispositions. These we have learnt to know and honor, according to the measure of honor due them, giving to God alone, the Ruler of the Universe, the honor of worship.

HILARY, A ROMAN DEACON.

Idcirco enim omnipotentia magnitudinis quanta sit Christi, et quam infinita, ab initio declaravit, ut doceret in ipso solo spem ponendam.—Ante omnes enim est, et cuncta in ipso constant, quia in omnibus ipse primatum tenet; ut si quis alicui elementorum aut angelorum, vel Potestatum devotum se debere esse putet, errare se sciat.—Unde Dominus ait Judæis: Quia Moyses de me scripsit, Itaque hic unus audiendus est et colendus, nec ad hunc aestimandus est quisquam; quia qui caput tenet, reliquam partem subjectam habet.—In Coloss. I : 23, 24, col. 425, 426, in Op. Ambros., Pat. Lat. T. 17.

For on this account he declared from the beginning, how great and how infinite is the omnipotence of Christ's greatness, that he might teach that hope is to be placed in Him alone.—For He is before all things, and all things consist in Him, because He hath the pre-eminence in all things; so that if any one thinks that he ought to be devoted to any of the Angels or Powers, let him know that he errs. Wherefore our Lord says to the Jews: Moses wrote of Me. He alone, therefore, is to be heard and worshiped, nor is any one else to be esteemed for Him; because he that holds the Head has the remaining part in subjection.

BASIL, BISHOP OF CASAREA.

Ἐπικατάρατος ἄνθρωπος, ὅς τὴν ἐλπίδα ἔχει ἐπ' ἄνθρωπον. Ὡς περ οὐδὲ βέβειν ἄλλο τι παρὰ τὸν Θεὸν προσῆμεν, οὕτως οὐδὲ ἐπὶ ἄλλον ἐλπίζειν ἢ ἐπὶ τὸν Θεὸν τῶν πάντων Κύριον.—In Ps. 7, n. 2, p. 140, T. 1,

Ἄλλ' ἐν σοὶ φευκτὸν ἦτω, ἡ ἁμαρτία, καὶ μία καταφυγὴ ἐκ τῶν κακῶν, ὁ Θεός. Μὴ πεποιθετε ἐπ' ἄρχοντας.—Μία καταφυγὴ, ὁ Θεός. Ἐπικατάρατος ἄνθρωπος ὁ τὴν ἐλπίδα ἔχων ἐπ' ἄνθρωπίνων.—In Ps. 45, n. 1, p. 244.

'Cursed is the man who has his hope in man.' As we ought to worship nothing else besides God, so ought we neither to put our hope in any other than God the Lord of all.

But avoid one thing, sin, and let God be your only refuge from evils. Put not your trust in princes.—God is the only refuge. Cursed is the man that puts his hope in man, or in any human thing.

AMBROSE, BISHOP OF MILAN.

Neque adorandum quidquam praeter Deum legimus; quia Scriptum est: Dominum Deum tuum adorabis, et ipsi soli servies.—De Sp. Sanct., L. 3, c. 11, n. 78, col. 794, Pat. Lat. T. 16.

Conteror corde; quia ereptus est vir, quem vix possumus invenire: sed tamen tu solus, Domine, invocandus es, tu rogandus, ut eum in filiis repraesentes.—De obit. Theodos. orat., n. 36, col. 1397, Ib.

Nor do we read that anything is to be adored besides God; for it is written: Thou shalt adore the Lord thy God, and Him only shalt thou serve.

I am wounded at heart; because a man has been snatched away, whom we can hardly find. Yet Thou only, O Lord, art to be invoked, Thou art to be implored, to represent him in his sons.

JEROME, A PRIEST.

Nos autem non dico martyrum reliquias, sed ne solem quidem, et lunam, non angelos, non archangelos, non cherubim, non seraphim, et omne nomen, quod nominatur et in praesenti saeculo et in futuro, colimus et adoramus; ne serviamus creaturae potius, quam creatori, qui est benedictus in saecula. Honoramus autem reliquias martyrum, ut eum, cujus sunt martyres, adoremus. Honoramus servos, ut honor servorum redundet ad Dominum, qui ait: Qui uos suscipit, me suscipit.—Ep. 53, adv. Vigilant., p. 157, H., T. 2.

But we neither worship and adore, I say not the relics of the Martyrs, but not even the sun, nor the moon, nor angels, nor archangels, nor Cherubim, nor Seraphim, nor any name which is named in the present world, or in the world to come, lest we serve the creature, rather than the Creator, Who is blessed for evermore. But we honor the relics of the Martyrs, that we may adore Him, Whose Martyrs they are. We honor the servants, that the honor of the servants may rebound to their Lord, Who says: Whoso receiveth you, reveiveth Me.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Προσῆλθε τῷ Χριστῷ ἢ Χαν-
 αναία ὑπὲρ θυγατρὸς δεομένη δαι-
 μονιζομένης.—Βούλει μαθεῖν καὶ
 ὅτι δι' ἡμῶν αὐτῶν μᾶλλον, ἢ δι'
 ἐτέρων παρακαλοῦντες αὐτὸν ἀν-
 ὄομεν; Ἐκραξεν αὕτη, κ.τ.λ. Κἂν
 ἀποστάτευται καὶ ἔρημοι ᾤμεν, μὴ
 ἀπαγορεύομεν, εἰδότες ὅτι μεγάλη
 προστάβια, τὸ αὐτὸν δι' εἰς αὐτοῦ
 προσελεῖν τῷ Θεῷ μετὰ προθυμίας
 πολλῆς.—De profect. evang. in Philip.
 1 : 18, c. 12, 13, p. 369, 370, CDB.,
 T. 3.

Οὐχ οὕτως οὖν αὐτὸν δυσω-
 ποῦμεν δι' ἐτέρων ἀξιοῦντες, ὡς
 δι' ἡμῶν αὐτῶν. Ἐπειδὴ γὰρ τῆς
 ἡμετέρας ἔρα φιλίας, καὶ πάντα
 ποιεῖ, ὥστε ἡμᾶς αὐτῷ χαρῆναι.
 Ὅταν ἴδῃ δι' εἰς αὐτῶν τοῦτο ποιοῦν-
 τας, τότε μάλιστα ἐπινεύει. Οὕτω
 καὶ ἐπὶ τῆς Χαναναίας ἐποίησε· καὶ
 Πέτρου μὲν καὶ Ἰακώβου προσιόν-
 των ὑπὲρ αὐτῆς, οὐκ ἐπένευσε·
 ἐπιμενούσης δὲ ταύτης, τὸ αἰτηθὲν
 ταχέως ἔδωκεν.—In Ps. 4, c. 3, p. 10,
 11, B., T. 5.

Οὐ τὰ ἄνω, οὐ τὰ κάτω, οὐκ
 ἄνθρωπος, οὐ δαίμονες, οὐκ ἄγ-
 γελοι, οὐκ ἀρχάγγελοι, οὐκ ἕτερα
 τις τῶν ἄνω δυνάμεων ἐκείνων
 ὑπὸ τῆς ἀνθρωπίνης φύσεως θερα-
 पेύεσθαι ὀφείλει. Κάθαπερ ἀπό
 τινος βυθοῦ ἀνιμωμένους ἔδει μα-
 θεῖν, ὅτι ὁ πάντων Δεσπότης οὗτος
 Θεὸς ἐστίν, ὅτι θεραπεύειν αὐτὸν
 μόνον χρῆ.—Hom. 5 in Coloss. 2, c. 1,
 p. 414, A., T. 11.

Δείκνυσι κενοδοξίας ὄν τὸ πᾶν.
 Τί δὲ ὅλως ἐστὶ τὸ λεγόμενον ;
 Ἐασάν τινες οἱ λέγοντες, οὐ δεῖ
 ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι,
 ἀλλὰ διὰ τῶν ἀγγέλλων·
 ἐκείνο γὰρ μειζόν ἐστίν, ἢ ἡμᾶς.—
 Hom. 7 in Coloss. 2 : 18, c. 1, p. 429, A.

Ἐὰν γὰρ οὕτω ποιῶμεν, οὐδὲν
 ἔσται μιαρὸν, οὐδὲν ἀκάθαρτον,
 ἔνθα ἂν ὁ Χριστὸς καληῖται, κ.τ.λ.

A woman of Canaan came to Christ
 asking in behalf of her daughter who was
 possessed of a daemon.—Dost thou wish
 to learn that imploring Him through our-
 selves, we accomplish more than through
 others! She cried, etc.—Though we are
 without an advocate and abandoned, let
 us not despair, knowing that to go to God
 through ourselves with much earnestness,
 is itself a great patronage.

We do not, therefore, so much please
 Him, praying through others, as through
 ourselves. For as He seeks our love, He
 also does all things so that we may trust
 Him. When He sees us doing this
 through ourselves, then He most freely
 grants. Thus He also did in the case of
 the woman of Canaan; and when Peter
 and James came near in her behalf, He
 did not grant it; but when she tarried,
 He quickly granted her request.

Neither things above, nor things be-
 low, nor man, nor daemons, nor angels,
 nor archangels, nor any other of those
 powers above ought to be worshiped by
 human nature. We ought to learn, as if
 drawing it from some profound depth,
 that the Lord of all, He is God, and that
 we ought to worship Him only.

He shows that it was all of vain-
 glory. But what, in a word, is it that is
 said? There were some who said that we
 must not draw nigh through Christ, but
 through angels; for that is greater than
 we are able.

For if we do thus, there will be noth-
 ing wicked, nothing impure where Christ
 is invoked, etc.—Or this he says: Both

—*Ἡ τοῦτο φησι, κατὰ Θεὸν πάντα καὶ λέγετε, καὶ πράττετε· μὴ τοῦς ἀγγέλους ἐπειθάγετε.—Ὁ γὰρ τοῦτο ποιῶν ἔχει σύμμαχον τὸν Θεὸν, οὗ χωρὶς οὐδὲν ἐτόλμησε ποιῆσαι. Ἄτε οὖν τιμῆεις τῷ κληθῆναι, ἀντιτιμῆσει τῷ ἔξευμαρῖσαι τὰ πράγματα. Κάλει τὸν Υἱὸν, εὐχαρίστει τῷ Πατρὶ.—Hom. 9 in Coloss. 3, c. 2, p. 455, ABI).*

Hom. in Jul. Mart., c. 4, p. 808, C., T. 2 ; Hom. de Barlam. Mart., c. 1, p. 812, 813, AB., T. 2 ; Hom. 52 al. 53 in Matt., c. 3, p. 818, AB., T. 7

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Angelus hominem se adorantem monet ut potius illum adoret, sub quo ei Domino etiam ipse conservus est.—De doc. Christ., I., 1, c. 33, n. 36, col. 33, Pat. Lat. T. 34.

Non sit nobis religio cultus hominum mortuorum : quia si pie vixerunt, non sic habentur ut tales quaerant honores ; sed illum a nobis coli volunt, quo illuminante laetantur meriti sui nos esse consortes. Honorandi ergo sunt propter imitationem, non adorandi propter religionem. — De vera relig., c. 55, n. 108, col. 169, Ib.

Haec, fratres, tenete. Non vos palpamus, nulla spes vestra in nobis sit : nec nobis blandimur, nec vobis ; unusquisque suam sarcinam portat.—Tract. 12 in Joan. Evang., n. 4, col. 1486, Ib., T. 35.

Sed forte et hic dicitur mihi : Angelos cole, Angelos adora. Et hic dicam : Domine, quis similis tibi ? Et ipsos Angelos tu creasti. Nihil sunt Angeli, nisi videndo te. Melius est cum ipsis considerare te, quam ipsos adorando cadere a te. —Hinc ad te libera fronte exeam, si alium adoravero, et te offendero ? Cras forte moriturus sum, qua fronte te videbo ?—In Ps. 34, serm. 1, n. 13, 14, col. 331, 332, Ib., T. 36.

Quale est etiam illud sancti diaconi, qui cum episcopo suo passus et coronatus est ? Ait illi iudex : Numquid et tu Fruc-

say and do all things according to God ; do not introduce angels.—For he who does this has God for his helper, without Whom he dared do nothing. Therefore, inasmuch as He is honored by invocation, He honors in turn by making things easy. Invoke the Son, give thanks to the Father.

The angel admonishes the man adoring him, that he should rather adore Him, under Whom he is also a fellow-servant to that Lord.

Let not our religion be the worshiping of dead men : for if they have lived piously, they are not so disposed as to desire these honors ; but they wish Him to be worshiped by us, by Whose illumination they rejoice that we are partakers of their merit. They are to be honored, therefore, for imitation, not adored for religion.

Hold fast these things, brethren. We do not flatter you ; let none of your hope be in us : we flatter neither ourselves, nor you ; every one bears his own burden.

But perchance here even some one says to me : Worship Angels, adore Angels. And here I will say : O Lord, who is like unto Thee ? Thou hast created the Angels themselves also. The Angels are nothing, except by seeing Thee. It is better with them to possess Thee, than by adoring them to fall from Thee.—Shall I go out hence to Thee with a clear countenance, if I shall have adored another, and offended Thee ? Tomorrow, perhaps, I am to die, with what countenance shall I see Thee ?

What also is that reply of the holy Deacon who suffered and was crowned with his Bishop ? The Judge says to

tuosum colis? Et ille: Ego non colo Fructuosum, sed Deum colo, quem colit et Fructuosus. Quo modo nos admonuit, ut martyres honoremus, et cum martyribus Deum colamus.—Et tamen, charissimi, nos martyres nostros, quibus illi nulla ex parte sunt conferendi, pro diis non habemus, non tanquam deos colimus. Non eis templa, non eis altaria, non sacrificia exhibemus.—Habent honorabilem locum martyres sancti. Adverte: in recitatione ad altare Christi loco meliore recitantur; non tamen pro Christo adorantur. Quando audistis dici apud memoriam sancti Theogenis, a me, vel ab aliquo fratre et collega meo, vel aliquo presbytero: Offero tibi, sancte Theogenis? aut offero tibi, Petre? aut, offero tibi, Paule? Nunquam audistis. Non fit: non licet. Et si dicatur tibi, numquid tu Petrum colis? responde quod de Fructuoso respondit Eulogius: Ego Petrum non colo, sed Deum colo, quem colit et Petrus. Tunc te amat Petrus. Nam si volueris pro Deo habere Petrum, offendis petram et vide ne pedem frangas, offendendo in petram.—Serm. 273, c. 3, 7, n. 3, 7, col. 1249, 1251, p. Pat. Lat. T. 38.

Ut noveritis verum esse quod dico; audite, admoneo vos. In Actibus Apostolorum cum magnum miraculum fecisset Apostolus Paulus in Lycaonia, cives ejusdem regionis sive provinciae putaverunt deos decendisse ad homines, et crediderunt Barnabam Jovem, Paulum autem Mercurium, quia ipse erat in sermone promptissimus. Hoc credentes attulerunt vittas et victimas, et voluerunt illis offerre sacrificium. Illi continuo non irriserunt, sed expaverunt; vestimenta sua continuo considerunt, et dixerunt eis: Fratres, quid facitis? Et nos sicut vos homines sumus passibiles: sed annunciamus vobis Deum verum. Convertimini ab his vanis. Videtis quo modo sancti horrerunt colisse pro diis. Item beatus Joannes evangelista, qui scripsit Apocalypsim, cum illa

him: Do you also worship Fructuosus? And he replies: I do not worship Fructuosus, but I worship God, Whom Fructuosus also worships. Hereby he admonished us that we should honor the Martyrs, and with the Martyrs worship God.—And yet, beloved, we do not regard our Martyres, to whom they [the heathen gods] are in no way to be compared, as gods, nor worship them as gods. To them we allow no temples, no altars, no sacrifices.—The holy Martyrs have an honorable place. Observe: In the recitation at the altar of Christ, they are recited in a better place; yet they are not adored for Christ. When have you heard it said at the memorial of St. Theogenis, by me, or by some brother of mine and colleague, or by some Presbyter: I offer to thee, St. Theogenis? Or, I offer to thee, Peter? Or, I offer to thee, Paul? You never have heard it. It is never done: it is not allowed. And if it be said to you, Do you worship Peter? reply as Eulogius did concerning Fructuosus: I do not worship Peter, but I worship God, Whom Peter also worships. Then Peter loves you. For if you would have Peter for God, you dash against a rock, and beware lest you break your foot in striking against a rock.

That ye may know that what I say is true, hear, I admonish you. In the Acts of the Apostles, when the Apostle Paul had performed a great miracle in Lycaonia, the citizens of that same region or province thought that the gods had descended to men, and believed that Barnabas was Jupiter, but Paul Mercury, because he was very ready in speech. Believing this, they brought on fillets and victims, and desired to offer sacrifice to them. They did not forthwith laugh, but were afraid; they immediately rent their garments, and said to them: Brethren, what do ye? We also are men of like passions with you: but we announce to you the true God. Turn from these vain things. Ye see how much the Saints abhor to be worshiped for God. Like-

mira quae sibi ostendebantur stuperet, expavescebat quodam loco cecidit ad pedes angeli, a quo sibi omnia monstrabantur. Et ait illi angelus, cui nullus homo est comparandus: Surge, quid facis? Deum adora.—Oderunt ista martyres, non amant talia facientes. Sed multo plus oderunt, si colantur.—*Ib.*, c. 8, n. 8, col. 1251, 1252.

Ideo, charissimi, veneramini martyres, laudate, amate, praedicate, honorate: Deum martyrum colite.—*Ib.*, c. 9, n. 9, col. 1252.

Nos autem martyribus nostris non templa sicut diis, sed Memorias sicut hominibus mortuis, quorum apud Deum vivunt spiritus, fabricamus; nec ibi erigimus altaria, in quibus sacrificemus martyribus, sed uni deo et martyrum et nostro: ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vincerunt, suo loco et ordine nominantur; non tamen a sacerdote, qui sacrificat, invocantur.—*De civ. Dei*, L. 22, c. 10, col. 772, *Ib.*, T. 41.

Angelici, in angelorum cultum inclinati, quos Euphianus jam omnino defecisse testatur.—*De Hoer.*, c. 39, col. 32, *Ib.*, T. 42.

Colimus ergo martyres eo cultu dilectionis et societatis, quo et in hac vita coluntur sancti homines Dei, quorum cor ad talem pro evangelica veritate passionem paratum esse sentimus.—*Contr. Faust.*, L. 20, c. 21, col. 384, *Ib.*

Ergo Deus solus adorandus est, qui potest educere de tentatione.—*Serm.* 65 (*serm. dub. aut spur.*), n. 5, col. 1871, *Ib.*, T. 39.

Quaest. in Heptateuch., L. 1, q. 61, col. 564, T. 34; *De civ. Dei.*, L. 8, c. 27, col. 255, 256, T. 41; *Ib.*, L. 19, c. 23, n. 3, 4, col. 652, 654; *Contr. Lit. Petil.*, L. 1, c. 3, n. 4, col. 248, T. 43.

wise the blessed John, the Evangelist, who wrote the Apocalypse, when he was astonished at the wonderful things which were shown to him, being afraid, he fell down in a certain place at the feet of the angel, by whom all things were shown to him. And the angel, to whom no man can be compared, said to Him: Arise, what doest thou? Adore God.—The Martyrs hate these things, they love not those that do such things. But much more do they hate them, if they are worshiped.

Therefore, beloved, venerate the Martyrs, praise them, love them, commend them, honor them: but worship the God of the Martyrs.

Yet we do not build temples to our Martyrs as gods, but Memorials as to dead men whose spirits live with God; nor do we there erect altars, upon which to sacrifice to the Martyrs, but to the One God, both the Martyrs' and ours: at which sacrifice, as men of God, who have overcome the world by confessing Him, they are named in their place and order: nor yet are they invoked by the Priest who sacrifices.

The Angelici were inclined to the worship of Angels. Euphianus testifies that they were then already extinct.

We worship the Martyrs, therefore, with that worship of love and friendship with which even in this life holy men of God are worshiped, whose hearts we perceive are ready for such a passion for the truths of the Gospel.

God alone, therefore, is to be adored, Who is able to lead us out of temptation.

INDEX EXPURGATORIUS HISPANUS.—S. Aug. Op., ed. Paris., 1531, dele ex Indice. Solus Deus adorandus.—Angeli nec boni, nec mali colendi.—Angelos adorantes prohibentur. Nec illis [Angelis] templa construimur.—Page 48.

Sancti nolunt adorari.—Page 49.

Ex Indice Op. Aug., Basil., 1556, dele sequentia. Sancti amandi, et imitandi; non colendi sunt. Sancti honorandi imitatione, non adoratione. Sanctorum invocationem praeavit Johannes.—Page 50.

Works of St. Augustine, ed. Paris, 1531.—Remove from the Index: God alone is to be adored. Neither good nor evil angels are to be worshiped. Adoration of angels is prohibited. Nor do we construct temples to angels.

The Saints do not wish to be adored.

Works of Augustine., Basle, 1556.—From the Index remove the following: The Saints are to be loved and imitated, not worshiped. The Saints are to be honored by imitation, not by adoration. John guarded against the invocation of Saints.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Καὶ περὶ μὲν ἀγγέλων ἢ ἑτέρας τινὸς τῆς κατ' αὐτοὺς τάξεως οὐδὲν φέρεται τοιοῦτο παρὰ ταῖς θείαις γραφαῖς. Οὐ γὰρ ἀγγέλοις κελεύεται τις προσκυνεῖν, ἀλλὰ μόνῳ Θεῷ. Γέγραπται γάρ, Κύριον τὸν Θεὸν σοῦ προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.—Thesau., assert. 9, p. 71, C., T. 5.

Τοὺς γε μὴν ἁγίους μάρτυρας, οὔτε Θεοῦ εἶναι φαμεν, οὔτε προσκυνεῖν εἰθίσμεθα λατρευτικῶς δηλονότι, ἀλλὰ σχετικῶς καὶ τιμητικῶς.—Contr. Jul. I. 6, p. 203, D.

Ἡμεῖς δὲ, ὡς ἔφην, οὐ Θεοὺς γενέσθαι φαμέν τοὺς ἁγίους μάρτυρας, αἰδοῦς δὲ ἀπάσης ἀξιοῦν εἰθίσμεθα, καὶ τιμῶμεν αὐτῶν τὰς θήκας.—Ib., p. 204, BC.

Ἀποφάσκοντος δὲ τοῦ νόμου, τὸ Θεοῦς ἑτέροις προσκυνεῖν πλὴν ἐνὶ τε καὶ μόνῳ.—Ib., I. 7, p. 240, A.

Μάλιστα μὲν οὖν ἵνα τε καὶ φύσει καὶ κατὰ ἀλήθειαν ὄντα Θεὸν, ἢ θεοπνευστος ἡμῖν διηγόρευσε γραφῇ, ἕτερον δὲ πρὸς αὐτὸ παντελῶς οὐδένα προσκυνεῖν εἰθίσμεθα.—Ib., I. 10, p. 338, D.

No such thing is shown to Angels, or to any other thing of their order by the Divine Scriptures. For no one is commanded to worship angels, but God alone. For it is written: The Lord thy God shalt thou worship; and Him only shalt thou serve.

Neither do we call the holy Martyrs gods, nor are we accustomed to worship them, that is, with divine worship, but with affection and honor.

We do not, as I have said, call the holy Martyrs gods, but we are accustomed to deem them worthy of all veneration, and we honor their tombs.

The Law forbids us to worship other gods than the one and only God.

The inspired Scripture declares to us that there is one natural and true God, and we are accustomed to worship no other beside Him:

INDEX EXPURGATORIUS HISPANUS.—Cyril. Alex. Op., Paris, 1605. Ex Indice dele sequentia. Adorationem soli Deo tribuit Scriptura. Deus solus nominandus, et adorandus. Mortuorum nullus cultus.—Page 233.

THEODORET, BISHOP OF CYRUS.

Οἱ τῷ νόμῳ συνηγοροῦντες, καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τούτων λέγοντες δεδόσθαι τὸν νόμον. Ἐμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ καὶ Πισιδίᾳ μέχρι πολλοῦ. Οὐ δὴ χάριν καὶ συνελθοῦσα σύνοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι· καὶ μεχρὶ δὲ τὸ νῦν εὐκτήρια τοῦ ἁγίου Μιχαὴλ παρ' ἐκείνοις καὶ τοῖς ὁμόροις ἐκείνων ἐστὶν ἰδεῖν. Τοῦτο τοίνυν συνεβούλευον ἐκείνοι γίνεσθαι, ταπεινοφροσύνη δῆθεν κεχρημένοι, καὶ λέγοντες ὡς ἀόρατος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε καὶ ἀκατάληπτος, καὶ προσήκει διὰ τῶν ἀγγέλων τὴν θείαν εὐμένειαν πραγματεύεσθαι.—In Coloss. 2, p. 490, T. 3.

Ἐπειδὴ γὰρ ἐκείνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ, ὥστε καὶ τοὺς λόγους, καὶ τὰ ἔργα κοσμηῆσαι τῷ μνήμῃ τοῦ Δεσπότου Χριστοῦ· καὶ τῷ Θεῷ δὲ καὶ Πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ, φησὶν, ἀναπέμπετε, μὴ διὰ τῶν ἀγγέλων. Τοῦτ' ἐπομένη τῷ νόμῳ καὶ ἡ ἐν Λαοδικείᾳ σύνοδος, καὶ τὸ παλαιὸν ἐκεῖνο πάθος θεραπεῦσαι βουλομένη, ἐνομοθέτησε μὴ εὔχεσθαι ἀγγέλοις, μηδὲ καταλιμπάνειν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.—In Coloss. 3:17, p. 495.

APOSTOLIC CONSTITUTIONS.

Ἀηλοῦμεν ὑμῖν — αὐτὸ μόνον [Θεόν] σέβειν καὶ προσκυνεῖν, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ἐν τῷ παναγίῳ πνεύματι.—I. 6, c. 14, p. 346.

Works of Cyril of Alexandria, Paris, 1605.—From the Index remove the following: Scripture attributes adoration to God alone. God alone is to be invoked, and adored. No worship is to be paid to dead men.

Those that defended the Law, led them into worshiping angels also, saying that through these the Law was given. This disease existed for some time in Phrygia and Pisidia. Wherefore the Synod which assembled at Laodicea in Phrygia prohibited by a law the invocation of angels; and even at the present day it is possible to see oratories of St. Michael among them and their neighbors. And they persuaded them to do this, influenced by humility, and saying that the God of the Universe is invisible, unattainable and incomprehensible, and that we ought to conciliate the Divine favor through the angels.

For whereas they commanded to worship angels, he commands the contrary, that they should order their words and deeds by the remembrance of our Lord Christ; and, he says, give thanks to God and the Father through Him, not through angels. The Synod also of Laodicea following this law, and wishing to heal that old disease, enacted by law that angels should not be invoked, nor our Lord Jesus Christ abandoned.

We declare to you that you must adore and worship God alone, through Jesus Christ, in the most Holy Spirit.

Century VI.

AURELIUS CASSIODORE, ABBOT OF VIVIERS.

Bonus enim angelus adorat Dominum, quia recto corde suum cognoscit Auctorem; nec se ab hominibus adorari permittet, sicut in Apocalypsi Angelus Joanni procidentem ad pedes suos dicit: Vide ne faceris, conservus enim tuus sum et fratrum tuorum. Mali enim praecepit se adorari.—In Ps. 96, p. 325, T. 2.

For the good angel adores his Lord, because with an upright heart he recognizes his Author; nor does he allow himself to be adored by men, as the angel in the Apocalypse says to John who fell at his feet: See thou do it not, for I am thy fellow-servant, and of thy brethren. Bad angels command themselves to be adored.

ISIDORE, BISHOP OF SEVILLE.

Angeli vocati, quia angelos colunt.—Orig., L. 8, c. 5, p. 65, E.

In Apocalypsi legimus, angelum se adorari prohibentem ac dicentem adoratori suo: Vide ne feceris, conservus tuus, sum et fratrum tuorum: Deum adora. Recte itaque scribitur homini ab angelo prohibitum esse adorare, nisi unum Deum, sub quo ei esset et ille conservus. Non ergo sit a nobis ille divinae religionis cultus in angelos aut in Martyres, quia non sic habentur ut tales honores quaerant ut Deus: quia nec ipsi volunt se coli pro Deo, sed illum a nobis coli volunt.—Honorandi sunt ergo Martyres propter imitationem, non adorandi propter religionem: honorandi charitate, non servitute.—De offic. Eccl., L. 1, c. 34, p. 399, C.

They are called Angelici because they worship angels.

In the Apocalypse we read of the angel forbidding himself to be adored, and saying to his adorer: See thou do it not, for I am thy fellow-servant, and of thy brethren: Adore God. Rightly, therefore, it is written that man was prohibited by an angel to adore any one but God alone, under Whom he also was his fellow-servant. Let not then that worship of divine religion be bestowed by us upon Angels or Martyrs, because they are not so disposed as to desire such honors as God; for neither would they themselves be worshiped for God, but they would have Him to be worshiped by us.—The Martyrs, therefore, are to be honored for imitation, not adored for religion: they are to be honored with charity, not with service.

Century VIII.

VENERABLE BEDE, PRIEST.

Si enim sapientiam invocaveris, etc. Nullum invocare, id est, in nos orando vocare, nisi Deum debemus.—In Prov., c. 2, p. 63, T. 9.

For if thou shalt invoke wisdom, etc. We ought to invoke no one, that is, call to us by prayer, but God.

THE EMPEROR CHARLEMAGNE.

Ut nulli novi Sancti colantur, aut invocentur, nec memoriae eorum per vias erigantur; sed hi soli in ecclesia venerandi

That no new Saints be worshiped or invoked, nor their memorials be erected by the ways; but let those only be venerated

sint qui ex auctoritate passionum aut vitæ merito electi sunt.—Capitulare Francofurt, c. 42, p. 74, T. 3, Pertz.

in the Church who have been selected from the dignity of their Passion, or the merits of their life.

Hickes, in his Letters to a Popish Priest, c. 3, § 4, p. 69, says of this Canon: "The reading of this XLII. Canon of the Council of Franckfort, in the MS. of Claudius Puteanus's Library, is not as in Labbe's and Cossartius' edition, ut nulli novi Sancti colantur, aut invocentur, etc., but ut nulli nobis Sancti colantur, aut invocentur; after which it follows, nec memoriae eorum per vias erigantur. Sed hi soli venerandi (not colendi aut invocandi) aut memoriae, etc. * * * The canon thus read plainly distinguishes Veneratio from Cultus et Invocatio, and accordingly the Title of the Canon, which is the XLIII. in the Putean MS., is Quinam Sancti in Ecclesia venerandi sunt." The same distinction between veneratio, cultus and invocatio is made in the Caroline Books in the passage cited below:

Solum namque Deum colere, ipsum adorare, ipsum glorificare debere, totius divinæ scripturæ tuba terribilis in tonat. —Solus igitur Deus colendus, solus adorandus, solus glorificandus est, de quo per prophetam dicitur, 'Exaltatum est nomen ejus solius; cujus etiam sanctis qui, triumphato diabolo, cum eo regnant, sive quia viriliter certaverunt ut ad nos incolumis status Ecclesiæ perveniet, sive quia eandem Ecclesiam assiduis suffragiis et intercessionibus adjuvare noscuntur, veneratio exhibenda est.—Lib. Carol., L. 2, c. 21, col. 1085, 1086, Pat. Lat. T. 98.

For the terrible trumpet of the whole Divine Scripture sounds that we ought to worship God alone, adore Him and glorify Him.—God alone, therefore, is to be worshiped, He alone is to be adored, He alone is to be glorified, of Whom it is spoken through the Prophet: 'His name alone is exalted'; to whose Saints also, who, having triumphed over the devil, reign with Him, veneration is to be shown, whether because they have valiently contended that the state of the Church might come down to us unharmed, or because we know that they assist the same Church by continual suffrages and intercessions.

In this century veneration only, not adoration, was paid to the Saints. Spelman gives the following account of an ancient MS. Psalter in his possession:

Est enim mihi psalterium Davidis sub temporibus Niceni Concilii II. vel mox inde ut conjicitur, exaratum; in quo ad finem unius cujus psalmi, et singularum sectionum psalmi cxix, habetur oratio (numero scil. 171). Nec inter eas omnes reperitur una aliqua ad sanctorum aliquem designata, nec qua nomen divæ Virginis vel apostolorum alicujus, aut inferioris alterius sancti meminit.—Ap. Wilk. Conc. Mag. Brit., p. 73, T. 1.

For I have a Psalter of David, written, as is conjectured, at the time of the second Council of Nice, or soon after, in which, at the end of each Psalm, and of each of the sections of Psalm 119, is a prayer—to the number of 171 in all. Nor among all these is a single one found directed to any one of the Saints, nor does any one of them mention the name of the Holy Virgin, or of any one of the Apostles, or of any other inferior Saint.

Century IX.

SEDULIUS SCOTUS.

Adorare alium Deum praeter Patrem, et Filium, et Spiritum Sanctum, impietatis crimen est.—In Röm. I, col. 20, Pat. Lat. T. 63.

To adore another God besides the Father, and the Son, and the Holy Ghost, is an impious crime.

AGOBARDUS, BISHOP OF LYONS.

Non solum vero divinum deferre honorem quibus non licet, sed ambitione honorare sanctorum memorias ob captandam gloriam popularem reprehensibile est.—Contr. eorum superstit., c. 17, p. 245.

Adoretur, colatur, veneretur a fidelibus Deus; illi soli sacrificitur, vel mysterio corporis et Sanguinis, quo sumus redempti; vel in sacrificio cordis contriti et humiliati. Angeli vel homines sancti amentur, honorentur, caritate, non servitute. Non eis corpus Christi offeratur, cum sint hoc et ipsi. Non ponamus spem nostram in homine, sed in Deo; ne forte redundet in nos illud propheticum: Maledictus homo qui confidit in homine.—Ib., c. 30, p. 264.

Si autem aliquis homo adoratur, vel angelus praeter eum qui et Deus et homo et summi esse consilii angelus, Propheta testante, perhibetur, non est aliud nomen quod sit vel super hoc nomen quod est super omne nomen, aut aequale illi, etc.—Flectamus genu in nomine solius Jesu, quod est super omne nomen; ne si alteri hunc honorem tribuimus, alieni judicemur a Deo, et demittamur secundum desideria cordis nostri ire in adinventionibus nostris.—Ib., c. 35, p. 267, 268.

It is blameworthy, not only to bestow divine honor upon those to whom it is not lawful, but to honor the memories of the Saints ostentatiously for acquiring popular glory.

Let God be adored, worshiped, and venerated by the faithful; to Him alone sacrifice is offered, either in the mystery of the Body and Blood, whereby we were redeemed, or in the sacrifice of a contrite and humble heart. But let angels or holy men be loved and honored with love, not service. Let not the body of Christ be offered to them, seeing that they themselves are this. Let us not place our hope in man, but in God; lest perchance that of the Prophet rebound upon us: Cursed is the man that confides in man.

But if some man be adored, or angel beside Him Who is declared to be both God and man, and the Angel of great counsel, as the Prophet testifies, it is declared, that there is not another name which is either above this name which is above every name, or equal to it, etc.—Let us bend the knee at the name of Jesus alone, which is above every name; lest, if we give this honor to another, we be judged alien from God, and be given up to walk according to the desires of our heart in our own inventions.

CLAUDIUS, BISHOP OF TURIN.

Haec ideo dico, ut nemo de merito, vel intercessione sanctorum confidat.—Apol. et rescript. adv. Theod. ap. Jonam de cult. Imag., L. 2, col. 658, A., T. 5, La B.

This therefore I say, that no man confide in the merits or intercessions of the Saints.

REMIGIUS, MONK OF AUXERRE.

Quia non sunt adoranda simulacra, nec etiam angelus adorandus est, quia legitur in Apocalypsi, cum quidam voluisset adorare angelum pro miraculis quae fecit, quod ipse prohibuisset, ne adoretur, dicens: Vide ne feceris, etc.—In Ps. 96, col. 648, BC., Pat. Lat. T. 131.

Images are not to be adored, nor is an angel to be adored, because we read in the Apocalypse that when a certain one would adore the angel for the wonderful things which he did, he forbade that he should be adored, saying: See thou do it not, etc.

Century XII.

JOHN ZONARAS, MONK.

Αἵρεσις ἦν παλαιὰ λεγόντων τινῶν, ὅτι οὐ δεῖ τὸν Χριστὸν ἐπεκαλεῖσθαι εἰς βοήθειαν ἢ εἰς προσαγωγὴν τὴν πρὸς Θεόν, ἀλλὰ τοὺς ἀγγέλους, ὡς τάχα τοῦ τὸν Χριστὸν ἐπικαλεῖσθαι πρὸς τὰ εἰρημμένα μεζῶνος ὄντος τῆς ἡμετέρας ἀξίας. — Ταύτης τῆς αἰρέσεως καὶ ὁ μέγας Παῦλος ἐν τῇ πρὸς Κολοσσσαεὶς ἐπιστολῇ μέμνηται, λέγων· μηδεὶς ὑμᾶς καταβραβεύετο θελῶν ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων. — Παλαιὰ οὖν, ὡς εἴρηται, ἡ αἵρεσις ἦν, καὶ ὠνόμαζόν τινες ἀγγέλους, ἥγουν ἐπεκαλοῦντο, καὶ συνάξεις ἐποίουν, ἅπερ ὁ κανὼν ἀναιρῶν, κ. τ. λ. — In Can. Conc. Laod., can. 35, p. 468, 469, EFA., T. 1, Beverage.

There was an ancient heresy of those who said that we ought not to invoke Christ for assistance or access to God, but the angels, as the invocation of Christ for intercession was beyond our deserts.—Of this heresy the great Paul also makes mention in his Epistle to the Colossians, saying: Let no man deceive you of your reward, willing in humility, and the worship of angels, intruding into those things which he has not seen. This was an heresy, as I have said, and some addressed angels, that is, invoked them, and held assemblies, which the canon removing, etc.

GRATIAN, MONK.

Angelici vocati, quia angelos colunt. — P. 2, Caus. 24, qu. 3, c. 39, col. 874.

The Angelici are so called because they worship angels.

ALEXIUS ARISTENUS.

In Can. 35 Conc. Laod., p. 469, C., T. 1, Beverage.

Century XVIII.

STEPHEN BALUZIUS.

‘Nec in alicujus honorem.’ Sic ait Agobardus, non licere cuiquam dedicare templum in honorem alicujus sancti, sed tantum solius Dei. Sed opinor mutaturum fuisse sententiam, si hoc nostro saeculo vixisset, quo receptum est ecclesias dedi-

‘Nor in honor of any one.’ Thus says Agobardus, that it was not lawful to dedicate a temple to any one in honor of some Saint, but only of God alone. But I think that he would have changed his opinion had he lived in this our age, in

cari in honore Sanctorum. Olim Ecclesiae dedicabantur in honorem Dei, et in eis erant memoriae martyrum.—Not. in Agobard. Contr. Superstit., etc., c. II, p. 89.

which it is customary for Churches to be dedicated in honor of the Saints. Anciently, Churches were dedicated in honor of God, and in them were the memorials of the Martyrs.

CHAPTER V.

LATE ORIGIN OF THE PRACTICE OF INVOKING SAINTS.

Excessive veneration of the Saints at length led to their invocation. We find faint traces of it as early as the middle of the fourth century, and though the great lights of that age and those of later centuries did their utmost to counteract this error, it slowly grew until it reached its present height. In addition to the testimony of the Catholic Church, many Roman Catholics admit that adoration of the Saints was unknown under the Jewish dispensation, and that among the early Christians the Holy Trinity was the sole object of worship.

Century XII.

INNOCENT III., BISHOP OF ROME.

Ecclesia vero post tempus beati Sylvestri coepit sanctorum confessorum memoriam venerari.—De Sacr. Alt. Myst., L. 3, c. 10, col. 849, B., Pat. Lat. T. 217.

But the Church, after the time of the blessed Sylvester, began to venerate the memory of the holy Confessors.

Century XVI.

JAMES FABER OF ETAPLES.

Utinam credendi forma a primaeva illa peteretur Ecclesia, quae tot Martyres Christo consecravit: quae nullam regulam, praeter Evangelium novit, quae nullum denique scopum praeter Christum habuit, et nulli cultum praeterquam untrinoque Deo impendit.—Praefat. in quatuor Evang., p. —.

Would that the form of believing were sought from that primitive Church, which consecrated so many Martyrs to Christ, which knew no rule but the Gospel, which had no scope but Christ, and which paid no worship to any one but the Triune God.

JOHN ECK.

Explicite non est praecepta Sanctorum invocatio in sacris literis. Non in Veteri Testamento ubi populos alioquin erat propensus in idololatriam: et Patres erant in limbo nondum beati. Isa. 63. Abraham nescivit nos: Israel ignoravit nos. Sub Evangelio etiam non fuit praecep-

Invocation of Saints is not explicitly commanded in the Holy Scriptures. Not in the Old Testament, when the people were prone to idolatry, and the Fathers were in Limbus, not yet in a state of blessedness. Abraham knew us not, Israel was ignorant of us. Isa. 63. Under

tum, ne gentiles conversi crederent, se iterum induci ad cultum terrigenarum, ut pro veteri more sanctos non ut patrones, sed ut deos adorassent: sicut Lyconiae Paulo et Barnabae sacrificare volebant. Porro si Apostoli et Evangelistae docuissent Sanctos venerandos, arrogantiae datum eis fuisset, ac si ipsi post mortem gloriam illam quaesivissent. Noluit ergo Apostolus expressis Scripturis docere venerationem Sanctorum.—Enchirid., c. 15, de venerat sanct., p. 179, 180.

PERESIUS DE AIALA, BISHOP OF SEGOVIE.

Et quod ante Cornelium martyrem nulla extet mentio (quod ego viderim) invocationis et intercessionis Sanctorum, in causa forte fuit, modestia et humilitas apostolica.—De div. et Apost. trad., pars 3 de cult. sanct., fol. 105, col. 1.

GEORGE CASSANDER.

Verumtamen illud fatendum est, et multos et magnos errores hoc praetextu intercessionis et meritorum in vulgi animos et mores invasisse, quibus etiam quorundam doctorum virorum inconsiderata dicta et scripta occasionem et fomentum suppeditarunt, quos imprimis, et quidem summa diligentia correctos oportuit, ut ex quibus contrarii errores totius ecclesiae consuetudinem damnantium originem duxerint; quare nisi remotis causis, ea quae ex causis efficiuntur non facile removen- tur. Primus itaque error est, quod impii homines et in peccatis perseverantes ac nullam vitae emendationem meditantes, sanctorum intercessioni ac meritis temere confidunt, nec ipsi poenitentia ducti preces suas ad Deum adjungunt.—Haec autem falsa et perniosa opinio, quantum in vulgus invaluerit, nimis compertum est; existimarunt enim homines improbi et in sceleribus suis perdurantes, sola sanctorum, quos sibi patrones delegerunt et frigidis, ne dicam prophanis, ceremoniis

the Gospel also it was not commanded, lest the converted Gentiles should believe that they were again cajoled to the worship of earth-born beings, so as to adore the Saints, not as patrons, but as gods, according to the ancient custom, as at Lyconia they wished to sacrifice to Paul and Barnabas. Moreover, if the Apostles and Evangelists had taught that the Saints were to be venerated, they would have been charged with arrogance, as if they sought that glory after death. The Apostle was therefore unwilling to teach the veneration of Saints by express Scriptures.

And as to there being no mention extant before Cornelius the Martyr, so far as I have seen, of the invocation and intercession of the Saints, the cause was, perhaps, apostolic modesty and humility.

But yet this must be confessed, that many and great errors have invaded the minds and morals of the common people under this pretext of intercession and merits, to which also the inconsiderate sayings and writings of certain of the learned have furnished occasion and incentives, which especially ought to be corrected, and indeed with the greatest diligence, as being those from which the contrary errors of those who condemn the custom of the whole Church derived their origin. Wherefore, unless the causes are removed, that which proceeds from the causes is not easily removed. The first error, therefore, is, that impious men who still persevere in their sins and meditate no correction in their course of life, rashly confide in the intercession and merits* of the Saints; nor do they, becoming penitent, unite their own prayers to God.—But to how great an extent this false and pernicious opinion has prevailed among the common people, has been too well found

coluerunt, intercessione et patronico, veniam sibi et gratiam apud Deum esse paratam : quae perniosa opinio, quantum etiam fieri potuit, commentis miraculorum confirmabitur. Alter error est, quod homines etiam non mali, certos sibi sanctos, tamquam patronos et tutores delegerunt, atque in eorum meritis atque intercessione plus quam in Christi merito fiduciam posuerunt, atque ideo unico illo advocacionis Christi officio obscuro, Sanctos atque imprimis Virginem Matrem in illius locum substituerunt. Imo non defuerunt, viri etiam celebres (Gabriel Biel in canon. lect. viii.), qui assererent id quod Hester Assuerus promisit se petenti, dimidium regni daturum, in Maria completum esse, in quam Deus regni sui, quod iudicio et misericordia constat, dimidium hoc est, misericordiam transtulerit, iudicio, altera regni parte, sibi retento. Hinc illi tituli passim Virgini tributi : Regina Coeli, Regina et mater misericordiae, Vita, Spes nostra, Lux Ecclesiae, Advocata et Mediatrix. Quae etsi commodam interpretationem admittant, ea tamen non semper omnibus praesertim rudibus et imperitis occurrit. Quid quod totum psalterium, sublato ubique Domini nomine, in nomen Dominae commutatum legitur? Quin et eo ventum est, ut etiam Christus jam in coelo regnans, Matri subjiciatur : quomodo in nonnullis Ecclesiis canitur.

Ora Matrem, et jube Filio.

O felix puerpera

Nostra pians seclera,

Jure matris impera

Redemptori.

—Est et hic error haud infrequens, quod veteribus et compertis sanctis propemo-

out; for wicked men, still persisting in their sins, thought that by the sole intercession and patronage of the Saints, whom they chose for their patrons, and worshiped with frigid, not to say profane, ceremonies, pardon and favor was gained with God. This pernicious opinion, as far even as could be done, was confirmed by fictitious miracles. The second error is, that men, even those who are not bad, assigned to themselves certain Saints, as patrons and protectors, and placed more confidence in their merits and intercession than in the merit of Christ, and therefore that sole office of Christ as Advocate being obscured, they substituted in place of Him the Saints and especially the Virgin Mother. Nay, they were not wanting even distinguished men, as Gabriel Biel in Can. Lect. viii., to assert that that which Assuerus promised he would give to Hester asking him, even the half of his kingdom, was fulfilled in Mary, to whom God transferred the half of His kingdom, (which consists of judgment and mercy,) that is, mercy; retaining the other part of His kingdom, that is, judgment, for Himself. Hence those titles indiscriminately attributed to the Virgin: Queen of Heaven, Queen and Mother of Mercy, our Life, our Hope, Light of the Church, Advocate and Mediatrix. Although these admit of a favorable interpretation, yet this does not always occur to all, especially to the rude and ignorant. What shall I say to the fact that the whole Psalter is read, the name Lord being everywhere removed and changed into the name of Lady! Nay, even to such a pitch has it come, that Christ even now reigning in heaven is placed in subjection to His Mother; as it is sung in some churches:

Pray to the Mother, and command the Son. O happy Mother, expiating our sins, by the right of a Mother command the Redeemer.—This, too, is an error not uncommon, that the old and genuine Saints being almost entirely neglected, the common sort of men worship more

dum neglectis, novos et incognitos vulgus hominum ardentius et impensius colat, de quorum sanctitate obscurius constat, et nonnulli per revelationis tantum innouerunt; atque adeo de quibusdam, an unquam in rerum natura fuerint, merito dubitatur, quorum cultum figmenta historiarum et imposturae miraculorum mirifice auxerunt, quae figmenta etiam comperitorum sanctorum historias conspurcarunt, quos quisque pro suo affectu commentus est. Huc etiam referri potest, quod vulgi imperitia divinos honores Sanctis attribuit, ut cum templa, arae, sacrificia, sacerdotia, vota, festi dies, non tantum memoriae, ut veteres loquebantur, sed honori et cultui Sanctorum consecrata putantur.—Consult., art. 21, § de merit. et intercess. Sanct., p. 588, 589.

ardently and zealously new and unknown ones, whose sanctity is involved in obscurity, and some of whom have become known only through revelations; so that it is justly doubted as to some of them whether they ever existed at all, whose worship the inventions of history and impostures of miracles wonderfully increased— inventions which everyone devised according to his own desire, defiled the histories of the genuine Saints even. To this circumstance can be referred the fact that the ignorance of the common people attributed divine honors to the Saints, so that temples, altars, sacrifices, the sacerdotal offices, vows, feast days, are regarded as consecrated, not to the memory only, as the ancients indicated, but to the honor and worship of the Saints.

ALPHONSUS SALMERON, JESUIT.

Dicendum est ad primum, ideo non fuisse morem in Veteri Testamento ad eundem sanctos intercessores, quia nondum erant beati et glorificati, ut modo sunt; ideo non debebatur iis tantus honos quantus est iste.—Ad aliud vero, quod non sit in Novo Testamento expressum, nec Ecclesia primitiva hac invocatione utebatur, Dicendum est, quod abunde id expressum fuit, si non scripto, saltem traditione viva et consuetudine, quae vim legis habet, etc.—In 1 Tim. 2, Disp. 8, p. 473, T. 15.

We must say to the first, that for this reason it was not the custom in the Old Testament to have recourse to the Saints as intercessors, because they were not yet blessed and glorified, as they now are; for this reason such honor as this was not due them.—But as to the second, that it was not expressed in the New Testament, nor did the primitive Church make use of this invocation, we must say that it was sufficiently expressed, if not in writing, at least in living tradition and custom, which has the force of law, etc.

MELCHIOR CANUS, BISHOP OF THE CANARY ISLANDS.

Multa pertinere ad Christianorum doctrinam et fidem, quae nec aperte, nec obscure in sacris literis continentur.—Sanctorum Martyrum auxilium precibus implorandum, eorumque memorias celebrandas, etc.—Loc. Theol., L. 3, c. 3, fundat. 3, fol. 95, 96.

Many things pertain to Christian doctrine and faith, which are neither openly nor obscurely contained in the Holy Scriptures.—The imploring the aid of the holy Martyrs by prayers, and the honoring of their memories, etc.

Century XVII.

FRANCISCUS COSTERUS, JESUIT.

Cum vero beatus Joannes, qui ultimus Apostolorum et vixit et scripsit, multa literis (quemadmodum ipsemet testis est

But seeing that St. John, who lived and wrote the last of the Apostles, did not commit many things to writing, as he

in duobus ultimis Evangelii sui capitibus) non mandaverit, dicimus nos Catholici omnia ista divinas traditiones esse, ab ipso Christo ut institutas, sic in Scripturis non positas, licet ab universa Ecclesia ubique observatas. — Quod venerandae insuper sint imagines, Sancti invocandi, Confessio auricularis frequentanda, pro vivis pariter et defunctis sacris operandum, atque id genus alia. — Compend. vet. orthodox. fid. Prop. 5, c. 2, p. 161, 162.

himself is a witness in the two last chapters of his Gospel, we Catholics say that all these things are divine traditions, as being instituted by Christ Himself, yet not contained in the Scriptures, though they are everywhere observed by the whole Church. — [Among which traditions are] That the images of the Saints, moreover, are to be venerated, that the Saints are to be invoked, that auricular Confession is to be practiced, that sacrifices are to be offered for the living and the dead as well, and other things of this kind.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Respondeo, Sanctos veteres coepisse coli in Ecclesia universali, non tam lege aliqua, quam consuetudine. — De Sanct. beat., L. 1, c. 8, p. 427, D., T. 2.

Ubi notandum est, quia ante Christi adventum Sancti, qui moriebantur, non intrabant in coelum, nec Deum videbant, nec cognoscere poterant ordinarie preces supplicantium: ideo non fuisse consuetum in Testamento veteri, ut diceretur: Sancta Abraham, ora pro me, etc. Sed solum orabant homines ejus temporis Deum, et allegebant merita sanctorum, qui jam obierant, ut illis ipsorum orationes juvantur. — *Ib.*, L. 1, c. 19, p. 433, GH.

I reply; the ancient Saints began to be worshiped in the whole Church, not so much by any law, as by custom.

Here it is to be noted, that before the advent of Christ the Saints who died did not enter into heaven, nor see God, nor could they ordinarily know the prayers of supplicants; therefore it was not customary in the Old Testament to say: Holy Abraham, pray for me, etc. But men of that time prayed to God only, and alleged the merits of the Saints, who were already dead, that by them their prayers might be assisted.

MARTINUS BECANUS, JESUIT.

Nusquam legimus in Veteri Testamento quod aliquis directe invocaverit SS. Patriarchas aut Prophetas, qui ex hac vita decesserant. — Hinc sequitur, quae sit differentia inter Vetus et Novum Testamentum quod attinet ad invocationem Sanctorum. Nam tametsi veteres soliti sunt invocare Angelos, sicut nos facimus; non tamen soliti fuerunt directe invocare alios sanctos, sicut nos facimus. Non enim dicebant, S. Abraham ora pro nobis. Ratio est quia Sancti in Veteri Testamento non erant in coelo et coelesti gloria, sed in loco subterraneo, quasi in carcere inclusi (1 Pet. 3: 19), ac proinde

We never read in the Old Testament that any one directly invoked the holy Patriarchs or Prophets, who had departed out of this life. — Hence follows the difference between the Old and New Testament as to the invocation of the Saints. For although the ancients were accustomed to invoke Angels, as we do, yet they were not accustomed to directly invoke other Saints, as we do. For they did not say: Holy Abraham pray for us. The reason was because in the Old Testament the Saints were not in heaven and heavenly glory, but in a subterranean place, shut up, as it were, in a prison (1 Pet.

non poterant ordinarie ac infallibiliter cognoscere viventium preces et invocaciones. At Sancti in Novo Testamento sunt in coelo, etc.—Analog. Vet. et Nov. Test., c. 3, qu. 6, n. 4, 5, p. 77, 78.

3:19), and for this reason they were not able ordinarily and infallibly to know the prayers and invocations of the living. But the Saints in the New Testament are in heaven, etc.

JACQUES DAVID DU PERRON, CARD. AND ABP. OF SENS.

Et quant aux auteurs plus proches du siecle Apostolique, desquels la persecution nous a ravy la plupart des escrits, encore qu'il ne s'y trouve pas des vestiges de cette coutume,—il suffit—qu'il ne se trouve rien en leurs escrits, de repugnant a l'usage de l'eglise des quatre premiers Conciles, pour ce regard, ains au contraire—tout y est conforme et favourable.—Repliq. a la Responce du Roy de la Grand Bretagne, Liv. 5, c. 19, p. 1009, 1010.

And as to the authors who lived nearer the Apostolic age, of whose works, for the most part, persecution has deprived us, though it be impossible to find any vestiges of this custom,—it is sufficient,—that nothing can be found in their writings, repugnant to the usage of the Church of the four first Councils in regard to this, but, on the contrary, all is agreeable and favorable.

DOMINICUS BANNES.

Orationes esse ad Sanctos faciendas, venerandas esse eorum imagines,—neque etiam impressæ et involute sacrae literae docent.—In 2 secund., qu. 1, art. 10, secund. conclus., p. 170, col. 2, F., T. 2.

That prayers are to be offered to the Saints, and that their images are to be venerated,—the Scriptures do not teach expressly even, nor obscurely.

JOHN BARNESIUS, BENEDICTINE MONK.

Proprie ergo loquendo non oramus aut invocamus Sanctos religioso cultu (qui soli Deo debetur) sed quadam humanitate eos movemus et rogamus, ut Deum pro nobis velent religioso cultu interpellare. Et licet bonum sit quandoque rogare sanctos, ut Deum pro nobis orent, ex affectu humanitatis quo ipsi in nos feruntur; tamen utilius est Deum religiose orare.—Cath. Rom. Pacific., sect. 10, p. 860, T. 2. Brown, Fascic. rer. expet. et fug.

Properly speaking, therefore, we do not pray to or invoke the Saints with religious worship,—which is due to God alone,—but we move and pray to them by a certain humanity, that they would intercede with God for us with religious worship. And though it be a good thing sometimes to entreat the Saints to pray to God for us, out of the affection of humanity whereby they are drawn towards us, yet it is more profitable to religiously pray to God.

PETER COTONUS, JESUIT.

Quod ad praeceptum supplicandi coelitibus ejusque orandi, nullum quidem Ecclesiae voce atque imperio fuit hactenus significatum, nisi quatenus eidem obsecundare omnes debemus, et praecipienti parere, quod qui recusant ethnicis et publicanis coeli testimonio sociantur, etc.—Instit. Cathol., L. 1, c. 16, p. 91.

As to the precept of supplicating the Saints and praying to them, none as yet had been signified by the voice and command of the Church, except that we all ought to comply with and obey the command of the same. Those who refuse this are joined with the heathen and publicans, etc.

ADAM TANNER, JESUIT.

Fateantur ipsi [adversarii], quaeso si lubet, multa fide infallibili et divina esse credenda, quae in scriptura sola non contineantur, nec ex ea sola evidenter deducantur; et tunc nihil cum illis amplius magnopere contendemus, fateantur, inquam,—invocationem Sanctorum.—Relat. compend. de Colloq. Ratisb., pars 2, c. 6, p. 72.

Let our adversaries confess, I beg, if it please them, that many things are to be believed with infallible and divine faith which are not contained in Scripture alone, nor are evidently deduced from it, and then we will no longer vigorously contend with them. Let them confess, I say, the invocation of Saints.



TRANSUBSTANTIATION.

THE CHURCH OF ROME.

The Church of Rome holds that in the Eucharist the substance of the bread and wine, by the power of God, is transubstantiated or changed into the substance of the same Body and Blood of Christ, which was born of the Virgin Mary and died upon the cross, though the species and appearances of the bread and wine remain as they were.

COUNCIL OF TRENT.

Si quis dixerit, in Sacrosancto Eucharistiae Sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini nostri Jesu Christi, negaveritque mirabilem illam et singularem conversionem totius substantiae panis in corpus, et totius substantiae vini in sanguinem, manantibus duntaxat speciebus panis et vini, quam quidem conversionem catholica ecclesia aptissime transubstantiationem appellat: anathema sit.—Sess. 13 de Euch., can. 2, p. 64.

If any one shall say, that in the most holy Sacrament of the Eucharist the substance of the bread and wine remains together with the Body and Blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, the species only of the bread and wine remaining, which conversion the Catholic Church very properly calls Transubstantiation: let him be anathema.

SCRIPTURE.

Douay Version.

Matt. 26 : 26–28. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye and eat: This is My body.

And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this.

For this is My blood of the new testament which shall be shed for many unto remission of sins.

King James' Version.

Matt. 26 : 26–28. And as they were eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat; this is My body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is My blood of the new testament, which is shed for many for the remission of sins.

Mark 14 : 22-26 ; Luke 22 : 17-20 :

John 6 : 51, 52, 55, 56. I am the living bread, which came down from heaven.

If any man eat of this bread, he shall live forever : and the bread that I will give, is My flesh for the life of the world.

He that eateth My flesh, and drinketh My blood, hath everlasting life : and I will raise him up in the last day.

For My flesh is meat indeed : and My blood is drink indeed.

1 Cor. 10 : 16. The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?

John 6 : 51, 54, 55. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is My flesh, which I will give for the life of the world.

Whoso eateth My flesh, and drinketh My blood, hath eternal life ; and I will raise him up at the last day.

For My flesh is meat indeed, and My blood is drink indeed.

1 Cor. 10 : 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

THE CATHOLIC CHURCH.

When our Saviour instituted the Holy Sacrament of the Eucharist, after He had consecrated the elements and styled them His Body and Blood, He still calls the wine the fruit of the vine ; and the Apostle Paul, while discoursing on this subject, calls the consecrated Body bread. So the Catholic Church, deriving her tradition from Christ and His Apostles, teaches us that the Eucharist consists of two parts—the earthly and the heavenly. The bread and wine before consecration are indeed common bread and wine ; but after consecration, through the Holy Spirit, they are no longer common bread and wine, but the Body and Blood of Christ. Not that the elements lose their nature and substance, as the Church of Rome teaches, for these, as Theodoret, and Gelasius, Bishop of Rome, as well as others, tell us, remain after consecration.

Most of the citations from the Fathers which are put forward by Roman Catholics in proof of a belief in Transubstantiation, are those in which they call the Eucharist the Body and Blood of Christ. Such references are not to the point. The bread and wine (as the whole Catholic Church always did and still does teach), after consecration, are the Body and Blood of Christ, but after a manner vastly different from that which the Church of Rome maintains. The Church believes in a Real Presence of Christ in the Sacrament, not in a carnal, but after a spiritual and sacramental manner. The Church of Rome has exalted

a mere theory, which accounts for the Real Presence, into an article of faith.

The ancient Church never attempted to define how Christ was present in the Eucharist, but was content with simply believing that He was present. Shall we presume to define what she dared not look into? The Sects, on the other hand, regard the bread and wine in the Eucharist as merely common bread and wine, intended simply as a memorial to remind us of our redemption through the precious death of Christ. Such a doctrine as this was never known to the Catholic Church.

SCRIPTURE.

King James' Version.

Matt. 26 : 27, 29. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

Mark 14 : 29 ; Luke 22 : 17, 18.

John 6 : 53, 60-63. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.

Many therefore of His disciples, when they had heard this, said, This is a hard saying ; who can hear it ?

When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you ?

What and if ye shall see the Son of Man ascend up where He was before ?

It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life.

1 Cor. 10 : 16, 17. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?

For we being many are one bread, and one body : for we are all partakers of that one bread.

Douay Version.

Matt. 26 : 27, 29. And taking the chalice He gave thanks : and gave to them, saying : Drink ye all of this.

And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of My Father.

John 6 : 54, 61-64. Then Jesus said to them : Amen, amen, I say unto you : Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you.

Many therefore of His disciples hearing it, said : This saying is hard, and who can hear it ?

But Jesus knowing in Himself, that His disciples murmured at this, said to them : Doth this scandalize you ?

If then you shall see the Son of Man ascend up where He was before ?

It is the spirit that quickeneth ; the flesh profiteth nothing. The words that I have spoken to you, are spirit and life.

1 Cor. 10 : 16, 17. The chalice of benediction, which we bless, is it not the communion of the blood of Christ ? And the bread which we break, is it not the partaking of the body of the Lord ?

For we being many, are one bread, one body, all that partake of one bread.

Ibid. 11 : 24. And when He had given thanks, He brake it, and said, Take eat ; this is My body, which is broken for you : this do in remembrance of Me.

Ibid. 11 : 24. And giving thanks broke, and said : Take and eat : this is My body which shall be delivered for you : this do for the commemoration of Me.

CHAPTER I.

THE CHURCH OF ROME.

The Church of Rome holds that Accidents in the Eucharist subsist without a subject.

CATECHISM OF THE DECREES OF COUNCIL OF TRENT.

Accidentia, quae aut oculis cernuntur, aut aliis sensibus percipiuntur, sine ulla re subjecta esse mira quadam atque inexplicabili ratione. Ac panis quidem et vini accidentia omnia licet videre, quae tamen nulli substantia inhaerent, sed per se ipsa constant ; quum panis et vini substantia in ipsum Domini corpus ita mutetur, ut panis et vini substantia omnino esse desinant.—Pars 2, c. 4, de Sacr. Euch., qu. 26, p. 185.

The Accidents, which are either seen by the eyes, or are perceived by the other senses, in a certain wonderful and inexplicable manner exist without any subject. And we can indeed see all the accidents of the bread and wine, which nevertheless inhere to no substance, but exist of themselves ; since the substance of the bread and wine is so changed into the very body of our Lord, that the substance of the bread and wine wholly ceases to exist.

THE CATHOLIC CHURCH.

The ancient Church believed that Accidents could not subsist without a subject, and yet never except the Eucharist.

Century II.

IRENÆUS, BISHOP OF LYONS.

Et quod non possit alterum sine altero intelligi, quemadmodum neque aqua sine humectatione, neque ignis sine calore, neque lapis sine durtia (unita enim sunt invicem haec) ; et alterum ab altero separari non potest sed semper coexistere ei : etc. —Contr. Haer., L. 2, c. 12, col. 738, Pat. Gr. T. 7.

And because we cannot understand the one without the other, as neither can we understand water without moisture, nor fire without heat, nor a stone without hardness. For these are united one to another, and one cannot be separated from the other, but must always co-exist with it : etc.

Century IV.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Illud vero quod interrogasti, quis concesserit, aut cui posse fieri videatur, ut id quod in subjecto est, maneat, ipso intereunte subjecto? Monstruosum enim et a veritate alienissimum est, ut id quod non esset nisi in ipso esset, etiam cum ipsum non fuerit, possit esse.—Soliloq., L. 2, c. 13, n. 23, col. 896, Pat. Lat. T. 32.

Omne quod in subjecto est, si semper manet, ipsum etiam subjectum maneat semper necesse est.—Ibid., n. 24.

Si enim subjectum est animus arte in subjecto existente, neque subjectum immutari potest quin et id quod in subjecto est immutetur.—Sed ne rationi nostrae adversentur, qua dictum est, mutato subjecto omne quod in subjecto est necessario mutari, videndum est. Sed non adversantur. Nam illud secundum hanc mutationem subjecti dicitur, per quam omnino mutare cogitur nomen. Nam si ex albo cera nigrum colorem ducat alicunde, non mimus cera est; et si ex quadrata rotundam formam sumat, et ex molli durescat, frigescatque ex calida: at ista in subjecto sunt, et cera subjectum. Manet autem cera non magis minusve cera, cum illa mutantur. Potest igitur aliqua mutatio fieri eorum quae in subjecto sunt, cum ipsum tamen juxta id quod hoc est ac dicitur, non mutetur. At si eorum quae in subjecto sunt, tanta commutatio fieret, ut illud quod subesse dicebatur, dici jam omnino non posset; veluti cum calore ignis cera in auras discedit, eamque mutationem partitur ut recte intelligatur mutatum esse subjectum, quod cera erat, et cera jam non est: nullo modo aliqua ratione quidquam eorum, quae in illo subjecto ideo erant quia hoc erat, remanere putaretur.—De Im-

But who shall concede that which you have interrogated me, or to whom can it seem possible to be done, that that which is in the subject should remain after that the subject itself has perished? For it is monstrous, and fartherest from the truth, that that which would not exist at all unless it existed in the subject, should be able to exist even when it (the subject) exists not.

Everything which is in a subject, if it always remains, it is necessary that the subject itself should remain.

For if the mind is a subject closely in the existing subject, neither can the subject be changed except that also be changed which is in the subject.—But we must see lest they oppose our argument, by which it is said, the subject being changed, everything in the subject is necessarily changed. But they do not oppose it. For that is said according to this change of the subject whereby it is compelled to change its nature entirely. For if wax from some source changes its color from white to black, it is none the less wax; and if it receive a round form from a square one, and from softness become hard, and from warmth become cold: yet these are in the subject, and wax is the subject. But the wax remains neither more nor less wax, although these be changed. Therefore some change of those things which are in the subject is possible, since the subject nevertheless according to that which this is and is called, is not changed. But if such a change of those things which are in the subject should take place, so that what was called the subject can now no longer be so called; as when by the heat of fire wax is dissipated into the air, and it suffers that change so that the subject may be rightly understood as changed,

mort. Anim., c. 5, n. 7, 8, col. 1024, 1025, Ib., T. 32.

Tolle ipsa corpora qualitatibus corporum, non erit ubi sint, et ideo necesse est ut non sint.—Ep. 187, Dardan., c. 6, n. 18, col. 838, Ib., T. 33.

because it was wax, and now is wax no longer: in no manner, by any reasoning, can any of those things which were in that subject because this subject existed, be thought to remain.

Take away bodies themselves from the qualities of bodies, and there will be nothing where they may be, and therefore it is necessary that they be not.

Century V.

ISIDORE, MONK OF PELUSIOTA.

**Οχημα γὰρ εἶναι τὴν οὐσίαν τῆς ποιότητος ὀρίζονται [φιλόσοφοι], ἧς μὴ ὑπαρχούσης, ἀνύπαρκτον εἶναι τὴν ποιότητά φασι.—*
l. 2, Ep. 72, Strat., p. 120.

The Philosophers define substance as the vehicle of quality; unless this exist, quality cannot exist, they say.

CHAPTER II.

THE CHURCH OF ROME.

The Church of Rome uses the word Species to signify the Accidents without any subject.

COUNCIL OF TRENT.

Manentibus duntaxat speciebus panis et vini.

Si quis negaverit, in venerabili sacramento eucharistiae sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri: anathema sit.—Sess. 13 de Euch., can. 2, 3, p. 64.

The species of bread and wine alone remaining.

If any one shall deny, that in the venerable Sacrament of the Eucharist under each species, and under every part of each species, a separation being made, entire Christ is contained: let him be anathema.

THE CATHOLIC CHURCH.

The ancient Church never used this word in this sense, but by the the word Species denoted the substance, nature, and matter of a thing, the subject itself that appears.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ut si quid forte de specie plumbi habuerit admistum, id ignis decoquat et resolvat.—Hom. 6 in Exod., c. 4, col. 334, 5, CDA., Pat. Gr. T. 12.

That, if by chance he shall have anything of the species of lead mixed with him, the fire may purge and destroy it.

Century IV.

AMBROSE, BISHOP OF MILAN.

Hic numerus captivorum, hic ordo praestantior est, quam species poculorum.—De offic. Minist., L. 2, c. 28, n. 139, col. 141, Pat. Lat. T. 16.

This number, this order of captives is more excellent than the species of cups.

Virgam levavit Moyses, separavit se aqua, et in murorum specie, congelavit.—Gravior est enim ferri species, quam aquarum liquor.

Moses raised his rod, the water separated itself, and became hard in the species of walls.—For the species of iron is heavier than the liquor of water.

Non valebit Christi sermo, ut species mutet elementorum?

Shall not the word of Christ avail to change the species of the elements?

Ante benedictionem verborum coelestium alia species nominatur, post consecrationem corpus significatur.—De Myst., c. 9, n. 51, 52, 54, col. 406, 407, Ib.

Before the benediction of the heavenly words the species is called one thing; after the consecration the body is signified.

Rogatus ad nuptias aquae substantiam in vini speciem commutaret, etc.—Serm. 10. In Epiph., serm. iii, n. 1, col. 622, Ib., T. 17.

Being asked at the marriage to change the substance of water into the species of wine, etc.

Similiter et cum hydrias plenas liquore fontium vertit in vinum,—et speciem magis necessariam nuptiis praestitit, etc.—Serm. 11. In Epiph., serm. iv, n. 1, col. 625.

Likewise also when He changed the urns full of the liquor of the fountain into wine,—and provided for the marriage a more necessary species, etc.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Si ergo figura maris tantum valuit, species Baptismi quantum valebit?—Tract. 10 in Joan. Evang., n. 4, col. 1477, Pat. Lat. T. 35.

If, therefore, the figure of the sea availed so much, how much will the species of Baptism avail?

‘Et omnes eundem potum spiritualem biberunt.’ Aliud illi, aliud nos; sed specie visibili, quod tamen hoc idem significaret virtute spirituali.—Ibid., Tract. 26 in Ibid., n. 26, col. 1612.

‘And all drank the same spiritual drink.’ They drank one thing, we another; but with a visible species, which nevertheless might signify this same thing by spiritual virtue.

Et illi pro magno sacramento ejusdem Christi biberunt aquam profluentem de petra; nos quid bibamus norunt fideles.

And they for a great Sacrament of the same Christ, drank the water flowing from the rock; the faithful know what we

Si speciem visibilem intendas, aliud est : si intelligibilem significationem, eumden potum spiritualem biberunt.—Tract. 45 in *Ibid.*, n. 9, col. 1723.

Quod cum per manus hominum ad illam visibilem specimen perducatur, non sanctificatur ut sit tam magnum Sacramentum, nisi operante invisibiliter Spiritu Dei, etc.—*De Trin.*, L. 3, c. 4, n. 10, col. 874, *Ib.*, T. 42.

Cum autem suscipitur, aliquando in angelo demonstratur, altquando in ea specie quae non est quod angelus, quamvis per angelum deposita ministretur : rursus cum in ea specie suscipitur quae non est quod angelus, etc.—*Ibid.*, c. 10, n. 19, col. 879.

Ibid., L. 3, c. 10, n. 19, 21, col. 880, 881.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Recte enim vini specie tum sanguis ejus exprimitur, etc.—Tract. 2 in *Exod.*, col. 53, *CD.*, T. 7, La B.

For rightly is His blood then expressed by the species of wine, etc.

CAELIUS SEDULIUS, PRIEST.

Ipsae etiam ut possent species ostendere Christum,

Aurea nascenti funderunt munera Regi,

Thura dedere Deo, myrrham tribuere sepulchro.

—*Carm.*, L. 2, col. 283, *CD.*, T. 8, La B.

That the very species might manifest Christ, they present golden gifts to Him as to a nascent king ; they give Him incense as God ; they offer myrrh for His burial.

SALVIANUS, BISHOP OF MARSEILLES.

Adde huc fontes repente natos, adde medicatas aquas, vel datas vel immutatas, speciem servantes, naturam relinquentes.—*De Prov. Dei et ipsius gub.*, L. 1, col. 260, A., T. 3, La B.

Add to this the fountains suddenly sprung up, add the healed waters, either given or changed, preserving their species, leaving their nature.

ARNOBIUS JUNIOR.

Non solum eis speciem frumenti, sed et vini et olei administrans.—In 104, col. 481, D., *Pat. Lat.* T. 55.

Administering to them not only the species of grain, but also of wine and oil.

CHAPTER III.

THE CHURCH OF ROME.

The Church of Rome holds that in the Eucharist Christ is bodily present in the same organized body in which He suffered on the Cross, the substance of the bread and wine being abolished; and yet this body cannot be seen or felt, but only bread and wine are perceived by sight, taste, and smell.

CATECHISM OF THE DECREES OF COUNCIL OF TRENT

Jam vero hoc loco a pastoribus explicandum est, non solum verum Christi corpus, et quicquid ad veram corporis rationem pertinet, veluti ossa et nervos, sed etiam totum Christum in hoc sacramento contineri.—Pars 2, c. 4, qu. 31, p. 189.

Si enim fideles ea tantum in hoc sacramento contineri sibi persuaserint, quae sensibus percipiunt, in summam impietatem adducantur necesse est, quum nihil aliud praeter panis et vini speciem oculis, tactu, odoratu, gustu sentientes, panem tantummodo ac vinum in sacramento esse judicaverint.—Ibid., qu. 25, p. 185.

But now in this place it must be explained by the pastors, that not only the true body of Christ, and whatever pertains to the true notion of a body, as bones and nerves, but entire Christ even is contained in this Sacrament.

For if the faithful shall persuade themselves that that only is contained in this Sacrament which they perceive with their senses, they are necessarily lead into the greatest impiety, inasmuch as perceiving nothing else by the eyes, touch, smell and taste, except the species of bread and wine, they shall judge that bread and wine only are in the Sacrament.

THE CATHOLIC CHURCH.

The ancient Church believed that every organized body, never excepting the body of Christ, is visible and palpable.

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Ego corpus hominis non aliud intelligam, quam omnem istam struem carnis, quoquo genere materialium concinnatur atque variatur, quod videtur, quod taneatur, quod denique ab hominibus occiditur.—De resurr. carn., c. 35, p. 132, Pars 4.

I understand by the body of man, nothing else than that whole structure of flesh, by whatever kind of matter it is put together and varied, which is seen, which is held, which, in a word, is killed by men.

Century IV.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Πότερον σῶμα, καὶ πῶς τὸ ἄπειρον, καὶ ἀόριστον, καὶ ἀσχημάτιστον, καὶ ἀναφές, καὶ ἀόρατον, ἢ καὶ ταῦτα σώματα, τῆς ἐξουσίας; οὐ γὰρ αὕτη φύσις σωμάτων, ἢ σῶμα μὲν, οὐχί. Ταῦτα δὲ τῆς παχύτητος, ἵνα μηδὲν πλέον ἡμῶν ἔχη τὸ θεῖον, πῶς γὰρ βεπτὸν, εἰ περιγροπτόν;—Orat. 34, orat. 2 de Theolog., p. 549, CD., T. 1.

Is He a body, and how is He infinite and intermediate, and without a figure, and impalpable and unseen? is this a body? what licence! For this is not the nature of bodies, nor is it a body; no, indeed! This is stupidity, that the Divinity may have nothing more than ourselves; for how is He worshipful, if He is circumscribed?

GREGORY, BISHOP OF NYSSA.

Ὡς γὰρ οὐκ ἔστι σῶμα, ὃ τὸ χρῶμα, καὶ τὸ σχῆμα καὶ ἡ ἀντιτυπία καὶ ἡ διάστασις, καὶ τὸ βάρος, καὶ τὰ λοιπὰ τῶν ἰδιωμάτων οὐ πρόβεβτιν, κ. τ. λ.—De hom. opific., c. 24, p. 107, 108, T. 1.

For as that is not a body which is not possessed of color, and form, and solidity, and extension, and gravity, and the other attributes, etc.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Præsentem enim Christo nec tentari fideles poterant, nec probari, si essent veri fideles: quoniam si sit præsentem, non creditur, sed videtur: cum autem absens fuerit, non videtur, sed creditur, dum timetur. Christo igitur præsentem, etsi tentationem aliquam sustinerent propter eum ut justitiam facerent, opus tamen eorum non videbatur esse in fide, sed in oculis.—Hom. 53 in Matt. op. imperf. (op. spurium), p. 964, 965, DA., T. 6.

For if Christ were present, the faithful could not have been tried and proved whether they were true faithful: seeing that if He be present, He is not believed, but seen: but when He is absent, He is not seen, but believed, while He is feared. Christ being present, therefore, although they might sustain some trial for His sake, that they might work righteousness, yet their work does not seem to be in faith, but in the eyes.

DIDYMUS, BISHOP OF ALEXANDRIA.

Ἐπεὶ ἀόρατος ὁ Θεός, ἀκουλον-βει δὲ τῶν ἀοράτων τὸ ἀσώματον· ἀσώματος ἄρα ὁ Θεὸς ὢν, ἀόρατός ἐστιν.—Catena in Joan. 4: 24, col. 1646, B., Pat. Gr. T. 39.

Since God is invisible, but incorporeality follows invisibility; then, since God is incorporeal, He is invisible.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Semper quidem divinitate nobiscum est: sed nisi corporaliter abiret a nobis, semper ejus corpus carnaliter videremus, et nunquam spiritualiter crederemus.—Serm. 143, c. 4, n. 4, col. 786, Pat. Lat. T. 38.

By His divinity indeed He is ever with us: but unless He had gone away from us bodily, we should always see His body carnally, and never should have believed spiritually.

Century V.

AMMONIUS, PRIEST OF ALEXANDRIA.

Ὡς ἀδόκιμος, ὁ μὴ πιστεύσας εἰς τὸν δίκαιον τὸν διὰ τὴν δικαιοσύνην αὐτοῦ ἀναληφθέντα εἰς οὐρανούς, καὶ ἀφανῆ γεγονότα τοῖς ἀνθρώποις.—In Joan. 16: 11, col. 1497, B., Pat. Gr. T. 85.

As an unjust person, who does not believe on the just One, Who, on account of His righteousness, ascended into heaven and became invisible to men.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

Non sicut Eutychius Constantinopolitanae urbis episcopus scripsit, corpus nostrum in illa resurrectionis gloria, erit impalpabile, ventis aereque subtilius. In illa enim resurrectionis gloria erit corpus noster spiritibus quidem per effectum spiritualis potentiae, sed palpabile per veritatem naturae. Unde etiam Redemptor noster dubitantibus de sua resurrectione Discipulis, ostendit manus et latus, palpanda ossa carnemque praebet, dicens: Palpate et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere.

Erit itaque [corpus post resurrectionem] subtilis, quia et incorruptibilis. Erit palpabilis, quia non amittet essentiam veracis naturae.—Moral. in Job, L. 14, c. 56, n. 72, col. 465, C.; c. 57, n. 77, col. 467, E., T. 1.

In that glory of the resurrection, our body will not be, as Eutychius, Bishop of the city of Constantinople, wrote, impalpable and more subtle than the winds and air. For in that glory of the resurrection our body will be subtle indeed by the effect of spiritual power, but palpable by the truth of nature. Whence also our Redeemer, the disciples doubting concerning His resurrection, showed them His hands and side, and gave them His bones and flesh to handle, saying: Handle Me and see, for a spirit hath not flesh and bones, as ye see me have.

The body, therefore, after the resurrection, will indeed be subtle, because it will be incorruptible also. It will be palpable, because it will not lose the essence of its true nature.

Century VIII.

JOHN OF DAMASCUS, A PRIEST.

Πῶς γὰρ σῶμα, τὸ ἄπειρον, καὶ ἀόριστον, καὶ ἀβημάτιστον, καὶ ἀναφές καὶ ἀόρατον.—De fid. Orthodox., L. 1, c. 4, p. 127, D., T. 1.

How, therefore, is that a body which is infinite, and indeterminate, and without figure, and impalpable and invisible?

CHAPTER IV.

THE CHURCH OF ROME.

The Church of Rome holds that the Body of Christ is not only in Heaven at the right hand of the Father, but is also present in the Holy Eucharist.

COUNCIL OF TRENT.

Principio docet sancta synodus, et aperte ac simpliciter profitetur, in almo sanctae eucharistiae sacramento post panis et vini consecrationem Dominum nostrum Jesum Christum verum Deum atque hominem vere, realiter ac substantialiter sub specie illarum rerum sensibilibus contineri. Neque enim haec inter se pugnant, ut ipse Salvator noster semper ad dextram Patris in coelis assideat juxta modum existendi naturalem, et ut multis nihilominus aliis in locis sacramentaliter praesens sua substantia nobis adsit, etc.—Sess. 13 de euch., c. 1, p. 59.

In the first place, the holy Synod teaches, and openly and simply professes, that in the august Sacrament of the Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really and substantially contained under the species of those visible things. For neither is this inconsistent with itself, that our Saviour Himself may ever sit at the right hand of God in heaven according to the natural mode of existing, and that nevertheless He may be present with us by His substance sacramentally in many other places.

THE CATHOLIC CHURCH.

The ancient Church believed that every body must occupy space ; that a body cannot occupy more than one place at the same time, nor be entire in one part, nor exist after the manner of a spirit.

Century III.

NOVATIAN, PRIEST OF ROME.

Si homo tantummodo Christus, quomodo adest ubique invocandus, cum haec hominis natura non sit, sed Dei, ut adesse omni loco possit?—De Trin., c. 14, col. 909, Pat. Lat. T. 3.

If Christ be a man only, how is He present everywhere to be invoked, since this is not the nature of man, but of God, to be able to be present in every place?

ARNOBIUS JUNIOR.

In simulacris dii habitant, singulæ in singulis toti, an partialiter atque in membra divisi? Nam neque unus deus in compluribus potis est uno tempore inesse simulacris, neque rursus in partes sectione interveniente divisus. Constituamus enim decem millia simulacrorum toto esse in orbe Vulcani: numquid esse, ut dixi, decem omnibus in millibus potis unus uno in tempore? Non opinor. Qua causa? Quia quæ sunt privata singulariaque natura, multa fieri nequeunt simplicitatis suæ integritate servata, etc.—Si autem in cunctis idem esse dicetur, perit omnis ratio atque integritas veritati, si hoc fuerit sump-

The gods inhabit statues; is every single one of them entire in single statues, or are they divided into parts and numbers? For one God cannot be in many statues at one time, nor, again, divided into parts by an intervening section. For let us suppose there are ten thousand statues of Vulcan in the whole world: can one at one time, as I have said, be in all these ten thousand statues? I think not. For what reason? Because those things which are of a private and single nature cannot be made many, and yet preserve the integrity of their simplicity, etc.—But if the same be said to be in all, all reason

tum, posse unum in omnibus uno tempore permanere, aut deorum est unusquisque dicendus ita ipsum semet ipso esse dividere ut et ipse sit et alter, non aliquo discrimine separatus, sed ipse idem et alius. Quod quoniam recusat et respuit aspernaturque natura, aut innumeros dicendum est confitendumque esse Vulcanos, si in cunctis volumus eum degereatque inesse simulacris, aut erit in nullo, quia esse divisus natura prohibetur in plurimis.—Adv. Nat., l. 6, c. 19, p. 273, 274.

and entireness of truth is destroyed, if this be supposed, that one [deity] can remain in them all at one time, or every god must be said to divide himself from himself in such a manner as to be both himself and another. Which, since nature refuses and rejects and disdains, we must either say and confess that there are innumerable Vulcans, if we will that he be and dwell in all the statues, or he will be in none of them, because nature prohibits his division among many.

Century IV.

ATHANSIUS, BISHOP OF ALEXANDRIA.

Μόνου γὰρ τοῦ Θεοῦ ἐστὶν ἐν δυοῖ τόποις καὶ ἐν ὅλῳ τῷ κόσμῳ ἐν αὐτῇ τῇ ῥοπῇ εὐρίσκεισθαι.—Quaest. ad Antioch (opus spurium), qu. 26, p. 264, T. 2.

For it is the property of God alone to be found in two places and in the whole world at the same moment of time.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Ἢ σῶμα ἐν σώμασιν ἐστὶ ὄπερ ἀδύνατον.—Orat. 34, orat. 2 de Theol., p. 541, B., T. 1.

Or will a body be in diverse bodies, which is impossible.

Ἀγγεῖον γὰρ μεδιμναῖον, οὐ χωρήσει διμέδιμνον, οὐδὲ σώματος ἐνὸς τόπος, δύο ἢ πλείω σώματα.—Orat. 51 ad Cledon., p. 741, A., T. 1.

For a vessel of one measure will not contain two measures, nor will the place of one body contain two or more bodies.

AMBROSE, BISHOP OF MILAN.

Cum igitur omnis creatura certis naturae suae sit circumscripta limitibus; si quidem et illa invisibilia opera, quae non queunt locis et finibus comprehendi, substantiae suae tamen proprietate clauduntur: quomodo quis audeat creaturam appellare Spiritum sanctum, qui non habet circumscriptam determinatamque virtutem; quia et in omnibus et ubique semper est, quod utique divinitatis et dominationis est proprium; 'Domini' enim 'est terra, et plenitudo ejus.'—De Sp. Sanct., l. 1, c. 7, n. 81, col. 723, 724, Pat. Lat. T. 16.

Since, therefore, every creature is circumscribed by certain limits of its own nature; if surely even those invisible works, which cannot be comprehended by place and bound, are nevertheless confined by the property of their own substance: how can any one dare call the Holy Spirit a creature, Who has not a circumscribed and determinate power; because He is always in all things and everywhere, which assuredly is the property of divinity and dominion. For the earth is the Lord's and the fullness thereof.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Omne quippe quod oculis corporis conspici potest, in loco aliquo sit necesse est, nec ubique sit totum, sed minore sui parte minorem locum occupet, et majore majorem,—Ep. 92 Italic., n. 3, col. 319, Pat. Lat. T. 37.

Nullum esse quantulumcumque corpusculum, quod non pro suo modo loci occupet spatium ; nec in eo quod occupat ubique sit totum, sed minus sit in parte quam in toto.—Ep. 162 Evodio, n. 9, col. 708.

Nec tamen cum Filium Dei Christum dicimus, hominem separamus ; aut cum eundem Christum filium hominis dicimus, separamus Deum. Secundum hominem namque in terra erat, non in coelo ubi nunc est, quando dicebat, Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis qui est in coelo : quamvis secundum id quod Filius Dei erat, esset in coelo ; secundum id vero quod filius hominis erat, adhuc esset in terra, nondumque ascendisset in coelum.—Ita recte dici potuit, Hodie mecum eris in paradiso, cum juxta humanam humilitatem, per carnem in sepulchro, per animam in inferno illo die futurus esset ; juxta divinam vero immutabilitatem nunquam de paradiso, quia ubique est semper, recessisset.

—Cui [carni] profecto immortalitatem dedit, naturam non abstulit.—Non est autem consequens ut quod in Deo est, ita sit ubique, ut Deus.

Non enim corpora sunt [Pater, Filius, et Spiritus sanctus], quorum amplior sit in tribus quam in singulis magnitudo ; nec loca suis molibus tenent, ut distantibus spatiis simul esse non possint.—Ep. 187, Dard., c. 3, n. 9, 10, col. 835, 836 ; c. 4, n. 15, col. 837.

Nam spatia locorum tolle corporibus, nusquam erunt, et quia nusquam erunt,

Everything which can be seen by the eyes of the body, must be necessarily in some place, nor can it be entire everywhere, but by its lesser part it must occupy a lesser space, and by its greater part a greater space.

There is no atom, however small, which must not, in proportion to its measure, occupy space and place ; nor is it everywhere entire in that which it occupies, but it must be less in part than in whole.

Nor yet when we call Christ the Son of God, do we separate His humanity ; nor when we call the same Christ the Son of man, do we separate His Divinity. For according to His humanity He was on earth, not in heaven where he now is, when He said : No man has ascended into heaven, but He who came down from heaven, the Son of man Who is in heaven : although according to that He was the Son of God, He was in heaven ; but according to that He was the Son of man, He was still upon earth, and had not yet ascended into heaven.—Thus he could say correctly, To-day shalt thou be with Me in paradise, although according to His human humility, upon that day by His flesh He was to be in the sepulchre, by His soul in the infernal regions ; but according to His Divine immutability He never departed from paradise, because He is everywhere.

To His flesh indeed He gave immortality, He did not take away nature.—But it does not follow that what is in God must thus be everywhere, as God is.

For the Father, Son, and Holy Spirit are not bodies, whose magnitude must be greater in three persons than in a single one ; nor do they possess places by their mass, so that they cannot be in distant spaces at the same time.

For take away local extent from bodies, and they will be nowhere ; and

nec erunt. Tolle ipsa corpora qualitativis corporum, non erit ubi sint, et ideo necesse est ut non sint.—Ibid., c. 6, n. 18, col. 838.

Sursum est Dominus: sed etiam hic est veritas Dominus. Corpus enim Domini in quo resurrexit, uno loco esse potest: veritas ejus ubique diffusa est.—Tract. 30 in Joan. Evang., n. 1, col. 1632, Ib., T. 35.

Homo enim secundum corpus in loco est, et de loco migrat, et cum ad alium locum venerit, in eo loco unde venit non erit: Deus autem implet omnia, et ubique totus est; non secundum spatia tenetur locis. Erat tamen Dominus Christus secundum visibilem carnem in terra, secundum invisibilem majestatem in coelo et in terra.—Ibid., Tract. 31, n. 9, col. 1640.

Non enim quia dicimus Deum et in coelo esse, et in terra (ipse quippe ait per Prophetam, 'Coelum et terram ego impleo'), aliam partem dicturi sumus eum in coelo habere, et in terra aliam: sed totus in coelo est, totus in terra; non alternis temporibus, sed utrumque simul, quod nulla natura corporalis potest.—De civ. Dei, L. 22, c. 29, n. 3, col. 798, 799, Ib., T. 41.

Secundum praesentiam quippe spirituales nullo modo illa pati posset: secundum praesentiam vero corporalem simul et in sole, et in luna, et in cruce esse non posset.—Contr. Faust., L. 20, c. 11, col. 378, Ib., T. 42.

because they will be nowhere, they will not exist at all. Take away the bodies themselves from the qualities of bodies, and there will not be where they may exist, and therefore it is necessary that they exist not.

The Lord is above: but truth the Lord is here also. For the body of the Lord in which He arose again must be in one place: His truth is diffused everywhere.

For man, according to his body, is in a place, and goes out from a place, and when he comes to another place, he will not be in that place whence he came. But God fills all things, and is everywhere entire; He is not confined to places according to spaces. Yet our Lord Christ according to His visible flesh, was on earth; according to His invisible majesty, in heaven and on earth.

For neither because we say that God is in heaven and on earth (surely He says by the Prophet: I fill heaven and earth), shall we say that He has one part in heaven and another upon earth: but He is entire in heaven, entire on earth; not at alternate times, but both at the same time, which no corporeal nature is capable of.

According to His spiritual presence, He could in no manner have suffered those things: but as to His corporeal presence, He could not be at the same time in the sun, and in the moon, and on the cross.

Century V.

THEODORET, BISHOP OF CYRUS.

Εἰ τοίνυν ὁ μὲν τούτων, ὁ δὲ ἐκείνων ἄρχειν ἐτάχθη, ἕκαστος δὲ τῶν ἀνθρώπων ὑπὸ τὴν ἐνὸς φροντίδα τελεῖ, εὐδηλον ὡς περιγεγραμμένην ἔχουσι τὴν οὐσίαν. Εἰ δὲ τοῦτο γοῦν ἀληθές, ὥσπερ καὶ

If, therefore, this one is placed over these, and that one over those, and every man lives under the care of one, it is evident that they (the angels) have a circumscribed being. But if this be true, and it is true, then they require a place to be in.

ἀλληθῆς, τόπου ἄρα προσδέονται. Μόνον γὰρ τὸ Θεῖον, ὡς ἀπεργεγραμμένον οὐκ ἐν τόπῳ.—Quaest. in Gen., c. 1, Interr. 3, p. 7, T. 1.

For the Godhead only, as being uncircumscribed, is not in a place.

EUCHERIUS, BISHOP OF LYONS.

Int. Aut quomodo in coelo erat [Salvator], cum adhuc esset in terra? Resp. Secundum carnem in terra erat, secundum Deitatem coelo non deerat.—Instruct., L. 1, in Joan., col. 801, A., Pat. Lat. T. 50.

Quest. Or how was the Saviour in heaven, while he was yet on earth? Ans. According to His flesh He was on earth; according to His Divinity He was not absent from heaven.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Nam quod aliquo circumscribitur fine, necesse est ut loco teneatur aut tempore.—Ad Trasmund., L. 2, c. 7, col. 253, Pat. Lat. T. 65.

For that which is circumscribed by any end, is necessarily contained in a place or in time.

Secundum humanam substantiam, absens coelo cum esset in terra, et derelinquens terram cum ascendisset in coelum; secundum divinam vero immensamque substantiam, nec coelum dimittens cum de coelo descendit, nec terram deserens cum ad coelum ascendit.—Immensitatem vero suae divinitatis ostendens discipulis dicit: Ecce ego vobiscum sum omnibus diebus, usque ad consummationem saeculi. Quomodo autem ascendit in coelum, nisi quia localis et verus est homo? Aut quomodo adest fidelibus suis, nisi quia idem immensus et verus est Deus?—Secundum veram humanitatem suam localiter tunc esset in terra, secundum divinitatem tamen (quae loco nullatenus continetur) coelum totus impleret et terram.—Ibid., L. 2, c. 17, col. 265, 266.

According to His human substance, He was absent from heaven when He was on earth, and He left earth when He ascended into heaven; but according to His divine and immense substance, He did not leave heaven when He descended from heaven, nor did He desert earth when He ascended to heaven.—But showing the immensity of His Divinity, He says to His disciples: Lo, I am with you all days, even to the end of the world. But how did He ascend into heaven, unless because He is local and true man? Or how is He present to His faithful, except because the same is immense and true God?—According to His true humanity, He was then locally upon earth; yet according to His Divinity (which is contained in no place), He entirely filled heaven and earth.

Nam ut Christi veri hominis corpus localiter contineri Paulus monstraret Apostolus, ait ad Thessalonicenses: Quomodo conversi estis, etc.—Ibid., c. 18, col. 266.

For that the Apostle Paul might show that the body of Christ, true man, was contained in a place, he says to the Thessalonians: How that ye turned, etc.

ANASTASIUS SINAITA, PRIEST OF ANTIOCH.

Οὔτε γὰρ ἄγγελος δύναται ἐν διαφόροις τόποις ἐν αὐτῇ τῇ ῥοπή, εἰ μὴ μόνος ὁ ἀπεριγραπτός Θεός.—Quaest., qu. 89, col. 717, D., Pat. Gr. T. 89.

For neither can an angel be in different places at the same moment, but only the uncircumscribed God.

CHAPTER V.

The Church of Rome, when the Fathers mention a change and conversion in the Eucharist, understands it of a change abolishing the substance of the bread and wine, the accidents only remaining.

But the ancient Church never used these words in this sense. There is a vast difference between the change and conversion of a thing, and its abolition.

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Interpretabimur itaque planius et vim et rationem demutationis, quae ferme subministrat alterius carnis resurrectionis praesumptionem, quasi demutari desinere sit in totum et de pristino perire.—Aliud enim demutatio, aliud perditio.—Quod etsi transfigurationem et conversionem in transitum substantiae cujusque defendis: ergo et Saul in alium virum conversus, de corpore suo excessit, et ipse satanas, cum in angelum lucis transfiguratur, qualitatem suam amittit. Non opinor. Ita et in resurrectionis eventum mutari, converti, reformari licebit cum salute substantiae.—De resur. carnis., c. 55, p. 160, 161, Pars 4.

We will explain more fully the nature and law of change, which usually affords a presumption of the resurrection of another flesh, just as if to be changed was to cease entirely, and to perish from what it was before.—For change is one thing, destruction is quite another.—For if thou defendest a transfiguration and conversion in the passing of any substance into another: therefore Saul also, who was changed into another man, passed out of his body; and Satan himself, when he is transfigured into an angel of light, loses his quality. I do not so judge. Thus also in the event of the resurrection, it is possible to be changed, converted, and reformed with the preservation of the substance.

Century IV.

CYRIL, BISHOP OF JERUSALEM.

Ὡςπερ γὰρ τὰ τοῖς βομοῖς προσφερόμενα, τῇ φύσει ὄντα λιτὰ, μεμολυσμένα γίνεταί τῃ ἐπικλήσει τῶν εἰδώλων· οὕτως ἀπεναντίας, τὸ λιτὸν ὕδωρ Πνεύματος ἁγίου, καὶ Χριστοῦ, καὶ Πατρὸς τὴν ἐπικλήσειν λαβὼν, δόναμιν ἁγιότητος ἐπικτάται.—Catech. 3, c. 3, col. 429, Pat. Gr. T. 33.

Ὡςπερ γὰρ ὁ ἄρτος καὶ ὁ οἶνος τῆς εὐχαριστίας, πρὸ τῆς ἁγίας ἐπικλήσεως τῆς προβαυνητῆς Τριάδος, ἄρτος ἦν καὶ οἶνος λιτός· ἐπικλήσεως δὲ γενομένης, ὁ μὲν ἄρτος

For as those things which are offered upon the altars (of the Gentiles), though by nature they are simple, become defiled by the invocation of the idols; so, on the other hand, simple water receiving the invocation of the Holy Spirit, and Christ, and the Father, acquires the power of sanctity.

For as the bread and the wine of the Eucharist, before the invocation of the adorable Trinity, was simple bread and wine; but after the invocation, the bread becomes the body of Christ, and the wine

γίνεται σῶμα Χριστοῦ, ὁ δὲ οἶνος αἷμα Χριστοῦ· τὸν αὐτὸν δὲ τρόπον, τὰ τοιαῦτα βρώματα τῆς ποιπῆς τοῦ Σατανᾶ, τῇ ἰδίᾳ φύσει λιτὰ ὄντα, τῇ ἐπικλήσει τῶν δαιμόνων βέβηλα γίνεται.—Catech. 19, Myst. 1, n. 7, col. 1072.

the blood of Christ. In the same manner, such food pertaining to the pomp of Satan, though by their nature they are simple, by the invocation of daemons become impure.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPIE.

Χριστὸν ἐνδέδυμαι, Χριστὸν μεταπεποιῆμαι τῷ βαπτίσματι.—Orat. 40 in Sanct. Bapt., p. 643, BC., T. 1.

I have put on Christ, I am changed into Christ in Baptism.

AMBROSE, BISHOP OF MILAN.

Si ergo tanta vis est in sermone Domini Jesu, ut inciperent esse quae non erant, quanto magis operatorius est, ut sint quae erant, et in aliud commutentur?

If, therefore, there is so great force in the word of the Lord Jesus, that things which were not begin to be; how much more efficient is it, that the things may be what they were, and be changed into another thing?

Tu ipse eras, sed eras vetus creatura: postea quam consecratus es, nova creatura, esse coepisti.—De Sacrament. (op. spurium), L. 4, c. 4, n. 15, 16, col. 440, 441, Pat. Lat. T. 16.

Thou thyself wast, but thou wast an old creature: after that thou was consecrated, thou beganst to be a new creature.

Non est ergo simplex aqua coelestis mysterii, per quam consequimur, ut partem cum Christo habere mereamur.—De Sp. sanct., L. 1, Prolog., col. 707, Ib.

Not simple water, then, is the water of the heavenly mystery, whereby we attain to deserve to have our portion with Christ.

Dicitur hoc primum fecisse miraculum, ut aquam mutaret in vinum. Magnum plane signum, et ad Dei credendam sufficiens majestatem. Quis enim non miretur in aliud quam erant, elementa esse translata? Nemo enim potest mutare naturam, nisi qui dominus est naturae.—Serm. 8, serm. 1 in Epiph., n. 4, col. 619, Ib. T. 17.

He is said to have performed this first miracle, that He might change water into wine. A great sign, certainly, and sufficient for believing the majesty of God. For who can wonder that the elements were translated into another thing than what they were? For no one can change nature, but He who is the Lord of nature.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPIE.

Ὅντως γὰρ μεγάλη τοῦ Βαπτίσματος ἡ δύναμις· ἄλλους ἀντ' ἄλλων ποιεὶ τοὺς μετασχόντας τῆς δωρεᾶς· οὐκ ἀφήσιν εἶναι ἀνθρώπους τοὺς ἀνθρώπους.

For verily great is the power of Baptism; it makes the partakers of the gift quite otherwise than they were; it does not suffer men to be men any longer.

Πρὸς τούτοις ἐννοήσον, ὅσοι
μετὰ τὸ φῶτισμα ἄγγελοι ἀντὶ
ἀνθρώπων γεγόνασι.—Hom. 23 in
Act., c. 3, 4, p. 203 A., 205 D., T. 9.

Moreover, consider how many are
made angels from men after Baptism.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ὅτι γὰρ τὸ γενέσθαι οὐ πάντως
φύσεως σημαίνει μεταβολήν, κ. τ. λ.
—Thesau., assert. 20, p. 201, A., T. 5.

For a thing to be made, does by no
means signify a change of nature.

LEO THE GREAT, BISHOP OF ROME.

—Ut susceptus a Christo Christum-
que suscipiens non idem sit post lavacrum
qui ante baptismum fuit, sed corpus re-
generati fiat caro Crucifixi.—Serm. 63 de
pass. Dom., Serm. 12, c. 6, col. 357, A.,
Pat. Lat. T. 54.

He that is received of Christ, and
receives Christ, is not the same after the
laver that he was before Baptism, but the
body of the regenerated one becomes the
flesh of the Crucified.

GELASIUS I., BISHOP OF ROME.

Certe Sacramenta quae sumimus cor-
poris et sanguinis Christi, divina res est,
propter quod et per eadem divinae effici-
mur consortes naturae, et tamen esse non
desinit substantia vel natura panis et vini.
—Adv. Eutych. et Nestor., col. 475, B.,
T. 5, La B.

Surely the Sacraments of the body
and blood of Christ, which we receive, are
divine things; wherefore also by the same
we are made partakers of the divine nature,
and yet the substance or nature of the
bread and wine do not cease to exist.

CHAPTER VI.

THE CHURCH OF ROME.

The Church of Rome holds that the natural Body of Christ is
substantially present in the Eucharist; that the accidents of the bread
and wine alone remain, the substance being abolished.

COUNCIL OF TRENT.

Si quis dixerit, in sacrosancto euchar-
istiae sacramento remanere substantiam
panis et vini una cum corpore et sanguine
Domini nostri Jesu Christi, negaveritque
mirabilem illam et singularem conver-
sionem totius substantiae panis in corpus,
et totius substantiae vini in sanguinem,
manentibus duntaxat speciebus panis et

If any one shall say that in the holy
Sacrament of the Eucharist the substance
of the bread and wine remain together
with the body and blood of our Lord
Jesus Christ, and shall deny that wonder-
ful and singular conversion of the whole
substance of the bread into the body, and
of the whole substance of the wine into

vini, quam quidem conversionem catholica ecclesia aptissime transubstantiationem appellat : anathema sit.—Sess. 13 de Euch., can. 2, p. 64.

the blood, the species only of the bread and wine remaining, which conversion the Catholic Church very properly calls Transubstantiation : let him be anathema.

THE CATHOLIC CHURCH.

The ancient Church believed that the substance of the elements remained after consecration ; that bread and wine were taken, eaten and drank in the Sacrament. The Fathers also assert that Christ offered the same oblation with Melchisedeck. The extreme language which the Fathers sometimes use in speaking of the Eucharist is cited by Roman Catholics as proof of their belief in Transubstantiation. But they use the same extreme language in regard to Baptism, and in regard to the holy ointment and other sacred rites. So that if we are to believe that they taught Transubstantiation in the one case, we must believe that they taught it also in the other, which the Church of Rome will not admit.

Century II.

JUSTIN MARTYR.

Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκιοποιηθεὶς Ἰησοῦς Χριστὸς ὁ Σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκιοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.—Apolog. I, n. 66, col. 428, 429, Pat. Gr. T. 6.

Ὅτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προφητεῖᾳ περὶ τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς ἀνάμνησιν τοῦ τε σώματος τοιοῦθ' εἶναι αὐτὸν διὰ τοὺς πιστεύοντας εἰς αὐτόν, δι' οὗς καὶ παθητὸς γέγονε· καὶ περὶ τοῦ ποτηρίου ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν, φαίνεται.—Dial. cum Tryph., n. 70, col. 641, Ib.

Nor do we receive these as common bread or common drink ; but as Jesus Christ, our Saviour, was made flesh by the word of God, and had flesh and blood for our salvation, so also we have been taught that the food which has been blessed by the prayer containing His words, by which our flesh and blood are nourished through a change, is the flesh and blood of the incarnate Jesus.

Therefore in this prophecy also it is manifest concerning the bread which our Christ commanded us to make for a memorial of His incarnation for those who believe in Him, for whom also He was made passible ; and concerning the cup which He commanded us to bless and make for a memorial of His blood.

*Ταῦτα γὰρ μὴνὰ καὶ Χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀν-
αμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς
τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους
ὃ πέπονθε δι' αὐτοὺς ὁ Υἱὸς τοῦ
Θεοῦ μέμνηται.*—*Ibid.*, n. 117, col.
745, 748.

IRENÆUS, BISHOP OF LYONS.

Quomodo autem constabit eis, eum panem in quo gratiæ actæ sint, corpus esse Domini sui, et calicem sanguinis ejus, etc.

Quomodo autem rursus dicunt carnem in corruptionem devenire, et non percipere vitam, quæ corpore Domini et sanguine alitur?

—Quemadmodum enim qui est a terra panis, percipiens invocationem Dei, jam non communis panis est, sed eucharistia, ex duabus rebus constans, terrena et celesti: sic et corpora nostra percipientia eucharistiam, jam non sunt corruptibilia, spem resurrectionis habentia. — *Contr. Haer.*, L. 4, c. 18, n. 4, 5, col. 1027, 1028, 1029, *Pat. Gr. T.* 7.

Eum calicem, qui est creatura, suum sanguinem qui effusus est, ex quo auget nostrum sanguinem; et eum panem, qui est a creatura, suum corpus confirmavit, ex quo nostra auget corpora.

Quando ergo et mistus calix, et factus panis percipit verbum Dei, et fit eucharistia sanguinis et corporis Christi, ex quibus augetur et consistit carnis nostræ substantia; quomodo carnem negant capacem esse donationis Dei, quæ est vita æterna, quæ sanguine et corpore Christi nutritur, et membrum ejus est?—Quæ deinde per sapientiam in usum hominis veniunt, et percipientia verbum Dei eucharistia fiunt, quod est corpus et sanguis Christi: sic et nostra corpora ex ea nutrita, et reposita in terram, et resoluta in ea, resurgent in suo tempore, Verbo Dei resurrectionem eis donante, in gloriam Dei Patris.—*Ibid.*, L. 5, c. 2, n. 2, 3, col. 1125, 1126, 1127.

For these things only Christians also have learnt to do, and for a remembrance of their food both dry and wet, wherein also is commemorated the Passion which the Son of God suffered for them.

But how will it be evident to them, that that bread upon which thanks have been given, is the body of their Lord, and the cup of His blood, etc.

But how, again, do they say that the flesh comes into corruption and does not obtain life, which is nourished with the body and blood of the Lord?

For as the bread, which is from the earth, receiving the invocation of God, is no longer common bread, but the Eucharist, consisting of two things, the earthly and the heavenly; so also our bodies, receiving the Eucharist, are no longer corruptible, since they have a hope of resurrection.

That cup, which is a creature, He affirmed to be His blood which was shed, from which He increases our blood; and that bread, which is from the creature, He asserted to be His body, from which He increases our bodies.

Since, therefore, the mingled cup and the made bread receive the word of God, and become the Eucharist of the body and blood of Christ, from which the substance of our flesh is increased and consists; how do they deny that the flesh is susceptible of the gift of God, which is life eternal, which is nourished by the body and blood of Christ, and is His member?—These afterwards by wisdom come to the use of man, and receiving the word of God, become the Eucharist, which is the body and blood of Christ; so also our bodies, nourished by it, and laid away in the earth, and dissolved in it, shall in their own time rise again, the Word of God giving them a resurrection to the glory of God the Father.

TITUS FLAVIUS CLEMENT, PRIEST OF ALEXANDRIA.

Πῶς οἶσθε πεπωκέναι τὸν Κύριον, ὀπηνίκα δι' ἡμᾶς ἄνθρωπος ἐγένετο; οὕτως ἀναισχύντως ὡς ἡμεῖς; οὐχὶ ἀστειῶς, οὐχὶ κοσμίως; οὐκ ἐπιλελογισμένως; εὖ γὰρ ἴσθε, μετέλαβεν οἴνου καὶ αὐτός· καὶ γὰρ ἄνθρωπος καὶ αὐτός· καὶ εὐλόγησέν τε τὸν οἶνον, εἰπὼν, Δάβετε· πίετε· τοῦτό μου ἔστι τὸ αἷμα, αἷμα τῆς ἀμπέλου· τὸν λόγον, τὸν περὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἁμαρτιῶν, εὐφροσύνης ἄγιον ἀλληγορεῖν νάμα.

—Ὅτι δὲ οἶνος ἦν τὸ εὐλογητὸν, ἀπέδειξε πάλιν, πρὸς τοὺς μαθητὰς λέγων· Οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου ταύτης, μέχρις ἂν πίω αὐτὸ μεθ' ὑμῶν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.—Paed., L. 2, c. 2, p. 158, AB.

How do you think the Lord drank wine, when for our sake He became man? Did He do it shamelessly, as we do? Did He not do it honorably, and moderately, and considerately? For know assuredly that He even drank wine: for He also was a man, and blessed wine, saying: Take, drink; this is My blood, the blood of the vine; for the holy stream of gladness allegorically signifies the Word shed for many for the remission of sins.

—But that it was wine which He blessed, He showed again, saying to the disciples: I will not drink of the fruit of this vine, till I drink it with you in the kingdom of My Father.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἡμεῖς δὲ τῷ τοῦ παντός Δημουργῶ εὐχαριστοῦντες, καὶ τοὺς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δοθεῖσι προσαγομένους ἄρτους ἐσθίομεν, σῶμα γενομένους διὰ τὴν εὐχὴν ἅγιόν τι καὶ ἀγιάζον τοὺς μετὰ ὑγιῶς προθέσεως αὐτῷ χρωμένους.—Contr. Cels., L. 8, c. 33, col. 1565, C., Pat. Gr. T. II.

Εἰ δὲ πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, καὶ τὸ ἀγιάζομενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἀκβάλλεται· κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, ὠφέλιμον γίνεται, καὶ τῆς τοῦ νοῦ αἰτίου διαβλέψεως, ὀρῶντος ἐπὶ τὸ ὠφελῶν καὶ οὐχ ἢ ὑλη τοῦ ἄρτου, ἀλλ' ὁ ἔπ' αὐτῷ εἰρημένους λόγος ἔστιν ὁ ὠφελῶν τὸν μὴ ἀναξίως τοῦ Κυρίου ἐσθιοντα αὐτόν.—Ibid., col. 949, 952, BC.

But we giving thanks to the Creator of the universe, also eat the bread offered with thanks and prayers, which by prayer becomes a certain holy body, and sanctifies those who use it with a discrete purpose.

But if everything that enters into the mouth goes into the belly, and is cast out into the draught, and the food consecrated by the word of God and prayer, according to the material part, goes into the belly, and is cast out into the draught; but according to the prayer which occurs to it, according to the analogy of faith, it becomes useful and effects perspicuity of the mind, looking to that which profits: and it is not the material of the bread, but the prayer pronounced over it, this it is which profits him who eats it not unworthily of the Lord.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Nam quis magis sacerdos Dei summi quam Dominus noster Jesus Christus, qui sacrificium Dei patri obtulit hoc idem, quod Melchisedeck obtulerat, id est panem et vinum, suum scilicet corpus et sanguinem.—Ut ergo in Genesi per Melchisedeck sacerdotem benedictio circa Abraham posset rite celebrari, praecedit ante imago sacrificii Christi in pane et vino scilicet constituta, quam rem perficiens et adimplens Dominus panem et calicem mixtum vino obtulit et qui est plenitudo veritatis, veritatem praefiguratae imaginis adimplevit.

Sic autem in sanctificando calice Domini offerri aqua sola non potest, quomodo nec vinum solum potest. Nam si vinum tantum quis offerat, sanguis Christi incipit esse sine nobis. Si vero aqua sit sola, plebs incipit esse sine Christo. Quando autem utrumque miscetur et adunatione confusa sibi invicem copulatur, tunc sacramentum spiritale et coeleste perficitur.—Ep. 63, Caecil., c. 4, 13, p. 158, 159, 164.

For who was more a priest of the most high God than our Lord Jesus Christ, Who offered to God the Father this very same sacrifice which Melchisedeck had offered ; that is, bread and wine, to wit, His own body and blood.—Therefore that the blessing in respect to Abraham be properly solemnized by the priest Melchisedeck in Genesis, an image of the sacrifice of Christ preceded, established, forsooth, in bread and wine ; which thing our Lord perfecting and fulfilling, offered bread and the cup mixed with wine, and He who is the fullness of the truth fulfilled the truth of the prefigured image.

But thus in sanctifying the cup of the Lord, water only cannot be offered, as neither wine alone. For if any one offer wine only, the blood of Christ begins to be without us. But if it be water only which is offered, the people begin to be without Christ. But when both are mixed and are united one with the other by a combined union, then a spiritual and heavenly Sacrament is effected.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Ὡςπερ γὰρ ἐκεῖνος, ἱερεὺς ἐθνῶν τυγχάνων, οὐδαμοῦ φαίνεται θυσίαις σωματικαῖς κεχρημένος, οἶνω δὲ μόνω καὶ ἄρτω τὸν Ἀβραάμ εὐλογῶν, τὸν αὐτὸν δὴ τρόπον πρῶτος μὲν αὐτὸς ὁ Σωτὴρ καὶ Κύριος ἡμῶν, ἔπειτα οἱ ἐξ αὐτοῦ πάντες ἱερεῖς ἀνά πάντα τὰ ἔθνη τὴν πνευματικὴν ἐπιτελοῦντες κατὰ τοὺς ἐκκλησιαστικὰς θεσμοὺς ἱερουργίαν, οἶνω καὶ ἄρτω, τοῦ τε σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἵματος αἰνιττοῦνται τὰ μυστήρια, τοῦ Μελχισεδέκ ταῦτα πνεύματι θείῳ προτεθεωρηκότος, καὶ τῶν μελλόντων ταῖς εἰκόσι

For as he, being a priest of the Gentiles, never appears to have made use of bodily sacrifices, but of bread and wine only, when he blessed Abraham ; in the same manner our Lord and Saviour first, then all those who have gone out from Him, the priests among all nations, offering a spiritual sacrifice according to the ecclesiastical usage, represent by wine and bread the mysteries of the body and blood of the Saviour, Melchisedek foreknowing these things by the divine Spirit, and employing the images of future things, as the Scripture of Moses testifies, saying : And Melchisedek, King of Salem, brought out bread and wine. For he was the

προεξεργημένου, ὡς ἡ Μωσέως
Γραφή μαρτυρεῖ, λέγουσα· καὶ
Μελχισεδέκ βασιλεὺς Σαλήμ ἐξή-
νεγκεν ἄρτους καὶ οἶνον. Ἦν γὰρ
ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, καὶ
εὐλόγησε τὸν Ἀβραάμ.—Dem. Evan.,
L. 5, c. 3, col. 365, 368, DA., Pat. Gr.
T. 22.

priest of the most high God; and he
blessed Abraham.

CYRIL, BISHOP OF JERUSALEM.

Ἄλλ' ὄρα μὴ ὑπονόησῃς ἐκείνο
τὸ μύρον ψιλὸν εἶναι. Ὡς περ γὰρ
ὁ ἄρτος τῆς Ἐυχαριστίας, μετὰ τὴν
ἐπικλήσιν τοῦ ἁγίου Πνεύματος,
οὐκ ἔτι ἄρτος λιτὸς, ἀλλὰ σῶμα
Χριστοῦ· οὕτω καὶ τὸ ἅγιον τοῦτο
μύρον, οὐκ ἔτι ψιλόν, οὐδ' ὡς ἂν
εἴποι τις κοινὸν μετ' ἐπικλήσιν·
ἀλλὰ Χριστοῦ χάρισμα, καὶ Πνεύ-
ματος ἁγίου, παρουσία τῆς αὐτοῦ
θεότητος, ἐνεργητικὸν γινόμενον.
—Catech. 21, Myst. 3, n. 3, col. 1089,
1092, Pat. Gr. T. 33.

But see that you take not this oint-
ment to be bare ointment. For as the
bread of the Eucharist after the invocation
of the Holy Spirit is no longer mere bread,
but the body of Christ, so this holy oint-
ment is no longer mere nor common oint-
ment, if any one would so call it, after the
invocation, but it is the gift of Christ and
of the Holy Spirit, made efficient by the
presence of His Divinity.

EPHRAEM SYRUS, DEACON OF EDESSA.

Ignis vero non unam habet naturam
sed duplicem, ligno enim constat et flama.
Non aliter panis non una panis
natura constat, sed et divina. Corpus
enim (scilicet Christi) quod unius naturae
est cum divina, non una natura gaudet
sed duplici.—Serm. de sanct. et vivific.
Christ. Sacram., p. 608, E., T. 3.

Fire even has not one nature, but a
double one, for it consists of wood and
flame. In the same manner the bread
consists not of one paneous nature, but
also of a divine one. For the body
(namely, of Christ) which is of one nature
with the divine, rejoices not in one nature,
but in a double nature.

Cumque fratres ad panem sacrum
sumendum accederent, corpus illis por-
rigebatur, et cum Deum invocarent, di-
centes: Amen: panis in manibus eorum
erat.—Cumque dicerem, credo Domine,
ecce, Me dicente Amen, corpus quod in
manu mea videbatur, panis erat, Deum-
que laudabam, sacrosque panes sumebam.
—Serm. 2 de oblat., p. 611, C., T. 3.

And when the brethren approached
to take the holy bread, the body was ex-
tended to them; and when they invoked
God, saying: Amen, bread was in their
hands.—And when I said, I believe, O
Lord, lo, while I said Amen, the body
which was seen in my hand was bread,
and I praised God and took the holy
bread.

GREGORY, BISHOP OF NYSSA.

Ἐπεὶ καὶ τὸ θυσιαστήριον τοῦτο
τὸ ἅγιον, ᾧ παρεστήκαμεν, λίθος
ἐστὶ κατὰ τὴν φύσιν κοινός, οὐδὲν
διαφέρων τῶν ἄλλων πλακῶν, αἱ
τοῦς τοίχους ἡμῶν οἰκοδομοῦσι, καὶ
καλλωπίζουσι τὰ ἐδάφη. Ἐπειδὴ
δὲ καθιερώθη τῇ τοῦ Θεοῦ θεραπείᾳ,

This holy altar, even, before which
we stand, is in its nature common stone,
differing in nothing from other stones,
wherewith our walls are constructed, and
our pavements beautified. But when it
has been consecrated to the service of
God, and has received the blessing, it is a

καὶ τὴν εὐλογίαν ἐδέξατο· ἔστι τράπεζα ἁγία, θυσιαστήριον ἄχραντον, οὐκέτι παρὰ πάντων ψηλαφώμενον, ἀλλὰ μόνον τῶν ἱερέων, καὶ τούτων εὐλαβουμένων. Ὁ ἄρτος πάλιν ἄρτος ἐστὶ τέως κοινός· ἀλλ' ὅταν αὐτὸν τὸ μυστήριον ἱερουργήσῃ, σῶμα Χριστοῦ λέγεται τε καὶ γίνεται. Οὕτως τὸ μυστικὸν ἔλαιον, οὕτως ὁ οἶνος, ὀλίγου τινοῦς ἄξια ὄντα πρὸ τῆς εὐλογίας· μετὰ τὸν ἁγιασμόν τὸν τοῦ πνεύματος, ἐκάτερον αὐτῶν ἐνεργεῖ διαφόρως. Ἡ αὐτὴ δὲ τοῦ λόγου δύναμις, καὶ τὸν ἱερέα ποιεῖ σεμνὸν καὶ τίμιον, τῇ καὶ νότῃ τῆς εὐλογίας τῆς πρὸς τοὺς πολλοὺς κοινότητος χωριζόμενον. Χθὲς γὰρ καὶ πρῶην εἰς ὑπάρχων τῶν πολλῶν καὶ τοῦ δήμου, ἀθρόον ἀποδείκνυται κατήγεμῶν, πρόεδρος, διδάσκαλος εὐσεβείας, μυστηρίων λαθηανόντων μυσταγωγός· καὶ ταῦτα ποιεῖ, μηδὲν τοῦ σώματος ἢ τῆς μορφῆς ἀμειφθεῖς· ἀλλ' ὑπάρχων κατὰ τὸ φαινόμενον ἐκεῖνος ὅς ἦν, ἀόρατῶ τινὶ δυνάμει καὶ χάριτι τὴν ἀόρατον ψυχὴν μεταμορφώθει πρὸς τὸ βέλτιον.— In Bapt. Christ., p. 369, 370, T. 3.

MACARIUS OF EGYPT.

Καὶ ὅτι ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι.— Hom. 27, p. 164, A.

AMBROSE, BISHOP OF MILAN.

Hunc panem dedit apostolis, ut deviderent populo credentium; hodieque dat nobis eum, quem ipse quotidie sacerdos consecrat suis verbis. Hic ergo panis factus est esca sanctorum.—De benedict. Patriarch., c. 9, n. 38, col. 686, Pat. Lat. T. 14.

Si ergo tanta vis est in sermone Domini Jesu, ut inciperent esse quae non

holy table, an immaculate altar, no longer to be touched by all, but by the priests only, and by them reverently. The bread likewise is at first common bread; but when the mystery has sanctified it, it is made and called the body of Christ. So the mystic oil, so the wine, though they be of but little value before the benediction, yet after their sanctification by the Spirit, both of them work wonderfully. And the same power of the word makes a priest also revered and honorable, he being separated from the community of the common people by a new benediction. For he who was before one of the multitude and of the people, is all at once rendered a teacher, a president, a doctor of piety, a minister of the hidden mysteries: and these things he does, without suffering any change either in body or form, being to appearances the same that he was, but by some invisible power and grace he is changed as to the invisible soul for the better.

And in the Church is offered bread and wine, the antetype of His flesh and blood; and they that partake of the food which appears, do spiritually eat the Lord's flesh.

This bread He gave to the Apostles to divide to the people of the believers; and to-day He gives it to us, which He as priest daily consecrates by His words. This bread, therefore, is made the food of the saints.

If, therefore, there is so great force in the word of the Lord Jesus, that things

erant, quanto magis operatorius est, ut sint quae erant, et in aliud commutentur? —De Sacram. (op. dubium.), L. 4, c. 4, n. 15, col. 440, 441, Ib. T. 16.

which were not begin to be, how much more efficient is it, that the things may be what they were and be changed into another thing?

ST. JEROME, PRIEST.

—Pane et vino simplici puroque sacrificio, Christi dedicaverit [Melchisedec] sacramentum. — Ep. 126 Evag., p. 297, G., T. 3.

By bread and wine, a simple and pure sacrifice, Melchisedec dedicated the Sacrament of Christ.

Postquam typicum pascha fuerat impletum, et agni carnes cum apostolis comederat: assumit panem, qui confortat cor hominis, et ad verum paschae transgreditur Sacramentum, ut quo modo in praefiguratione ejus Melchisedec summi Dei sacerdos, panem et vinum offerens fecerat, ipse quoque veritatem sui corporis et sanguinis repraesentaret.—In Matt., c. 26, L. 4, p. 59, A., T. 6.

After that the typical Passover had been fulfilled, and He had eaten the flesh of the lamb with the Apostles, He takes bread, which strengthens the heart of man, and proceeds to the true Sacrament of the Passover, that He also might represent the truth of His body and blood, as Melchisedec, the priest of the most high God, had done in prefiguration of Him, offering bread and wine.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Καὶ διατὶ εἶπε, κατὰ τὴν τάξιν Μελχισεδέκ; καὶ διὰ τὰ μυστήρια, ὅτι ἀκείνους ἄρτον καὶ οἶνον προσήνευμε τῷ Ἀβραάμ.—In Ps. 109, c. 8, p. 314, B., T. 5.

And why did he say, After the order of Melchisedek? Even because of the mysteries, because he also brought out bread and wine to Abraham.

Si enim vasa sanctificata ad privatos usus transferre peccatum est et periculum, sicut docet nos Balthasar, qui bibens in calicibus sacratis de regno depositus est, et de vita: Si ergo haec vasa sanctificata ad privatos usus transferre sic periculosum est, * [in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur]: quanto magis vasa corporis nostri, quae sibi Deus ad habitaculum prae-paravit, non debemus locum dare diabolo agendi in eis quod vult.—Hom. 11 in Matt. op. imperf. (op. spur.), p. 796, A., T. 6.

For if it is a perilous sin to transfer holy vessels to private uses, as Balthasar teaches us, who, while drinking from holy vessels, was deprived of his kingdom and life: if, therefore, it is so dangerous a thing to transfer to private uses these holy vessels, in which the true body of Christ is not, but the mystery of His body is contained: how much more in the case of the vessels of our body, which God has prepared for Himself for a habitation, ought we not to give place to the devil to do in them what he wills?

NOTE BY THE EDITORS.—* Haec in quibusdam exemplaribus desunt.

These words are wanting in some copies.

The editions of Antwerp 1537, Paris 1543 and 1557, omit this passage, though it exists in the more ancient editions, one of which is

as old as 1487. The object in corrupting this passage is obvious. In Hom. 19, cited below, "Sacrificium panis et vini" is changed to "Sacrificium corporis et sanguinis Christi."

Quomodo dicere illum possum non esse Christianum, quem video Christum confitentem, altare habentem, sacrificium panis et vini offerentem, etc.—Hom. 19 in *Ibid.*, p. 828, B., T. 6.

Ἐπειδὴ γὰρ τινὲς εἰσὶν ἐν τοῖς μυστηρίοις ὕδατι κεχρημένοι, δεικνύς ὅτι ἦν ἵνα τὰ μυστήρια παρέδωκεν, οἶνον παρέδωκε, καὶ ἦν ἵνα ἀναστὰς χωρὶς μυστηρίων ψιλὴν τράπεζαν παρετίθετο, οἶνω ἐκέχρητο, Ἐκ τοῦ γεννήματος, φησί, τῆς ἀμπέλου.—Hom. 82 al. 83 in *Matt.*, c. 2, p. 885, A., T. 7.

Sicut enim antequam sanctificetur panem panem nominamus, divina autem illum sanctificante gratia mediante sacerdote, liberatus est quidem appellatione panis, dignus autem habitus est dominici corporis appellatione, etiamsi natura in ipso permansit, et non duo corpora sed unum corpus filii praedicatur: sic et hic divina ἐνιδρυσάσης, id est inundante corporis natura, unum filium, unam personam, utraque haec fecerunt.—*Ep. ad Caesar.*, p. 22, 23.

This passage was first cited by Peter Martyr. It was considered so unanswerable that Roman Catholics did not hesitate to pronounce it a forgery. The MS. was deposited in the Lambeth Library, but was stolen during the reign of Queen Mary and probably destroyed.

Emericus Bigotius, a French priest and a man of great learning, while searching in Italy for materials for his Life of St. Chrysostom, accidentally discovered in the library of the Dominicans at Florence the identical Epistle which Peter Martyr had cited. Bigotius concealed his discovery from the monks and copied the manuscript. Upon his return, he showed it to Cotelerius, Valesius and others, and in 1680 published it in his edition of the Life of St. Chrysostom by Palladius. The censors of books, however, suppressed the work, and the leaves containing this Epistle were carefully cut out. One of his friends fortunately preserved some of them.

How can I declare him not a Christian whom I see confessing Christ, having an altar, offering the sacrifice of bread and wine, etc.

For since there are some who use water in the mysteries, showing that when He delivered the mysteries He delivered wine, and when, having arisen, without the mysteries, He furnished a common table, He employed wine: Of the fruit of the vine, He says, etc.

For as before the bread is sanctified we call it bread, but after that Divine grace has sanctified it by the mediation of the priest, it is indeed freed from the appellation of bread, and is deemed worthy of the appellation of the Lord's body, though the nature of the bread remains in it, and not two bodies but one body of the Son is proclaimed: so also here the Divine nature dwelling in the body, both of these make one Son, one Person.

Archbishop Wake, in his Defense of the Exposition of the Doctrine of the Church of England, against the exceptions of Monsieur de Meaux, p. 108, cites this passage and says that he had the suppressed leaves in his possession.

Considerable fragments of this Epistle in the original Greek are to be found in Nicephorus, Anastasius and John of Damascus. The entire Epistle exists, as far as is known, only in a Latin translation—in a MS. of the eleventh or twelfth century.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Inde Melchisedech prolato sacramento mensae dominicae, novit aeternum ejus sacerdotium figurare.—Ep. 177, Innoc., n. 12, col. 769, Pat. Lat. T. 33.

Haec omnia communia habent in Ecclesia et boni et mali. Nam et ipsi habent et participant Sacramentis : et quod norunt fideles, a tritico et vino.—Serm. 4 de Jacob et Esau, c. 27, col. 48, Ib. T. 38.

Quando panem petimus, ibi omnia accipimus. Norunt etiam spiritualem alimoniam fideles, quam et vos scituri estis, accepturi de altare Dei. Panis erit et ipse quotidianus huic vitae necessarius. Numquid enim Eucharistiam accepturi sumus, cum ad Christum venerimus, et cum illo in aeternum regnare coeperimus? Ergo Eucharistia panis noster quotidianus est : sed sic accipiamus illum, ut non solum ventre, sed et mente reficiamur.—Serm. 57, c. 7, n. 7, col. 389, Ib.

Quia enim dixerat superius dedisse se domni Aaron cibos de victimis veteris Testamenti, ubi ait, Dedi domui patris tui omnia quae sunt ignis filiorum Israel in escam ; haec quippe fuerant sacrificia Judaeorum : ideo hic dixit, Manducare panem ; quod est in novo Testamento sacrificium Christianorum.—De Civ. Dei, L. 17, c. 5, n. 5, col. 536, Ib. T. 41.

Deinde quod paulo post dicit, Juravit Dominus, et non poenitibit cum : quibus verbis immutabile futurum esse significat, quod adjungit, Tu es sacerdos in aeternum

Thence Melchisedech, having brought forth the Sacrament of the Lord's table, knew how to figure His eternal priesthood.

All these things both the good and the bad have in common in the Church. For they also have and partake of the Sacraments ; and what the faithful know, of wheat and wine.

When we ask bread, there we receive all things. The faithful also know their spiritual food, which ye also shall know, about to receive it from the altar of God. He also will be the daily bread, necessary for this life. For shall we receive the Eucharist when we shall come to Christ, and when we shall begin to reign with Him forever? Therefore the Eucharist is our daily bread : but let us so receive it, that we may be nourished not in the belly only, but in mind also.

For because He had said above that He gave to the house of Aaron food of the victims of the Old Testament, where He says : I gave unto the house of thy father all things which are of the fire of the children of Israel for food ; these indeed were the sacrifices of the Jews ; therefore He said here, To eat bread ; which in the New Testament is the sacrifice of the Christians.

Then, whereas, a little after he says : The Lord has sworn, and He shall not repent : by which words he signifies that what He adds would be immutable : Thou

secundum ordinem Melchisedech, ex eo quod jam nusquam est sacerdotium et sacrificium secundum Aaron, et ubique offertur sub sacerdote Christo, quod protulit Melchisedech, quando benedixit Abraham, quis ambigere permittitur, de quo ista dicantur?—*Ibid.*, L. 17, c. 19, col. 551.

Aliquando ad hoc fit eadem species, vel aliquantulum mansura, sicut potuit serpens ille aenus exaltatus in eremo, sicut possunt et litterae; vel peracto ministerio transitura, sicut panis ad hoc factus in accipiendo sacramento consumitur.—*De Trinit.*, L. 3, c. 10, col. 881, *Ib. T.* 42.

Sicut ergo coelestis panis, qui vere Christi caro est, suo modo vocatur corpus Christi, cum revera sit sacramentum corporis Christi, illius videlicet, quod visibile, palpabile, mortale in cruce est suspensum, vocaturque ipsa immolatio carnis, quae sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate, sed significante mysterio: sic sacramentum fidei, quod baptismus intelligitur, fides est.—*Ex Lib. sent. Prosperi*, apud *Grat.*, P. 3, de consecrat., dist. 2, c. 48, col. 1181.

art a priest forever according to the order of Melchisedeck; inasmuch as now there is nowhere a priesthood and sacrifice according to Aaron, and that is everywhere offered under the priest Christ, which Melchisedech brought out when he blessed Abraham, who is permitted to doubt of whom these things are said?

Sometimes for this purpose the same species happens, either to remain a while, as could that brazen serpent exalted in the wilderness, as can the ordinances also; or to pass away when its office is finished, as bread, made for this purpose, is consumed in receiving the Sacrament.

As, therefore, the heavenly bread, which is truly Christ's flesh, after a sort is called Christ's body, whereas it is the sacrament of Christ's body, of that body, forsooth, which, visible, palpable and mortal, was suspended upon the cross, and the very immolation of the flesh, which is done by the hands of the priest, is called Christ's passion, death and crucifixion, not in the truth of the thing, but in a signifying mystery: so the sacrament of faith, which Baptism is understood to be, is faith.

HESYCHIUS, PRIEST OF JERUSALEM.

Quomodo in his non admiranda sit sapientia spiritus? Nullum quippe dubietatem hujusmodi intellectui defuit: propterea carnes cum panibus comedi praecipiens, ut nos intelligeremus, illud ab eo mysterium dici, quod simul panis et caro est, sicut corpus Christi panis vivi, qui de coelo descendit.—*In Levit.* L. 2, c. 8, p. 86, B., T. 12. *Max. Bibl. Vet. Pat.*

How is it not the wisdom of the Spirit wonderful in these things? He left no doubt of this kind to the understanding: moreover, he commands flesh to be eaten with bread, that we might understand that that mastery was spoken of by him, which is at the same time bread and flesh, as is the body of Christ the living bread, which came down from heaven.

MARCUS, MONK OF NITRA.

Τότε ὁ Μελχισεδὲκ ἐξήνεγκεν ἄρτον καὶ οἶνον, εἰς ἀνάπαυσιν τοῖς ἀναστρέφουσιν ἀπὸ τοῦ πολέμου. Οὕτω καὶ ὁ Χριστὸς, ὁ μέγας ἀρχιερεὺς, τοῖς ἐκ τοῦ νοεροῦ πολέ-

Then Melchisedec brought out bread and wine for the refreshment of those who returned from the war. So also Christ, the great High-Priest, gives sanctified bread and wine to those returning to Him

μου πρὸς αὐτὸν ἀναστρέφουσι δι-
δωθῆναι ἄρτον καὶ οἶνον ἡγιασμέ-
νον, λέγων· Λάβετε, φάγετε ἐξ
αὐτοῦ πάντες.—Opusc. 10 de Melchise-
dech, c. 8, col. 1132, A., Pat. Gr. T. 65.

from the spiritual war, saying: Take, eat
ye all of it.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Panis enim qui de coelo descendit,
ait: Panis quem ego dabo, caro mea est
pro saeculi vita. Recte enim vini specie
tum sanguis ejus exprimitur, quia cum
ipse in Evangelio dicit: Ego sum vitis
vera: satis declarat, sanguinem suum esse
omne vinum, quod in figura passionis ejus
offertur.—Nam cum panem consecratum
et vinum discipulis suis porrigeret, sic ait:
Hoc est corpus meum, etc.—Tract. 2 in
Exod., col. 53, 55, CD., B., T. 7, La B.

For the bread which came down from
heaven, said: The bread which I shall
give is My flesh for the life of the world.
For properly, by the species of wine His
blood also is expressed, because when He
says in the Gospel: I am the true vine:
He sufficiently declares that all wine
which is offered in a figure of His passion,
is His blood.—For when He offered con-
secrated bread and wine to His disciples,
He says thus: This is My body, etc.

THEODORET, BISHOP OF CYRUS.

Ὁ γὰρ δὴ τὸ φύσει σῶμα σίτον
καὶ ἄρτον προσαγορεύσας, καὶ αὐ-
τὸν ἑαυτὸν ἄμπελον ὀνομάσας,
αὐτὸς τὰ ὀρώμενα σύμβολα τῆ τοῦ
σώματος καὶ αἵματος προσηγορίᾳ
τετιμηκεν, οὗ τὴν φύσιν μετα-
βαλὼν, ἀλλὰ τὴν χάριν τῆ φύσει
προσθεθεικώς.—Dial. i, Polymorph., p.
26, T. 4.

For He who called His natural body
wheat and bread, and again named Him-
self the vine, honored the visible symbols
with the appellation of His body and
blood, not changing their nature, but add-
ing grace to nature.

EPAN.—Ὡς περ τοῖνον τὰ σύμ-
βολα τοῦ δεσποτικοῦ σώματος τε
καὶ αἵματος, ἀλλὰ μὲν εἰσι πρὸ τῆς
ιερατικῆς ἐπικλήσεως, μετὰ δὲ γε
τὴν ἐπίκλησιν μεταβάλλεται, καὶ
ἕτερα γίνεται· οὕτω τὸ δεσποτικὸν
σῶμα μετὰ τὴν ἀνάληψιν, εἰς τὴν
οὐσίαν μεταβλήθη τὴν θεϊαν.

ERANISTES.—As then the symbols of
the Lord's body and blood are one thing
before the invocation of the priest, but
after the invocation are changed and be-
come another: in the same manner the
Lord's body after His ascension was
changed into the Divine essence.

OPΘ.—Ἐάλωσ αἰς ὕφηνες ἄρ-
κυσιν. Οὐδὲ γὰρ μετὰ τὸν ἡγιασ-
μὸν τὰ μυστικὰ σύμβολα τῆς οὐ-
κειας ἐξίσταται φύσεως. μένει γὰρ
ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ
σχήματος, καὶ τοῦ εἶδους, καὶ ὄρα-
τὰ ἔσται, καὶ ἀπτὰ, οἷα καὶ πρότε-
ρον ἦν.—Dial. ii., Inconfus., p. 126,
T. 4.

ORTHODOX.—You are caught in the
snare which you have contrived. For
neither after the consecration do the mys-
tical symbols depart from their proper
nature: but they remain of their former
substance, and figure and appearance, and
can be seen and felt as before.

NILUS, A MONK OF CONSTANTINOPLE.

Ἐκ παπύρου καὶ κόλλης χάριτος κατασκευασθεῖς, χάριτος ψιλὸς καλεῖται, ἐπὰν δὲ ὑπογραφὴν δέξεται βασιλέως, δῆλον ὡς Σάκρα ὀνομάζεται. Οὕτως μοι νόει καὶ τὰ λεία μυστήρια, πρὸ μὲν τῆς ἐνγεύξεως τοῦ ἱερέως, καὶ τῆς καθόδου τοῦ ἁγίου πνεύματος, ψιλὸν ἄρτον ὑπάρχειν, καὶ οἶνον κοινὸν τὰ προκείμενα, μετὰ δὲ τὰς φοβεράς κείνας ἐπιλήθειαι, καὶ τὴν ἐπιφοίτησιν τοῦ προσκυνητοῦ, καὶ ζωοποιοῦ, καὶ ἀγαθοῦ πνεύματος, οὐκ ἔτι ψιλὸν ἄρτον, καὶ κοινὸν οἶνον τὰ ἐπιτεθειμένα τῇ ἁγίᾳ τραπέζῃ, ἀλλὰ σῶμα, καὶ αἷμα τίμιον, καὶ ἄχραντον Χριστοῦ τοῦ Θεοῦ τῶν ἀπάντων.—L. 1, Ep. 44, Philip. Scholast, p. 21.

Paper made of the papyrus and glue, is called common paper; but when it has received the signature of the Emperor, every one knows that it is called a sacra. So also consider the divine mysteries: before the invocation of the priest and the descent of the Holy Spirit, the things which are displayed are mere bread and common wine; but after these dreadful invocations, and the coming of the adorable, and vivifying and good spirit, the things which are displayed upon the holy table are no longer mere bread and common wine, but the precious and immaculate body and blood of Christ, the God of all.

ARNOBIUS JUNIOR.

—Hic [Christus] qui per mysterium panis ac vini sacerdos factus est in aeternum, secundum ordinem Melchisedech, qui panem et vinum solus obtulit in sacerdotibus, dum Abraham victor rererteretur de praelio.—In Ps. 109 col. 496, B., Pat. Lat. T. 53.

Christ, by the mystery of bread and wine, was made a priest forever, according to the order of Melchisedec, who alone among priests offered bread and wine while Abraham was returning a victor from the battle.

GELASIUS I., BISHOP OF ROME.

Certe sacramenta quae sumimus corporis et sanguinis Christi, divina res est, propter quod et per eadem divinae effici-mur consortes naturae, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi, in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo domino sentiendum, quod in ejus imagine profitemur, celebramus et sumimus, ut sicut in hanc scilicet in divinam transeant, Sancto Spiritu perficiente substantiam, permanente tamen suae proprietate naturae, etc.—Adv. Eutyech. et Nestor., col. 475, B., T. 5, La B.

Surely the Sacraments of the body and blood of Christ, which we receive, are a divine thing; wherefore also by the same we are made partakers of the Divine nature, and yet the substance or nature of the bread and wine does not cease to exist. And surely the image and likeness of the body and blood of Christ are celebrated in the performance of the mysteries. Accordingly, it is clearly manifest to us that we must believe this of Christ Himself our Lord, which we profess, celebrate and receive in His image; that as, by the operation of the Holy Spirit, the things pass into this, the Divine substance, though the property of their nature remains, etc.

Century VI.

CAESARIUS, BISHOP OF ARLES.

Et ideo quia corpus assumptum ablatum erat ex oculis nostris, et sideribus illaturus, necessarium erat ut nobis in hac die sacramentum corporis et sanguinis consecraret ut coleretur jugiter per mysterium quod semel offerebatur in pretium, ut quia quotidiana et indefessa currebat pro hominum salute redemptio: perpetua etiam esset redemptionis oblatio, et perennis victima viveret in memoria, et semper praesens esset in gratia, vere unica et perfecta hostia, fide aestimanda non specie, nec exteriori censenda visu, sed interiori aspectu. Unde merito coelestis confirmat auctoritas, quia caro mea vere est cibus, et sanguis meus vere est potus. Recedat ergo omne infidelitatis ambiguum: quandoquidem qui auctor est muneris, ipse etiam testis est veritatis. Nam invisibilis sacerdos, visibiles creaturas in substantiam corporis et sanguinis sui verbi sui secreta potestate convertit, ita dicens: Accipite et editis: hoc est corpus meum. Et sanctificatione repetita. Accipite et bibite. Hic est sanguis meus. Ergo ad nutum praecipientis Domini, repente ex nihilo substiterunt excelsa caelorum, profunda fluctuum, vasta terrarum. Pari potentia in spiritualibus sacramentis verbi praecipit virtus, et rei servit effectus. Quanta itaque celebranda beneficia vis divinae benedictionis operetur, quomodo tibi novum et impossibile esse non debeat, quod in Christi substantiam terrena et mortalia commutantur, te ipsum qui jam in Christo es regeneratus, interroga. Dum alienus a vita, peregrinus a misericordia, a salutis via intrinsecus exulabas. Subito initiatus Christi legibus et salutaribus mysteriis innovatus, in ecclesia non videndo, sed credendo transisti, et de filio perditionis adoptivus Dei fieri occulta puritate meruisti. In mensura visibili permanens, major factus es teipso, invisibiliter sine quantitatis augmento. Cum

And on this account, because He was about to bear away the body from our eyes, which He had assumed, and convey it to the stars, it was necessary for Him to consecrate for us upon this day the Sacrament of His body and blood, that that might be continually honored by a mystery, which was once offered for a price; that, because redemption ran daily and without wearying for the salvation of men, the oblation also of redemption might be perpetual, and that the victim might live ever in memory, and might be always present in grace, truly a unique and perfect victim, to be estimated by faith, not by appearance; to be valued not by exterior sight, but by interior aspect. Wherefore the heavenly authority justly affirms that 'My flesh is food indeed, and My blood is drink indeed. Then let every wavering of infidelity depart, since He Who is the author of the gift, Himself also is a witness of the truth. For the invisible priest converts the visible creatures into the substance of His body and blood by the secret power of His word, saying thus: Take and eat; this is My body. And having repeated the sanctification: Take and drink; this is My blood. Therefore at the will of the commanding Lord, the lofty heavens suddenly sprang from nothing, and the deep seas, and the vast earth. By an equal power in the spiritual Sacraments the virtue of the word commands, and the execution of the thing complies. What wonderful benefits the power of the Divine blessing works! That it ought not to seem to you a new and impossible thing that earthly and mortal things are changed into the substance of Christ, interrogate thyself who wast just now regenerated in Christ. Before, thou wast an alien from life, a stranger from mercy, thou wast inwardly an exile from the way of salvation.

ipse atque idem esses, multo aliter fidei processibus extitisti. In exteriori nihil additum est, et totum in interiori mutatum est. Ac si homo Christi filius effectus, et Christus in hominis mente formatus est. Sicut ergo sine corporali sensu, praetenta utilitate deposita, subito novam indutus est dignitatem, et sicut hoc quod in te Deus laesa curavit, infecta diluit, maculata detersit, non oculis sed sensibus tuis sunt credita, et ita cum reverendum altare cibis satiandus ascendis, sacrum Dei tui corpus et sanguinem fide respice, honore mirare, mente continge, cordis manu suscipe, et maxime haustu interiore assume.—Nec dubitet quisquam primarias creaturas nutu potentiae, praesentia majestatis in Dominici corporis transire posse naturam, cum ipsum hominem videat artificio coelestis misericordiae Christi corpus effectum. Sicut autem quicumque ad fidem veniens ante verba Baptismi adhuc in vinculo est veteris debiti: his vero commemoratis mox exiit omni fece peccati, ita quando benedicendae verbis coelestibus creaturae sacris altaribus imponuntur, antequam invocatione sancti nominis consecrentur, substantia illic panis et vini: post verba autem Christi corpus et sanguis Christi.—Hom. 5 de Pasch., col. 135, 138, ABCDA., T. 7, La B.

Suddenly having been initiated by the laws of Christ, and renewed by the salutary mysteries, thou didst pass into the Church; not by seeing, but by believing, and from a son of perdition, by a hidden purity thou didst merit to be made an adopted son of God. Remaining the same in visible measure, thou wast made greater than thyself in an invisible manner, without an increase in quantity. Though thou wast the self-same person, by the processes of faith thou art much otherwise. In the exterior nothing was added, and yet in the interior the whole was changed, just as if man was made a son of Christ, and Christ was formed in the mind of man. As, therefore, without bodily sensation, pretended utility being laid aside, thou wast suddenly clothed with a new dignity, and as it is believed, not by thy eyes, but by thy senses, that God healed all thy wounds, washed away thy stains, and cleansed thy spots, so also when thou ascendest the reverend altar to be satisfied with food, behold with faith the holy body and blood of thy God, wonder with honor, touch Him with thy mind, receive him with the hand of thy heart, and take Him especially with an inward draught.—Nor let any one doubt that primary creatures, by the will of Power, by the presence of the Majesty, can pass into the nature of the Lord's body, since he sees man himself, by the means of heavenly mercy, made the body of Christ. But as any one who comes to the faith, before the words of Baptism, is still in the bond of the old debt: but these having been repeated, he is straightway stripped of all dregs of sin; so when the creatures are placed upon the holy altars to be blessed with the heavenly words, before that they are consecrated with the invocation of the holy name, the substance of the bread and wine are there; but after the words of Christ, it is the body and blood of Christ.

FULGENTIUS, BISHOP OF RUSPE.

—Tempore Veteris Testamenti animalia sacrificabantur; et cui [Christo] nunc, id est tempore Novi Testamenti, cum Patre et Spiritu sancto, cum quibus illi est una divinitas, sacrificium panis et vini, in fide et caritate sancta Catholica Ecclesia per universum orbem terra offerre non cessat.—De fide ad Petrum, c. 19, n. 60, col. 699, Pat. Lat. T. 65.

In the time of the Old Testament, animals were sacrificed; and now, that is, in the time of the New Testament, the holy Catholic Church throughout the whole world ceases not to offer to Christ, with the Father and the Holy Spirit, with Whom He possesses one Divinity, the sacrifice of bread and wine in faith and charity.

FACUNDUS, BISHOP OF HERMIANE.

Nam sacramentum adoptionis suscipere dignatus est Christus, et quando circumcisisus est, et quando baptizatus est; et potest sacramentum adoptionis adoptio nuncupari: sicut Sacramentum corporis et sanguinis ejus quod est in pane et poculo consecrato, corpus ejus et sanguinem dicimus: non quod proprie corpus ejus sit panis, et poculum sanguis; sed quod in se mysterium corporis ejus sanguisque contineant. Hinc et ipse Dominus benedictum panem et calicem quem discipulis tradidit, corpus et sanguinem suum vocavit. Quocirca sicut Christi fideles sacramentum corporis et sanguinis ejus accipientes, corpus et sanguinem Christi recte dicuntur accipere, etc.—Defens. trium Capit. Conc. Chalced., L. 9, c. 5, col. 762, 763, Pat. Lat. T. 67.

Christ vouchsafed to receive the sacrament of adoption, both when He was circumcised and when He was baptized; and the sacrament of adoption may be called adoption, as we call the sacrament of His body and blood, which is in the consecrated bread and cup, His body and blood: not that the bread is properly His body, or the cup His blood, but because they contain in them the mystery of His body and blood. Whence also our Saviour Himself called the bread and cup which He blessed and gave to the disciples, His body and blood. Wherefore as the faithful receiving the Sacrament of His body and blood, are properly said to receive the body and blood of Christ, etc.

EPHRAEM, BISHOP OF ANTIOCH.

Ἄλλ' οὐδεὶς ἂν εἰπεῖν δύναται νοῦν ἔχων ὡς ἡ αὐτῆ φύσει ψηλαφητοῦ καὶ ἀψηλαφήτου, καὶ ὄρατοῦ, καὶ ἀοράτου. Οὕτω καὶ τὸ παρὰ τῶν πιστῶν λαμβανόμενον σῶμα Χριστοῦ, καὶ τῆς αἰσθητῆς οὐσίας οὐκ ἐξίσταται καὶ τῆς νοητῆς ἀδιαίρετον μένει χάριτος. Καὶ τὸ βάπτισμα δὲ πνευματικὸν ὄλον γένομενον καὶ ἐν ὑπάρχον, καὶ τὸ ἴδιον τῆς αἰσθητῆς οὐσίας, τοῦ ὕδατος λέγω, διασώζει, καὶ ὃ γέγονεν οὐκ ἀπώλεσεν.—Ap. Phot. Bibl., cod. 226, col. 793.

But no man who is possessed of reason can say that the nature of palpable and impalpable, of visible and invisible, is the same. So also the body of Christ, which is received by the faithful, does not depart from its sensible nature, and remains undivided from a spiritual grace. And Baptism likewise, becoming wholly spiritual, and being one, yet preserves the property of its sensible substance, I mean water, and does not lose what it has become.

GREGORY THE GREAT, BISHOP OF ROME.

Quis enim fidelium habere dubium possit, in ipsa immolationis hora ad sacerdotis vocem caelos aperiri, in illo Jesu Christi mysterio Angelorum chorus adesse, summis ima sociari, terrena caelestibus jungi, unumque ex visibilibus atque invisibilibus fieri?—Dalog. 4, c. 58, col. 472, T. 2.

Sit nobis, Domine, reparatio mentis et corporis caeleste mysterium. — Lib. Sacram., xvi kal. Mart. ad Comp., col. 29, T. 3.

Orationem vero Dominicam idcirco mox post preces dicimus: quia mos apostolorum fuit ut ad ipsam solummodo orationem oblationis hostiam consecrarent. Et valde mihi inconveniens visum ut preces quam scholasticus composuerat, super oblationem diceremus, et ipsam traditionem quam Redemptor noster composuit super ejus corpus non diceremus.—L. 9, Ep. 12 ad Joan., col. 940, D., T. 2.

But there is nothing in the Lord's Prayer to consecrate the Eucharist, to make it a sacrifice, or to abolish the substances of the bread and wine. See Beruo, Abbas Augiæ Divitis, Libel. de Offic. Miss., c. 1, col. 1055, 1056, D., Pat. Lat. T. 142.

ISIDORE, BISHOP OF SEVILLE.

'Tu es sacerdos in aeternum secundum ordinem Melchisedech.' Utique propter mysterium Sacramenti, quod Christianis celebrare præcipit; ut non secundum Aaron pecudum victimas, sed oblationem panis et vini: id est, corporis et sanguinis ejus sacramentum in sacrificium offeramus.—In Gen. 12, p. 191, F.

For who of the faithful can have any doubt that in the very hour of immolation, at the voice of the priest, the heavens are opened; that in that mystery of Jesus Christ choirs of angels are present, lowest things are united with the highest, earthly things are joined with heavenly, and one thing is made of visible and invisible things?

May this heavenly mystery, O Lord, be to us a reparation of mind and body,

For this reason we say the Lord's prayer immediately after the prayer, because it was the custom of the Apostles to consecrate the victim of oblation by this prayer only. And it seems to me very unbecoming to say over the oblation a prayer which some scholastic has composed, and not say over His body the very tradition which our Redeemer composed.

'Thou art a priest forever, according to the order of Melchisedech.' Namely, on account of the mystery of the Sacrament, which He commanded Christians to celebrate: that we should not offer victims from the flock according to Aaron, for a sacrifice, but an oblation of bread and wine; that is, the Sacrament of His body and blood.

Century VIII.

VENERABLE BEDE, PRIEST.

Aderit et nobis in fractione panis, cum Sacramenta corporis ejus, videlicet,

He will be present to us also in the breaking of bread, when we receive with

panis vivi, casta et simplici conscientia sumimus.—L. 2, Hom. 2, in fest. sex inter octav. Pasch., col. 148, BC., Pat. Lat. T. 94.

Et ideo Redemptor noster sacerdos esse dicitur secundum ordinem Melchisedec, quia, ablatis victimis legalibus, idem sacrificii genus in mysterium sui corporis et sanguinis in novo Testamento offerendo instituit.—L. 2, Hom. 13 in Vigil. S. Joan. Bapt., col. 203, BC.

Finitis paschae veteris solemnibus, transiit ad novum,—ut, videlicet, pro carne agni et sanguine sui corporis sanguinisque sacramentum substitueret.—L. 3, Hom. 53 in fer. tert. post Dom. Palm. (op. dubium), col. 393, C.

Christus vero quodammodo 'ferebatur in manibus suis,' quando in novissima coena panem benedictum, et ore suo commendatum porrexit discipulis suis dicens: 'Hic est sanguis meus.'—In Ps. 33 (opus spurium), col. 652, 653, Pat. Lat. T. 93.

a chaste and simple conscience the Sacraments of His body, which is the living bread.

And therefore our Redeemer is said to be a priest according to the order of Melchisedec, because, having done away with the sacrifices of law, He ordained the same kind of sacrifice to be offered for the mystery of His body and blood in the New Testament.

The celebration of the old Passover being finished, He passed to the new, that, forsooth, in place of the flesh and blood of a lamb, He might substitute the Sacrament of His own body and blood.

Christ was in a certain sense 'borne in His own hands,' when in the last supper He offered to His disciples bread which had been blessed and commended by His own mouth, saying: This is My blood, etc.

Century IX.

CLAUDIUS, BISHOP OF TURIN.

Ille [Melchisedec] carnales victimas non offerebat nisi panem et vinum, sicut Christus oblationem panis et vini offerens Deo Patri, id est corpus et sanguinem suum, quam oblationem quotidie offerimus super altare et sumimus.—In Heb. 7: 17, col. 926, D., Pat. Lat. T. 104.

Melchisedec did not offer carnal victims, but only bread and wine, as Christ offered an oblation of bread and wine,—that is, His body and blood, to God the Father; which oblation we daily offer and receive upon the altar.

CHAPTER VII.

THE CHURCH OF ROME.

The Church of Rome understands the taking of Christ's Body and Blood in the Eucharist, of Christ's natural Body and Blood.

COUNCIL OF TRENT.

Sess. 13 de Euch., can. 2, p. 64. Cited on page 152.

THE CATHOLIC CHURCH.

The ancient Church understood by the Body and Blood of Christ the elements of bread and wine, even when they call them Christ's Body and Blood, and the Fathers often give the reasons why they so call them.

Century III.

IGNATIUS, BISHOP OF ANTIOCH.

Ἐνα ἄρτον κλωνίτες, ὃς ἐστὶν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—Ep. ad Ephes., c. 20, p. 170.

Breaking one bread, which is a remedy for immortality, an antidote that we may never die, but live ever in Jesus Christ.

IRENÆUS, BISHOP OF LYONS.

—Eum calicem, quae est creatura, suum sanguinem, qui effusus est, ex quo auget nostrum sanguinem; et eum panem, qui est a creatura, suum corpus confirmavit.—Contr. Haer., L. 5, c. 2, n. 2, col. 1125, Pat. Gr. T. 7.

That cup, which is a creature, He affirmed was His blood, which was shed, from which He increases our blood; and that bread which is from the creature, He affirmed was His body.

THEOPHILUS, BISHOP OF ANTIOCH.

Panem corpus suum dixit.—Alleg. in Matt. (opus spurium), col. 177, C., T. 5, La B.

He called bread His body.

'Hoc est corpus meum': Corpus suum panem dicens de multorum granorum adnatione congestum.—'Hic est calix sanguinis mei': Sanguinem suum, vinum appellans de botris atque acinis plurimis expressum et in unum coactum.—Ibid., col. 181, AB.

'This is My body': calling bread, which is prepared by the union of many grains, His body.—'This is the cup of My blood': calling wine, which is pressed from many grapes and berries, and collected together, His blood.

TITUS FLAVIUS CLEMENT, BISHOP OF ALEXANDRIA.

Ἐτι δὲ καὶ ἄρτον αὐτὸν οὐρανῶν ὁμολογεῖ ὁ Λόγος· Οὐ γὰρ Μωσῆς φησὶν, ἔδωκεν ἡμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, κ. τ. λ.—Ἐνταῦθα τὸ μυστικὸν τοῦ ἄρτου παρασημειωτέον, ὅτι σάρκα αὐτὸν λέγει, καὶ ὡς ἀνίσταμένην δῆθεν

Moreover, the Word confesses Himself the bread of heaven: For Moses, He says, did not give you bread from heaven, etc.—Here we must know the mystery of bread, that He calls it flesh, and as that which rises by fire, just as wheat rises from corruption and sowing; and there-

διὰ πυρός, καθάπερ ἐκ φθοράς καὶ σποράς ὁ πυρὸς ἀνίσταται· καὶ μὲν τοι διὰ πυρὸς συνίσταμένην εἰς εὐφροσύνην Ἐκκλησίας, ὡς ἄρτον πεπτόμενον.—Paed., L. 1, c. 6, p. 101, CD.

fore consists by fire, to the joy of the Church, as bread which is ground.

TERTULLIAN, PRIEST OF CARTHAGE.

Ego sum, inquit, panis vitae. Et paulo post supra: Panis est sermo dei vivi, qui descendit de caelis. Tum quod et corpus ejus in pane censetur: Hoc est corpus meum. Itaque petendo panem quotidianum perpetuitatem postulamus in Christo et individuitatem a corpore ejus.—De orat., c. 6, p. 5, Pars 2.

Sic enim Christus revelavit, panem corpus suum appellans, cujus retro corpus in pane prophetes nuntiavit.—Adv. Jud., c. 10, p. 318, Pars 4.

I am, He said, the bread of life. And a little afterwards above: The bread is the word of the living God, which came down from heaven. His body is likewise reckoned in bread: This is My body. Therefore in asking daily bread, we ask perpetuity in Christ and inseparableness from His body.

For thus Christ revealed, calling bread His body; Whose body the Prophet formerly announced in bread.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἔστι δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς τὸν Θεὸν εὐχαριστίας, ἄρτος Εὐχαριστία καλούμενος. — Contr. Cels., L. 8, c. 57, col. 1604, A., Pat. Gr. T. 11.

Quomodo cum suscipitis corpus Domini, cum omni cautela et veneratione servatis, ne ex eo parum quid decidat, ne consecrati muneris aliquid dilabatur.—Hom. 13 in Exod., c. 3, col. 391, A., Ib. T. 12.

Nam et Dominus panem, quem discipulis dabat, et dicebat eis: 'Accipite et manducate,' non servari jussit in crastinum.—Hom. 5 in Levit., c. 8, col. 459, C., Ib.

Ita quod ingreditur in os non sanctificare hominem, etiamsi a simplicioribus existimetur sanctificare, in quod Domini panis appellatur.—In Matt. 15, T. 11, c. 14, col. 948, C., Ib. T. 13.

That bread which is called the Eucharist is a symbol to us of a grateful mind towards God.

When ye receive the body of the Lord, with all caution and veneration, ye preserve it, lest any particle of it fall to the ground, or some of the consecrated gift be scattered.

For our Lord also did not command that bread which He gave to the disciples and said to them: Take and eat, to be preserved for the morrow.

What enters into the mouth does not sanctify the man, although by the simple that is thought to sanctify him, in that it is called the Lord's bread.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Admonitos autem nos scias, ut in calice offerendo dominica traditio servetur, neque aliud fiat a nobis, quam quod pro nobis Dominus prior fecerit, ut calix, qui

But you may know that we are admonished that the Lord's tradition be preserved in offering the cup, nor can we do any other thing than what the Lord first

in commemorationem ejus offertur, mixtus vino offeratur. Nam cum dicat Christus : Ego sum vitis vera, sanguis Christi non aqua est utique, sed vinum. Nec potest videri sanguis ejus, quo redempti et vivificati sumus, esse in calice, quando vinum desit calici, quo Christi sanguis ostenditur, qui scripturarum omnium sacramento ac testimonio praedicetur.—Ep. 63, Caecil., c. 2, p. 158.

Nam quando Dominus corpus suum panem vocat de multorum granorum adunatione congestum, populum nostrum quem portabat, indicat adunatum, et quando sanguinem suum vinum appellat de botris atque acinis plurimis expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum.—Ep. 69, Magno, c. 5, p. 192.

did for us ; that the cup, which is offered in commemoration of Him, be offered mixed with wine. For since Christ says : I am the true vine ; the blood of Christ is not water surely, but wine. Nor can His blood, by which we are redeemed and vivified, seem to be in the cup, when wine is wanting in the cup, by which the blood of Christ is shown, which is proclaimed by the sacrament and testimony of all the Scriptures.

For when the Lord calls bread, prepared by the union of many grains, His body, He indicates the union of our people whom He carried ; and when He calls wine, pressed from grapes and many berries and collected in one, His blood, He signifies the union of our flock by the mingling of the united multitude.

Century IV.

HILARY, BISHOP OF POICTIERS.

Se panem vocans ; ipse enim corporis sui origo est.—De Trin., L. 10, n. 18, p. 335, T. 1.

Calling Himself bread, for He is the origin of His body.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Αἰδέσθητι τὴν μυστικὴν τράπεζαν ἢ προσῆλθε. Τὸν ἄρτον, οὗ μετεῖληφας. Τὸ ποτήριον, οὗ κεκοινωνήκας τοῦ Χριστοῦ πάθει τελειούμενος.—Orat. 40, de sanct. Bapt., p. 660, C., T. 1.

Let the mystical table to which you have approached move thee ; let the bread, of which thou hast partaken ; let the cup, of which thou didst partake when thou wast perfected by the sufferings of Christ.

AMBROSE, BISHOP OF MILAN.

Sed forte dicis : Speciem sanguinis non video. Sed habet similitudinem : sicut enim mortis similitudinem sumpsisti, ita etiam similitudinem pretiosi sanguinis bibis ; ut nullus horror cruoris sit, et pretium tamen operetur redemptionis. Didicisti ergo quia quod accipis, corpus est Christi.—De Sacram. (op. dubium), L. 4, c. 4, n. 20, col. 443, Pat. Lat. T. 16.

But perhaps you say, I do not see the substance of blood. Yet it has a likeness : for as you received the likeness of His death, so also you drink the likeness of His precious blood, that there may be no horror at blood, and yet that the price of our redemption might work. You have learnt, therefore, that what you receive is the body of Christ.

Memini sermonis mei cum de sacramentis tractarem. Dixi vobis quod ante verba Christi quod offertur, panis dicatur: ubi Christi verba deprompta fuerint, jam non panis dicitur, sed corpus appellatur.—*Ibid.*, L. 5, c. 4, n. 24, col. 452.

I remember my discourse when I treated of the Sacraments. I told you that before the words of Christ, what is offered is called bread: when the words of Christ have been pronounced, it is no longer called bread, but is called the Body.

ST. JEROME, A PRIEST.

Nos autem audiamus panem, quem fregit Dominus, deditque discipulis suis, esse corpus Domini Salvatoris, ipso dicente ad eos: Accipite et comedite: hoc est corpus meum: et calicem illum esse, de quo iterum locutus est: Bibite ex hoc omnes; hic est enim sanguis meus novi testamenti, qui pro multis effundetur.—*Ep.* 150, *Hebid.*, qu. 2, p. 349, *DE.*, T. 3.

Super frumento, inquit, et vino, et oleo, de quo conficitur panis domini, et sanguinis ejus impletur typus, et benedictio sanctificationis ostenditur.—*In Hier.* 31, L. 6, p. 298, *A.*, T. 4.

De hoc tritico efficitur ille panis, qui de caelo descendit, et qui confirmat cor hominis. Hunc panem comedunt, qui in Christo robusti sunt, et ad quos Joannes Evangelista loquitur: Scribo vobis juvenes, etc.—*In Zach.* 9, L. 2, p. 256, 257, *DE.*, T. 5.

Polluimus panem, id est, corpus Christi, quando indigni accedimus ad altare, et sordidi mundum sanguinem bibimus, etc.—*Possumus et aliter dicere: Doctor Ecclesiae, qui spiritualement conficit panem, et eum populis dividit, etc.*—*In Malach.* 1, p. 277, *F.*, T. 5.

But let us hear that the bread which the Lord broke and gave to His disciples, is the body of the Lord our Saviour, Himself saying to them: Take and eat, this is My body; and that the cup is that of which He again spoke: Drink ye all of it, for this is My blood of the New Testament, which is shed for many.

For the corn, he says, and the wine, and the oil, of which the Lord's bread is made, and the type of His blood is fulfilled, and the blessing of sanctification is shown.

Of this wheat is made that bread, which came down from heaven, and which strengthens the heart of man. They eat this bread who are strong in Christ, and to whom John the Evangelist speaks: I write to you youths, etc.

We defile bread, that is, the body of Christ, when we come unworthily to the altar, and defiled drink the clean blood, etc.—*We can also say in another manner: The Doctor of the Church who makes the spiritual bread, and divides it to the people, etc.*

Com. in Matt. 26, L. 4, p. 59, *A.*, T. 6. Cited on page 177.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Hom. 11 in *Matt. op. imperf.* (*Op. Spur.*), p. 796, *A.*, T. 6; *Hom.* 19 in *Matt.*, *ibid.*, p. 828, *B.*, T. 6; *Ep. ad. Caesar.*, p. 22, 23. Cited on pages 177, 178.

THEOPHILUS, BISHOP OF ALEXANDRIA.

Non recogitat aquas in baptisate mysticas adventu spiritus sancti consecrari, panemque Dominicum, quo Salvatoris corpus ostenditur, et quem frangimus in sanctificationem nostri, et sanctum calicem, quae in mensa ecclesiae collocantur, et utique inanima sunt, per invocationem et adventum Spiritus sancti sanctificari.—Ep. Pasch. 1, col. 373, T. 1, La B.

He does not remember that the mystic waters in Baptism are consecrated by the coming of the Holy Spirit, and that the Lord's bread, by which the Saviour's body is shown, and which we break to the sanctification of ourselves, and the holy cup, which are all placed upon the table of the Church, and are indeed inanimate, are sanctified by the invocation and coming of the Holy Spirit.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Locutus est enim [Redemptor] nobis de corpore et sanguine suo: corpus dixit escam, sanguinem potam.—Serm. 131, c. 1, col. 729, Pat. Lat. T. 38.

Pene quidem sacramentum omnes corpus ejus dicunt.—Serm. 354, c. 1, n. 2, col. 1563, Ib. T. 39.

Quis est enim qui hominem pictum dubitet vocare hominem? Quandoquidem et singulorum quorumque picturam cum aspiciamus, propria quoque nomina incunctanter adhibemus: velut cum intuentes tabulam aut parietem, dicimus, ille Cicero est, ille Sallustius, ille Achilles, ille Hector, hoc flumen Simois, illa Roma; cum aliud nihil sint quam pictae imagines.—De oct. Dulc. quaest., qu. 6, n. 3, col. 163, Ib. T. 40.

Quoniam omnia significantia videntur quodammodo earum rerum, quas significant, sustinere personas: sicut dictum est ab Apostolo, 'Petra erat Christus'; quoniam petra illa, de qua hoc dictum est, significabat utique Christum.—De Civ. Dei, L. 18, c. 48, col. 611, Ib. T. 41.

For our Redeemer spoke to us concerning His body and blood. He called His body food, and His blood drink.

Almost all call the Sacrament His body.

For who is there who doubts to call a pictured man a man? When we behold a picture of any one, we also without any hesitation apply the proper names: as when gazing upon a tablet or wall we say: this is Cicero, this is Sallust, this is Achilles, this is Hector, this is the river Simois, this is Rome; though they are nothing else than painted images.

All significant things seem in a certain manner to sustain the persons of those things which they signify: as it is said by the Apostle, The rock was Christ; for that rock, of which this was said, indeed signified Christ.

HESYCHIUS, PRIEST OF JERUSALEM.

Carnem autem ejus, quae ad comedendum inepta erat ante passionem, quis enim comedere cupiebat carnem Dei? aptam cibo post passionem fecit: si non fuisset crucifixus, sacrificium corporis ejus minime comederemus. Comedimus autem

But He made His flesh, which before His Passion was unfit to be eaten (for who desired to eat the flesh of God?), fit for food after His Passion. Had He not been crucified, we could by no means eat the Sacrifice of His body. But now we

nunc cibum, sumentes ejus memoriam passionis.—In Levit., L. 1, c. 2, p. 59, B., T. 12. Max. Bibl. Vet. Pat.

Sartaginem Domini crucem, utpote sontem, et nihil ab igne humanorum peccatorum laesam, accipi oportet: quae etiam superimpositam Dominicam carnem, esibibilem hominibus reddit, nisi enim superimposita cruci, nos corpus Christi nequaquam mystice percepissemus.—Ibid., L. 2, c. 6, p. 74, CD.

eat food partaking of the memory of His Passion.

We ought to understand the gridiron to be the Lord's cross, indeed noxious, and yet nothing injured by the fire of human sins: which also renders the Lord's flesh placed upon it eatable to men, for unless it had been placed upon the cross, we should never have received mystically the body of Christ.

Century V.

VICTOR, PRIEST OF ANTIOCH.

Ἐν δὲ τῷ εἰπεῖν· τοῦτό ἐστι τὸ σῶμά μου, καὶ τοῦτό μου τὸ αἷμα· ὅτι τὸ μὲν ἄρτον προτιθέντα μετὰ τὴν εὐχαριστίαν προσῆμεν αὐτοῦς σώματος νομίζειν μεταλαμβάνειν, τὸ δὲ πτήριον ἐν τάξει τοῦ αἵματος ἡγεῖσθαι, περὶ ᾧ τὸ πάθος ἐγένετο ἐπὶ κοινῇ τῇ πάντων σωτηρίᾳ τε καὶ ἀφέσει τῶν ἡμαρτημένων αὐτοῖς.—In Marc. 14:24, p. 422, 423, T. 1, Graec. Caten.

By His saying, This is My body, and this is My blood, it was proper that they should call the bread set forth His body, after giving thanks, and partake of it, and account the cup in place of His blood, about which the Passion took place for the common salvation of all, and the remission of their sins.

GAUDENTIUS, BISHOP OF BRESSE.

Nam cum panem consecratum et vinum discipulis suis porrigeret, sic ait: Hoc est corpus meum.—Quod autem sacramenta corporis sui et sanguinis in specie panis et vini offerenda constituit, duplex ratio est. Primum ut immaculatus Dei agnus hostiam mundam mundato populo traderet celebrandam, sine ustione, sine sanguine, sine brodio, id est, jure carniū, et quae omnibus ad offerendum prompta esset, ac facilis. Deinde quomodo panem de multis tritici granis in pollinem redactis per aquam confici, et per ignem necesse est consummari: rationaliter in eo figura accipitur corporis Christi, qui novimus ex multitudine totius humani generis unum esse corpus effectum, per ignem Sancti Spiritus consummatum.—Tract. 2 in Exod., col. 55, 56, BA., T. 7, La B.

For when He offered consecrated bread and wine to His disciples, He said thus: This is My body.—But there is a double reason why He appointed the Sacraments of His body and blood to be offered in the species (substance) of bread and wine. First, that the immaculate Lamb of God might deliver to a cleansed people a clean victim, to be celebrated without burning, without blood, without broth, that is, the juice of flesh, and which might be ready and easy of offering to all. Then as it is necessary for bread, which is of many grains of wheat reduced to flour, to be made by water, and finished by fire: very reasonably in it is received a figure of the body of Christ, since we know that from the multitude of the whole human race one body is made, perfected by the fire of the Holy Spirit.

PROCLUS, BISHOP OF CONSTANTINOPLE.

Ἀντὶ τῆς φάτνης τὸ θυσιαστήριον προσκυνήσομεν. Ἀντὶ τοῦ βρέφους περιπτυσώμεθα τὸν διὰ τοῦ βρέφους εὐλογούμενον ἄρτον.
—Orat. 18 in Laud. protomart. Steph., p. 510.

Instead of the manger, let us venerate the altar. Instead of the Infant, let us embrace the bread that is blessed by the Infant.

LEO THE GREAT, BISHOP OF ROME.

Nec eo praesente [Episcopo], nisi illo jubente, sacramentum corporis et sanguinis Christi conficere [potest Presbyter].—Ep. 88, ad univ. Germ. atque Gall. eccl. episc., col. 640, B., T. 4, L and C.

Nor can a priest, while the Bishop is present, make the Sacrament of the body and blood of Christ, except at his request.

OLYMPIODORUS, DEACON OF ALEXANDRIA.

Verbum caro factum homines cohortatur, ad mysticam sui corporis participationem.—Ennarat. in Eccles., c. 9, col. 454, B., T. 6, La B.

The Word made flesh exhorts men to the mystical participation of His body.

INDEX EXPURGATORIUS ROMANUS.—In Olymp. Abrade notam marg. 'Mystica corporis Christi participatio,' et scribe, nedum mystice sed vere, et realiter ipsum Christi corpus in Eucharistia participamus.—Page 67.

Remove the note in the margin of Olympiodorus: The mystical participation of the body of Christ; and write, not mystical only, but truly and really we partake of the very body of Christ in the Eucharist.

Century VI.

JOHN MAXENTIUS, PRIEST OF ANTIOCH.

Vos estis corpus Christi, et membra de membro: sed et panis ille quem universa Ecclesia in memoriam Dominicae passionis participat, corpus ejus est.—Dial., L. 2, c. 13, col. 145, A., Pat. Gr. T. 86.

Ye are the body of Christ, and members in particular; but that bread also which the whole Church partakes of in memory of His Passion, is His body.

FACUNDUS, BISHOP OF HERMIANE.

Defens. trium Capit. Conc. Chalcedon, L. 9, c. 5, col. 762, 763, cited on page 185.

ISIDORE, BISHOP OF SEVILLE.

Sacrificium dictum, quasi sacrum factum: quia prece mystica consecratur, in memoriam pro nobis Dominicae passionis: unde hoc cojubente corpus Christi et sanguinem dicimus, quod dum sit ex fructibus

It is called a Sacrifice, as a sacred act: because by the mystical prayer it is consecrated in memory of the Lord's Passion for us: wherefore by His command we call this the body and blood of Christ,

terrae, sanctificatur, et fit sacramentum, operante invisibiliter Spiritu Dei, cujus panis et calicis sacramentum Graeci Eucharistiam dicunt.—Orig., L. 6, c. 19, A., p. 52.

Panis enim quem frangimus, corpus Christi est, qui dicit, Ego sum panis vivus, etc. Vinum autem sanguis ejus est, et hoc est quod scriptum est, Ego sum vitis vera. Sed panis, quia confirmat corpus, ideo corpus Christi muncupatur: vinum autem quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur. Haec autem duo sunt visibilia: significata tamen per Spiritum Sanctum in Sacramentum divini corporis transeunt.—De offic. eccl., L. 1, c. 18, p. 395, A.

which, while it is of the fruits of the earth, is sanctified and becomes a Sacrament, the spirit of God working invisibly. The Sacrament of this bread and cup, the Greeks call the Eucharist.

For the bread which we break is the body of Christ, who says, I am the living bread, etc. But the wine is His blood, and this is what is written, I am the true vine. But bread, because it strengthens the body, is therefore called the body of Christ. And wine, because it creates blood in the flesh, is therefore referred to the blood of Christ. But these two things are visible: yet the things signified pass into the Sacrament of the divine body through the Holy Spirit.

Century VIII.

VENERABLE BEDE, PRIEST.

'Edunt pauperies'—et saturebuntur aeternaliter, quia intelligent in pane et vino visibiliter sibi proposito aliquid invisibile, scilicet corpus verum et sanguinem verum Domini, quae verus cibus et potus sunt, quo non venter distenditur, sed mens saginatur.—In Ps. 21 (opus spurium), col. 597, D., Pat. Lat. T. 95.

Christus vero quodammodo 'ferebatur in manibus suis'; quando in novissima coena panem benedictum, et ore suo commendatum porrexit discipulis suis dicens: 'Hic est sanguis meus.'—In Ps. 33 (op. sp.), col. 652, 653, DA.

The poor eat and shall be filled eternally, because they shall understand in the bread and wine, visibly set before them, something invisible; namely, the true body and true blood of the Lord, which are true food and drink, whereby not the belly is distended, but the mind feasted.

But Christ was in a certain sense borne in His own hands, when in the last supper He offered to His disciples bread which had been blessed and commended by his own mouth, saying: This is My blood, etc.

Century XII.

RUPERTUS, ABBOT OF DUYZ.

Quod [sacrificium] cum in ora fidelium sacerdos distribuit, panis et vinum absumitur, et transit.—De div. offic., L. 2, c. 9, col. 46, Pat. Lat. T. 170.

When the priest distributes the Sacrifice in the mouth of the faithful, bread and wine are taken and pass away.

CHAPTER VIII.

THE CHURCH OF ROME.

The Church of Rome teaches a corporeal eating in the Eucharist ; a descent of Christ's natural body into ours, and understand the eating of Christ's body literally and carnally.

COUNCIL OF TRENT.

Si quis dixerit, Christum in Eucharistia exhibitum spiritualiter tantum manducari, et non etiam sacramentaliter et realiter : anathema sit.

If any one shall say that Christ is presented in the Eucharist to be eaten spiritually only, and not also sacramentally and really : let him be anathema.

THE CATHOLIC CHURCH.

The ancient Church believed that in the Eucharist the body of Christ was eaten only in a spiritual and sacramental manner, and distinguish His sacramental body from His true and carnal body.

Century II.

TITUS FLAVIUS CLEMENT, PRIEST OF ALEXANDRIA.

Βρῶμα δὲ, ἡ πίστις εἰς θεμέλιον ἐν κατηχήσεως συνεστραμμένη· ἢ δὴ στερεμνωτέρα τῆς ἀκοῆς ὑπάρχουσα, βρῶματι ἀπεικάζεται, ἐν αὐτῇ σωματοποιουμένη τῇ ψυχῇ τὴν τοιάνδε τροφήν ἀλλαχότι δὲ καὶ ὁ Κύριος ἐν τῷ κατὰ Ἰωάννην Ἐυαγγελίῳ, ἐτέρως ἐξήνεγκεν διὰ συμβόλων· φάγεσθέ μου τὰς σάρκας, εἰπὼν, καὶ πῖεσθέ μου τὸ αἷμα· ἐναργὲς τῆς πίστεως καὶ τῆς ἐπαγγελίας τὸ πότιμον ἀλληγορῶν, δι' ὧν ἡ Ἐκκλησία, καθάπερ ἄνθρωπος, ἐκ πολλῶν συνεστήκηκα μελῶν, ἄρδεταί τε καὶ ἀύξεται, συγκροτεῖται τε καὶ συμπήγνυται ἐξ ἀμφοῖν· σώματος μὲν, τῆς πίστεως· ψυχῆς δὲ, τῆς ἐλπίδος. Ὡς περ καὶ ὁ Κύριος ἐκ σαρκὸς καὶ αἵματος, τῷ γὰρ ὄντι αἷμα τῆς πίστεως ἡ ἐλπίς· ἐφ' ἧς συνέχεται, καθάπερ ὑπὸ ψυχῆς, ἡ πίστις. Διαπνευσά-

Food is faith, which from catechising is converted into a foundation ; but that which is more solid than hearing is compared to food, being made a body in the soul itself. Elsewhere also, the Lord, in the Gospel according to John, in another manner set forth such food as this through symbols : Eat My flesh and drink My blood ; He is evidently allegorizing the drinkableness of faith and the promise, by which the Church, like a human being, consisting of many members, is refreshed and increased, is welded and joined together both in body by faith, and in soul by hope ; as the Lord even, from flesh and blood. For truly, blood is the hope of faith, by which faith is sustained, as by the soul. But when hope has expired, like as when blood flows out, the vital principal of faith is destroyed.—Since He has said, And the bread which I shall give you is My flesh ; and flesh is irrigated

σης δὲ τῆς ἐλπίδος, δίκην ἐκρυέντος αἵματος, τὸ ζωτικὸν τῆς πίστεως ὑπεκλύεται.—Ἐπεὶ δὲ εἶπεν, καὶ ὁ ἄρτος ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν. Σὰρξ δὲ αἵματι ἄρδεταί· τὸ δὲ αἶμα, οἶνος ἀλληγορεῖται.—Οὕτως πολλαχῶς ἀλληγορεῖται ὁ Λόγος, καὶ βρωμα, καὶ σὰρξ, καὶ τροφή, καὶ ἄρτος, καὶ αἶμα, καὶ γάλα· Ἄπαντα ὁ Κύριος, εἰς ἀπολαύσιν ἡμῶν τῶν εἰς αὐτὸν πεπιστευκότων. Μὴ δὴ οὖν τις ξευξέσω, λεγόντων ἡμῶν ἀλληγορεῖσθαι γάλα τὸ αἶμα τοῦ Κυρίου· ἢ γὰρ καὶ οὐχὶ οἶνος ἀλληγορεῖται; Paed., L. I, c. 6, p. 100, AB., 104, D., 105, A.

by blood, therefore wine is allegorically called blood.—Thus the Word is often allegorically called food, and flesh, and drink, and bread, and blood, and milk. The Lord is all things for our enjoyment, who have believed in him. Let no one, then, think it strange that we allegorically call milk the blood of the Lord, for is not wine also [called the same] allegorically.

TERTULLIAN, PRIEST OF CARTHAGE.

Sic etsi carnem ait nihil prodesse, ex materia dicti dirigendus est sensus. Nam quia durum et intolerabilem existimaverunt sermonem ejus, quasi vere carnem suam illis edendam determinasset, ut in spiritum disponeret statum salutis, præmisit: spiritus est, qui vivificat, atque ita subjunxit: caro nihil prodest, ad vivificandum scilicet.—Atque sermonem constituens vivificatorem, quia spiritus et vita sermo, eundem etiam carnem suam dixit, quia et sermo caro erat factus, proinde in causam vitæ appetendus et devorandus auditu et rumanandus intellectu et fide dirigendus.—De res. carn., c. 37, p. 134, Pars 4.

Thus, although He declares that the flesh profiteth nothing, the sense must be decided from the matter of the saying. For because they deemed His saying hard and intolerable, as if He had truly determined that His flesh was to be eaten by them; that He might dispose the state of salvation towards the spirit, He promised: It is the spirit that quickeneth; and thus He subjoined: The flesh profiteth nothing; namely, for quickening.—Appointing, therefore, the word the quickener, because the word is spirit and life, He called the same likewise His own flesh; because the word also was made flesh, therefore it was to be sought for the cause of life, and was to be devoured by hearing, and ruminated upon in the intellect, and digested by faith.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Hæc qui audire nescit, detorqueat fortassis, et avertat auditum secundum illos, qui dicebant: 'Quomodo dabit nobis hic carnem suam manducare? Quis potest audire eum? Et discesserunt ab eo.' Sed vos si filii estis Ecclesiae, si evangeli-

He who cannot hear these things, may perhaps wrest them and turn away his hearing, as did those who said: 'How will He give us His flesh to eat? Who can hear Him? And they departed from Him.' But do ye, if ye are sons of the

cis imbuti mysteriis, si Verbum caro factum habitat in vobis, agnoscite quae dicimus, quia Domini sunt, ne forte qui ignorat ignoretur. Agnoscite quia figurae sunt, quae in divinis voluminibus scripta sunt, et ideo tanquam carnales examine, et intelligite quae dicuntur. Si enim quasi carnales ista suscipitis, laedunt vos, et non alunt. Est enim et in Evangelii littera quae occidit, non solum in Veteri Testamento occidens littera deprehenditur. Est et in Novo Testamento littera quae occidet eum, qui non spiritualiter quae dicuntur adverterit. Si enim secundum litteram sequaris hoc ipsum quod dictum est: Nisi manducaveritis carnem meam, et biberitis sanguinem meum, occidit haec littera.—Hom. 7 in Levit., c. 5, col. 487, AB., Pat. Gr. T. 12.

Bibere autum dicimur sanguinem Christi, non solum sacramentorum ritu, sed et cum sermones ejus recipimus, in quibus vita consistet, sicut et ipse dicit: Verba quae locutus sum, spiritus et vita est. Est ergo ipse vulneratus, cujus nos sanguinem bibimus, id est, doctrinae ejus verba suscipimus.—Hom. 16 in Num., c. 8, col. 701, BC., Ib.

Εἰ δὲ πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, καὶ τὸ ἀγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἀκβάλλεται· κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν κατὰ τὴν ἀναλογίαν τῆς πίστεως, ὠφέλιμον γίνεται, καὶ τῆς τοῦ νοῦ αἰτίον διαβλέψεως, ὁρῶντος ἐπὶ τὸ ὠφελοῦν· καὶ οὐχ ἡ ὕλη τοῦ ἄρτου, ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν τὸν μὴ ἀναξίως τοῦ Κυρίου ἐθίοντα αὐτόν.—In Matt. 15, T. 11, c. 14, col. 649, 652, BC., Ib., T. 13.

Non enim panem illum visibilem quem tenebat in manibus, corpus suum

Church, if ye are instructed in the Gospel mysteries, if the Word made flesh dwells in you, apprehend what we say, seeing it is of the Lord, lest perchance he who knows not, be not known. Know that there are figures which are written in the divine volume, and therefore as carnal examine and understand what things are spoken. For if as carnal ye receive these, they injure you and do not nourish you. For there is in the Gospels also a letter which killeth; not in the Old Testament only is a letter found which killeth. There is in the New Testament also a letter which killeth him that doth not spiritually understand what is said. For if according to the letter ye follow this very thing which is said: Unless ye shall eat My flesh, and drink My blood; this letter killeth.

But we are said to drink the blood of Christ, not only by the rite of the Sacraments, but also when we receive his discourses, in which life consists, as He also says: The words which I have spoken, they are spirit and life. He, therefore, was wounded whose blood we drink; that is, we receive the words of His doctrine.

But if everything that enters into the mouth goes into the belly, and is cast out into the draught, and the food consecrated by the word of God and prayer, according to the material part, goes into the belly, and is cast out into the draught, but according to the prayer which occurs to it, according to the analogy of faith, it becomes useful, and effects perspicuity of the mind, looking to that which profits; and it is not the material of the bread, but the prayer pronounced over it, this it is which profits him who eats it not unworthily of the Lord.

For it was not that visible bread which he held in His hands that God

dicebat Deus Verbum, sed Verbum in cuius mysterio fuerat panis ille frangendus. Nec potum illum visibilem sanguinem suum dicebat, sed Verbum in cuius mysterio potus ille fuerat effundendus. Nam corpus Dei verbi, aut sanguis quid aliud esse potest, nisi verbum quod laetificat? Cur autem non dixit: Hic est sanguis novi Testamenti? Quoniam panis est verbum justitiae, quam manducantes animae nutriuntur: potus autem est verbum agnitionis Christi, secundum mysterium ejus nativitatis et passionis. — In Matt. comment. series., c. 85, col. 1734, 1735, Ib.

'Bibite ex hoc omnes,' nobis bibentibus non discedit a nobis, sed bibit nobiscum cum sit in singulis ipse: quoniam non possumus soli et sine eo vel manducare de pane illo, vel bibere de generatione illius vitis verae. Nec mireris quoniam ipse est et potus generationis de vite, et bibit nobiscum.—Ibid., c. 86, col. 1736, 1737, DA.

the Word called His body, but the Word in Whose mystery that bread was to be broken. Nor did He call that visible drink His blood, but the Word in Whose mystery that drink was to be shed. For the body of God the Word, or His blood, what else can it be but the word which rejoiceth the heart? But why did he not say: This is the blood of the New Testament? Since the bread is the word of righteousness, by eating which souls are nourished: but the drink is the word of the knowledge of Christ, according to the mystery of His nativity and passion.

'Drink ye all of this'; while we are drinking, He does not depart from us, but drinks with us, since He is in each of us: for alone and without Him we can neither eat of that bread or drink of the fruit of that true vine. Nor must you be astonished that He is both the drink of the fruit of the vine, and drinks with us.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Δὲ ὧν ἐπαίδευεν αὐτοὺς πνευματικῶς ἀκούειν τῶν περὶ τῆς σαρκὸς καὶ τοῦ αἵματος αὐτοῦ λελεγμένων· μὴ γὰρ τὴν σάρκα, ἣν περιέκειμαι, νομίσητέ με λέγειν, ὡς θεὸν αὐτὴν ἐθεύειν, μηδὲ τὸ αἰσθητὸν καὶ σωματικὸν αἶμα πίνειν ὑπολαμβάνετε με προβάτειν. Ἄλλ' εὖ ἴσθε, ὅτι τὰ ῥήματά μου ἅ λελάληκα ὑμῖν πνεῦμά ἐστι καὶ ζωὴ ἐστὶ· ὥστε αὐτὰ εἶναι τὰ ῥήματα καὶ τοὺς λόγους αὐτοῦ τὴν σάρκα καὶ τὸ αἶμα, ὧν ὁ μετέχων αἰεὶ, ὡσανεὶ ἄρτω οὐρανίῳ τρεφόμενος, τῆς οὐρονίου μελέξει ζωῆς, μὴ δὴ οὖν, φησὶ, σκανδαλιζέτω ὑμᾶς τοῦτο, ὃ περὶ βρώσεως τῆς ἐμῆς σαρκὸς, καὶ περὶ πόματος τοῦ ἐμοῦ αἵματος εἴρηκα· μηδὲ ταρατέτω ὑμᾶς ἢ πρόχειρος ἀκοή τῶν περὶ τῆς σαρκὸς καὶ αἵματος εἴρη-

By these words He taught them to hear those things which had been spoken concerning His flesh and blood in a spiritual manner: Do not think that I speak of the flesh by which I am surrounded, as if you ought to eat it, nor understand that I command you to drink My sensible and corporal blood; but be assured that My words which I have spoken to you are spirit and life: so that His words and discourses are flesh and blood, of which, if a man always partake, as fed upon heavenly food, he shall partake of eternal life. Let not this offend you, therefore, He says, which I have spoken, concerning the eating of My flesh and the drinking of My blood; nor let the ready hearing of those things which I have spoken concerning My flesh and blood trouble you. For these things, if heard according to the senses, profit nothing; but it is the spirit

μένων μοι· ταῦτα γὰρ οὐδὲν ὠφελει αἰσθητῶς ἀκούμενα· τὸ δὲ πνεῦμά ἐστι τὸ ζωοποιῦν τοὺς πνευματικῶς ἀκούειν δυναμένους.—De Eccl. Theolog., L. 3, c. 12, col. 1021, 1024, DA., Pat. Gr. T. 24.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Καὶ ἐν ταῦθα γὰρ ἀμφοτέρα περὶ ἐαυτοῦ εἶρηκε, σάρκα καὶ πνεῦμα· καὶ τὸ πνεῦμα, πρὸς τὸ κατὰ σάρκα διέστειλεν, ἵνα μὴ μόνον τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ πιστεύσαντες μάθωσιν, ὅτι καὶ ἃ λέγει, οὐκ ἐστὶ σαρκικά, ἀλλὰ πνευματικά. Πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρωσίν, ἵνα καὶ τοῦ κόσμου παντός τοῦτο τροφή γένηται; ἀλλὰ διὰ τοῦτο τῆς εἰς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοῦ ἀφεκλύσῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα βρωσίν ἄνωθεν οὐράνιον, καὶ πνευματικὴν τροφήν περὶ αὐτοῦ διδομένην μάθωσιν· ἃ γὰρ λελάληκα, φησὶν, ὑμῖν, πνεῦμά ἐστι καὶ ζωή· ἴσον τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἐστὶν ἢ σὰρξ ἣν ἐγὼ φορῶ· ἀλλ' αὕτη ὑμῖν καὶ τὸ ταύτης αἷμα περ' ἐμοῦ πνευματικῶς δοθήσεται τροφή, ὥστε πνευματικῶς ἐν ἐκάστῳ ταύτην ἀναδιδόσθαι, καὶ γίνεσθαι πᾶσι φυλακτῆριον εἰς ἀνάστασιν ζωῆς αἰωνίου.—Ep. 4 ad Serap., n. 19, p. 710, T. 1.

CYRIL, BISHOP OF JERUSALEM.

Ποτὲ Χριστὸς τοῖς Ἰουδαίους διαλεγόμενος, ἔλεγεν· Ἐὰν μὴ φάγητέ μου τὴν σάρκα, καὶ πῖνέτέ μου τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ἐκεῖνοι μὴ ἀκηκοότες πνευματικῶς τῶν λεγομένων, σκανδαλισθέντες ἀπῆλθον εἰς τὰ ὀπίσω, νομιζόντες ὅτι ἐπὶ σαρκοφαγίαν αὐτοῦ πρότρεπεται.—Catech. 22, Myst. 4, c. 4, col. 1100, Pat. Gr. T. 33.

which quickens those who are able to understand them spiritually.

For here both of these, both the flesh and the spirit, He said, respecting Himself; and He distinguished the spirit from the flesh, in order that, believing not only the visible but also the invisible things of Him, they might learn that what he says is not carnal, but spiritual. For to how many could His body suffice for food, in order that it might become the food of the whole world? But for this reason He mentions the ascension of the Son of man into heaven, that he might divert them from carnal thoughts, and that they might learn thence that the flesh of which He spoke was heavenly food and spiritual nourishment given by Himself; for the words which I have spoken to you, He says, are spirit and life; as much as to say: that which is shown and given for the salvation of the world is the flesh which I bear. But this food and its blood shall be given to you spiritually by Me; so that this shall be given to each one spiritually, and shall become to all a safeguard to the resurrection of life eternal.

On a certain occasion, Christ, discoursing with the Jews, said: Except ye eat My flesh and drink My blood, ye have no life in you. They not receiving his sayings spiritually, went backward, being offended, thinking that He was inviting them to eat flesh.

OPTATUS, BISHOP OF MILEVIS.

Quae [Lucilla] ante spiritalem cibum et potum, os nescio cujus martyris, si tamēn martyris, libare dicebatur.—Adv. Parmen., L. 1, col. 357, C., T. 1, La B.

It was reported that Lucilla was accustomed to kiss the mouth of some martyr or another, if yet it was a martyr, before her spiritual food and drink.

PHILO, BISHOP OF CARPASIA.

Τούτων οὖν τῶν πνευματικῶν διτιῶν τοῦ τε σώματος καὶ αἵματος Χριστοῦ γευσάμενη ἡ Ἐκκλησία, κ. τ. λ.—In Cant. Cant. 7, c. 210, col. 132, C., Pat. Gr. T. 40.

The Church, therefore, partaking of this spiritual food of His body and blood, etc.

ST. JEROME, A PRIEST.

Dupliciter vero sanguis Christi et caro intelligitur: spiritualis illa atque divina, de qua ipse dixit, 'Caro mea vere est cibus, et sanguis meus vere est potus': Et 'nisi manducaveritis carnem meam, et sanguinem meum biberitis, non habebitis vitam aeternam.' Vel caro et sanguis, quae crucifixa est, et qui militis effusus est lancea.—In Eph. 1, L. 1, p. 163, G., T. 6.

But the blood and flesh of Christ is understood in a double manner: either that spiritual and divine of which He said, My flesh is food indeed, and My blood is drink indeed: and, Unless ye eat My flesh and drink My blood, ye shall not have eternal life. Or that flesh and blood which was crucified, and which was shed by the spear of the soldier.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἐπεὶ οὖν ὁ λόγος φησὶ, Τοῦτό ἐστι τὸ σῶμά μου, καὶ πειθώμεθα καὶ πιστεύωμεν, καὶ νοητοῖς αὐτὸ βλέπωμεν ὀφθαλμοῖς. Οὐδέν γὰρ αἰσθητὸν παρέδωκεν ἡμῖν ὁ Χριστός· ἀλλ' αἰσθητοῖς μὲν πράγμασι, πάντα δι νοητά. Οὕτω γὰρ καὶ ἐν τῷ βαπτίσματι δι' αἰσθητοῦ μὲν πράγματος γίνεται τοῦ ὕδατος τὸ δῶρον, νοητὸν δὲ τὸ ἀποτελούμενον, ἢ γέννησις καὶ ἢ ἀναγέννησις, ἢ τὸν ἀνακαινισίς.—Hom. 82 al. 83 in Matt., c. 4, p. 889, D., T. 7.

Ὅς ἂν φάγη ἐκ τοῦ ἄρτου τούτου, ζήσεται εἰς τὸν αἰῶνα. Ἄρτον δὲ ἤτοι τὰ δόγματα λέγει ἐνταῦθα τὰ σωτήρια, καὶ τὴν πίστιν τὴν εἰς αὐτὸν, ἢ τὸ σῶμα τὸ ἑαυτοῦ. Ἀμφοτέρα γὰρ νευροὶ τὴν ψυχὴν.—Hom. 46 al. 45 in Joan., c. 1, p. 311, D., T. 8.

Since, therefore, the Word says: This is My body, let us obey and believe, and look upon Him with spiritual eyes. For Christ gave to us nothing sensible; but, by sensible things even, all things are spiritual. For just so in Baptism also, by a sensible thing the gift of water is granted, and what is effected is spiritual, generation and regeneration, or renovation.

If any man eat of this bread, he shall live forever. But here He calls the salutary doctrine bread, even faith towards Himself, or his body. For both of them strengthen the soul.

Πῶς δύναται ἡμῖν τὴν σάρκα δοῦναι φαγεῖν; ταῦτα πάντα σαρκικά· ἀπερ ἔδει μυστικῶς νοεῖν καὶ πνευματικῶς. Καὶ πόθεν, φησὶν, ἡδύνατο νοῆσαι τί ποτέ ἐστιν τὸ σάρκα φαγεῖν ἐκεῖνοι; Οὐκοῦν ἔδει τὸν προβήκοντα ἀναμεῖναι καιρὸν, καὶ πυνθάνεσθαι, καὶ μὴ ἀπαγορεύειν· Τὰ ῥήματα, α ἔγω λέελάληκα ὑμῖν, πνεῦμά ἐστι, καὶ ζωή.—Hom. 47 al. 46 in Joan., c. 2, p. 320, A.

How can He give us His flesh to eat? All these things are carnal; which we ought to understand mystically and spiritually. And how, says one, could they understand what it was to eat flesh? Therefore they ought to await a proper time, and interrogate Him, and not to cease. 'The words which I have spoken to you are spirit and life.'

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Si praeceptiva locutio est aut flagitium aut facinus vetans, aut utilitatem aut beneficentiam jubens, non est figurata. Si autem flagitium aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare, figurata est. Nisi manducaveritis, inquit, carnem filii hominis, et sanguinem biberitis, non habebitis vitam in vobis. Facinus aut flagitium videtur jubere: figura est ergo, praecipiens passioni dominicae communicandum, et suaviter atque utiliter recondendum in memoria quod pro nobis caro ejus crucifixa et vulnerata sit.—De doct. Christ., L. 3, c. 16, n. 24, col. 74, 75, Pat. Lat. T. 34.

Videte ergo, fratres panem coelestem spiritualiter manducate, innocentiam ad altare apportate.

Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat spiritualiter carnem ejus, nec bibit ejus sanguinem, licet carnaliter et visibiliber premat dentibus Sacramentum corporis et sanguis Christi.—Tract. 26 in Joan. Evang., n. 11, 18, col. 1611, 1614, 1b.

Spiritualiter intelligite quod locutus sum: non hoc corpus quod videtis, manducatur estis; et bibitori illum sanguinem, quem fusuri sunt qui me crucifigent. Sacramentum aliquid vobis commendavi;

If an expression is preceptive, either forbidding a wicked act or crime, or commanding some service or benefit, it is not figurative. But if it seems to command a wicked act or crime, or to forbid some service or benefit, it is figurative. Unless ye eat the flesh of the Son of man, He said, and drink His blood, ye shall have no life in you. This seems to enjoin a crime or wicked act; it is a figure, therefore, commanding us to partake of the Lord's Passion, and sweetly and profitably to treasure up in mind that His flesh was crucified and wounded for us.

See, therefore, brethren, spiritually eat the heavenly bread, bring innocence to the altar.

This it is, therefore, to eat that bread, and drink that drink, to abide in Christ, and have Christ, abiding in oneself. And therefore, whoso does not abide in Christ, and in whom Christ does not abide, doubtless neither spiritually eats His flesh, nor drinks His blood, though carnally and visibly he press with his teeth the Sacrament of the body and blood of Christ.

Understand in a spiritual manner what I have spoken: ye are not to eat this body which ye see, and drink that blood which they are about to shed who shall crucify Me. I have commended to you

spiritualiter intellectum vivificabit vos.—
—In Ps. 98, n. 9, col. 1265, Ib., T. 37.

Norunt etiam spiritualem alimoniam fideles, quam et vos scituri estis, accepturi de altare Dei. — Ergo Eucharistia panis noster quotidianus est: sed sic accipiamus illum, ut non solum ventre, sed et mente reficiamur.—Serm. 57, c. 7, n. 7, col. 389, Ib., T. 38.

Quis est panis de regno Dei, nisi qui dicit, 'Ego sum panis vivus, qui de coelo descendit.' Noli parare fauces, sed cor.—Serm. 112, c. 5, n. 5, col. 645.

Manduca vitam, bibe vitam: habebis vitam, et integra est vita. Tunc autem hoc erit, id est, vita unicusque erit corpus et sanguis Christi; si quod in Sacramento visibiliter sumitur, in ipsa veritate spiritualiter bibatur. Audivimus enim ipsum Dominum dicentem, 'Spiritus est qui vivificat, caro autem non prodest quidquam.—Serm. 131, c. 1, col. 729, 730.

THEODORUS, BISHOP OF MOPSUESTIA.

Τὸ δὲ, Ἡ πέτρα ἦν ὁ Χριστός, ἵνα εἶπῃ· Τοῦτο ἐν ἐκείνοις ἡ πέτρα, ὅπερ ἡμῖν ὁ Χριστός, οὗ τὸ αἷμα πίνομεν οἱ πίπτοι, πνευματικῶς ἐπὶ τῶν μυστηρίων μεταποιοῦμενον.—In 1 Cor. 10: 3-5, col. 888, Pat. Gr. T. 66.

some Sacrament; spiritually understood it will quicken you.

The faithful know the spiritual food, which ye also shall know, about to receive it from God's altar.—The Eucharist, therefore, is our daily bread: but let us so receive it, that we may be renewed not only in the belly, but also in mind.

Who is the bread from the kingdom of God, except He who saith, I am the living bread which came down from heaven. Prepare not your jaws, but your heart.

Eat life, drink life; you shall have life, and life is entire. But then this will be, that is, the body and blood of Christ will be life to each one; if what is taken visibly in the Sacrament, is in very truth spiritually eaten, spiritually drunken. For we have heard the Lord Himself saying, It is the spirit that quickeneth, but the flesh profiteth nothing.

'The rock was Christ' as much as to say: The rock was to them what Christ is to us, Whose blood, spiritually changed in the mysteries, the faithful drink.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ἀρ' οὖν ὡς ἕτερόν τινα υἱόν, καὶ Χριστὸν παρὰ τὸν ἐν Θεοῦ λόγον, τὸν φαινόμενον εἶναι διαβεβαιούμενος, ᾧ καὶ μονῶ τὸ τῆς ἀποστολῆς προσγενέμηκε χρῆμα, οὐκ ἀνθρωποφαγίαν ἡμῶν ἀποφαίνει τὸ μυστήριον, παριστάς ἀνοσίως εἰς ἐξιτήλους ἐννοίας τῶν πιστευσάντων τὸν νοῦν· καὶ λογισμοῖς ἀνθρωπίνους ὑποφέρειν ἐπιχειρῶν, ἃ μόνως, καὶ ἀζητήτω πίστει προβλαμβάνεται;—Anath. 11, col. 71, T. 5, Mansi.

Therefore he who asserts that that visible one is as a certain other Son and Christ besides the Word from God, to whom alone he also attributes the office of the mission, does he not make our mystery the eating of a man, wickedly forcing the minds of the faithful into gross thoughts, and endeavor to subject to human reasonings, that which is received by pure faith only?

VIGILIUS, BISHOP OF TAPSUS.

Crede re ergo in filium Dei, hoc est videre, hoc est audire, hoc est adorare, hoc est gustare, hoc est contrectare eum.—Contr. Euty ch., L. 4. col. 579. B., T. 5.

To believe on the Son of God, therefore, this is to see, this is to hear, this is to adore, this is to taste, this is to handle Him.

Century VI.

PROCOPIUS GAZAEUS.

Nam coelestis seu divinus agnus animarum solet cibus esse.—In Exod. 12 : 13, col. 565, 566, Pat. Gr. T. 87.

For the heavenly or divine Lamb is wont to be the food of souls.

AURELIUS CASSIODORE, ABBOT OF VIVIERS.

'Nisi manducareritis carnem filii hominis,' etc. Sed in ista carne ac sanguine, nil cruentum, nil corruptibile mens humana concipiat.—In Ps. 109, p. 379, T. 2.

'Unless ye shall eat the flesh of the Son of man,' etc. But in this flesh and blood, let the human mind conceive nothing bloody, nothing corruptible.

Century VIII.

FLACCUS ALCUINUS, ABBOT.

Quisquis vult vivere, credat in Christum, manducat spiritaliter spiritalem cibum.—Quod mox latius exponit quid intersit inter spiritum et carnem, et quid inter carnaliter Christum manducare velle, vel spiritaliter accipere; ait enim 'Spiritus est, qui vivificat, caro non prodest quidquam.'—Et modo dicit: 'Caro non prodest quidquam,' id est si carnaliter vultis intelligere quae dico, caro non prodest quidquam, si sic carnem intelligetis manducandum sicut alium cibum, sicut carnes quae emuntur in macellis. 'Spiritus est' ergo 'quae vivificat,' per spiritum prodest caro, quae per seipsam non prodest, quia littera occidit, spiritus autem vivificat.—Joan. Evang., L. 3, c. 15, col. 834, 837, 838, Pat. Lat. T. 100.

Whoso will live, let him believe in Christ, let him spiritually eat the spiritual food.—Anon He explains more diffusely what is the difference between spirit and flesh, and how to will to eat Christ carnally differs from receiving Him spiritually; for He says, It is the spirit which quickeneth, the flesh profiteth nothing.—And now He says: 'The flesh profiteth nothing'; that is, if you wish to receive carnally what I say, the flesh profiteth nothing; if you understand My flesh is to be thus eaten as other food, as meat which is bought in the markets. It is the spirit, therefore, that quickeneth; by the spirit the flesh profiteth, which by itself profiteth not, because the letter killeth, but the spirit quickeneth.

Century IX.

WALAFRIDUS STRABO, MONK OF FULDA.

Quasi dicat: Tunc intelligetis quod non eodem modo quo putatis ergo corpus, et quod haec gratia morsibus non consu-

As if to say: Then ye will understand that I do not give my body in the same manner in which you think, and that this

mitur, sed spirituali gratia me illis dando, ipsos in corpus meum converto.—In Joan. 6:63, col. 384, D., Pat. Lat. T. 114.

grace is not consumed by the teeth, but by a spiritual grace in giving myself to them, I convert them into My body.

HINC MAR, ARCHBISHOP OF RHEIMS.

Intellectus spiritualis credentem alium facit, quia 'littera occidit,' 'spiritus est qui vivificat.' Discipuli enim ejus qui eum sequebantur expaverunt et exhorruerunt, sermonem non intelligentes, et putantes nescio quid durum dicere Dominum nostrum Jesum Christum, quod carnem ejus quem videbant manducaturi erant, et sanguinem bibituri, et non potuerunt tolerare. Sed ipse cum commendaret ipsum corpus suum et sanguinem suum, accepit in manus suas quod norunt fideles, et ipse se portabat quodammodo cum diceret: 'Hoc est corpus meum.'—Opusc. 2 de cav. vit., c. 12, p. 94, T. 2.

A spiritual understanding makes the believer another person, for 'the letter killeth, it is the spirit that vivifieth.' For His disciples who followed Him were afraid and terrified, not understanding His discourse, and thinking that our Lord Jesus Christ said I know not what hard thing, that they were to eat His flesh Whom they saw, and were to drink His blood, and they could not endure it. But when He commended His very body and His blood, He took into His hands what the faithful know, and He bore Himself in a certain sense when He said: This is My body.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

'Ἐπεὶ γὰρ σάρκα ἤκουον, ἐνόμιζον, ὅτι βαρκοφάγους αὐτοὺς ἀναγκάζει γενέσθαι καὶ αἰμοβόρους. Οἱ δὲ πνευματικῶς νοοῦντες ἡμεῖς, οὔτε βαρκοφάγοι ἐβμέν, καὶ μᾶλλον ἀγιαζόμεθα διὰ τῆς τοιαύτης τροφῆς.—In Joan. 6:59-62, p. 597, B., T. 1.

For because they heard of flesh, they thought that He would compel them to be devourers of flesh and blood. But we who understand spiritually, are not devourers of flesh, nay rather, we are sanctified by such food.

CHAPTER VIII.

THE CHURCH OF ROME.

The Church of Rome asserts the presence of Christ's natural and carnal Body in the Eucharist.

COUNCIL OF TRENT.

Si quis negaverit, in sanctissimae eucharistiae sacramento contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum;—anathema sit.—Sess. 13 de Euch., can. 1, p. 63.

If any one shall deny that in the Sacrament of the most holy Eucharist the body and blood of our Lord Jesus Christ is really and substantially contained, together with His Soul and Divinity, and therefore entire Christ, let him be anathema.

CATECHISM OF THE DECREES OF COUNCIL OF TRENT.

Primum est, verum Christi Domini corpus, illud idem, quod natum ex Virgine in coelis sedet ad dextram Patris, hoc Sacramento contineri.—P. 2, c. 4. qu. 26, p. 185.

The first is, that the true body of our Lord Christ, that very body, which, born of the Virgin, sits at the right hand of the Father in heaven, is contained in this Sacrament.

A DOCTRINAL CATECHISM.

Q. Where is Jesus Christ?

A. As He is a Divine person, He is everywhere; but His humanity is only in heaven, and on the altar in the holy sacrament.—Of our Lord Jesus Christ, etc., c. 1, p. 103.

THE CATHOLIC CHURCH.

The ancient Church believed that Christ's presence was a presence to their faith and minds, and that He was not present to them in His natural body and flesh, but by His divine majesty and power.

SCRIPTURE.

King James' Version.

Acts 3:21. Whom the heaven must receive until the times of restitution of all things.

2 Cor. 5:16. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.

Coll. 3:1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

1 Peter 1:8. Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.

Douay Version.

Acts 3:21. Whom heaven indeed must receive until the times of the restitution of all things.

2 Cor. 5:16. Wherefore henceforth we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know Him so no longer.

Coll. 3:1. Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God.

1 Peter 1:8. Whom having not seen, you love; in Whom also now, though you see Him not, you believe: and believing shall rejoice with joy unspeakable and glorified.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

'Accipite et manducate'; et ostendit quando eos hoc pane nutrit, proprium esse corpus, cum sit ipse Verbum, quod et

'Take and eat'; and He shows when He nurtures them with this bread, that it is His own body, since He is the Word,

nunc necessarium habemus, et cum fuerit in regno Dei impletum : sed nunc quidem nondum impletum, tunc autem impletum, cum nos praeparati fuerimus ad capiendum pascha plenum, quod venit ut impleat, qui non venit solvere legem, sed adimplere. Et nunc quidem implere quasi per speculum in aenigmate impletionis : tunc autem facie in faciem implere, cum venerit quod perfectum est.—In Matt. Comment. Series, c. 86, col. 1736, B., Pat. Gr. T. 13.

which we have necessary both now, and when it shall be fulfilled in the kingdom of God : but now, indeed, it is not yet fulfilled, but then it is fulfilled, when we shall be prepared to receive the full Passover, which He came to fulfill, Who did not come to destroy the Law, but to fulfill it. And now indeed he fulfills it as by a glass in an allegory of fulfillment : but then face to face, when that shall come which is perfect.

Century IV.

BASIL, BISHOP OF CAESAREA.

-Τὶ οὖν ὠφελεῖ τὰ ρήματα ταῦτα; Ἴνα ἐσθίοντές τε καὶ πίνοντες, αἰεὶ μνημονεύωμεν τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγεργθέντος, —Ὁ γὰρ ἐσθίων καὶ πίνων, δηλονότι εἰς ἀνεξάλειπτον μνήμη τοῦ ὑπὲρ ἡμῶν ἀποθανόντος Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, καὶ ἐγεργθέντος, κ. τ. λ.—De Bapt. (op. dub.), L. 1, q. 3, § 2, p. 923, T. 2.

Of what advantage, therefore, are these words? That both eating and drinking we may be mindful of His death and resurrection for us.—For he who eats and drinks, forsooth, to the indelible remembrance of Jesus Christ our Lord, Who died and rose again for our sakes, etc.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Θυσιαστήριων εἶρξουσιν; Ἄλλ' οἷδα καὶ ἄλλο θυσιαστήριον, οὗ τύποι τὰ νῦν ὀρώμενα, ἐφ' ᾧ λαξευτήριον οὐκ ἀναβέβηκεν, οὐδὲ χεῖρ, οὐδὲ ἠκούσθη σίδηρος, ἢ τι τῶν τεχνιτῶν καὶ ποιικίλων, ἀλλ' ὄλων τοῦ νοῦ τὸ ἔργον, καὶ διὰ θεωρίας ἢ ἀνάβασις. Τούτῳ παραστήσομαι, τούτῳ θύσω δεκτὰ, θυσίαν καὶ προσφοράν καὶ ὀλοκαυτώματα, κρείττονα τῶν νῦν προσαγομένων, ὅσω κρείττον σκιαῶ ἀλήθεια.—Orat. 28, Cum post ea quae Maxim., etc., p. 484, B., T. 1.

Will they drive me from the altars? But I know another altar, of which these things which we now see are types ; upon which neither hammer nor hand has been lifted up, neither has iron been heard, or any instrument of workmen, or artists, but it is all the work of the mind, and the ascent thither is by contemplation. At this I will stand, upon this I will offer acceptable things ; sacrifice, and oblation, and holocausts, so much more excellent than those things now offered, as the truth excels the shadow.

AMBROSE, BISHOP OF MILAN.

Ascende ergo, homo, in coelum, et videbis illa quarum umbra hic erat vel imago. Videbis non ex parte, non in aenigmate, sed in consummatione : non in vela-

Ascend, therefore, O man, into heaven, and thou shalt see those things whereof here there was a shadow or image. Thou wilt see not in part, not in an enigma, but

amine, sed in luce. Videbis verum lumen, aeternum atque perpetuum sacerdotem; etc.—In Ps. 38, n. 26, col. 1052, Pat. Lat. T. 14.

Fide tangitur Christus, fide Christus videtur: non corpore tangitur, non oculis comprehenditur.—In Luc. 8:44, L. 6, col. 1683, Ib., T. 15.

Circa hoc corpus aquilae sunt, quae alis circumvolant spiritualibus.—In Luc. 17:37, n. 56, col. 1782.

Merito nimirum prohibetur tangere Christum; non enim corporali tactu Christum, sed fide tangimus.

Decendisti quidem Filius hominis, nec Patri, cum descenderes, abfuisti: sed decendisti nobis; ut te oculis ac mentibus videremus, ut in te crederemus. Ergo et ascendisti nobis; ut et te sequeremur mentibus, quem oculis videre non possumus.

Ergo non supra terram, nec in terra, nec secundum carnem te quarere debemus, si volumus invenire; nunc enim secundum carnem jam non novimus Christum.—In Luc. 24, n. 155, 159, 160, col. 1843, 1844.

ST. JEROME, A PRIEST.

Ascendamus cum Domino coenaculum magnum, stratum, atque mundatum: et accipiamus ab eo sursum calicem novi testamenti: ibique cum eo pascha celebrantes, inebriemur ab eo vino sobrietatis.—Ep. 150, Hebid., qu. 2, p. 349, T. 3.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἄλλ' αὐτὸν εὐθέως περιλαμβάνεις τὸν Δεσπότην, ἀνακεράννυσαι τῷ σώματι, ἀναψύρη τῷ σώματι τῷ ἄνω κειμένῳ, κ. τ. λ.—Hom. 6 in Coll. 2, c. 4, p. 427, C., T. II.

in perfection: not in a veil, but in the light. Thou wilt see the true light, the eternal and perpetual Priest; etc.

By faith Christ is touched, by faith Christ is seen: He is not touched by the body, He is not comprehended by the eyes.

About this body there are eagles which fly around on spiritual wings.

Very justly she is forbidden to touch Christ; for we touch not Christ with bodily touch, but with faith.

Thou didst indeed descend, O Son of man, nor when thou descendest wast thou absent from the Father: but Thou descendest to us, that we might see Thee with our eyes and minds, that we might believe in Thee. Therefore Thou hast ascended from us also, that we might likewise follow Thee with our minds, whom we cannot see with our eyes.

Therefore, not upon earth, nor in the earth, nor after the flesh ought we to seek Thee, if we would find thee; for now we know Christ no longer after the flesh.

Let us ascend with the Lord to the great upper room, prepared and made clean: and let us receive from Him above the cup of the New Testament, and there celebrating the Passover with Him, let us be inebriated by Him with the wine of sobriety.

But thou shalt immediately embrace the Lord Himself, thou shalt be mingled with His body, thou shalt be sprinkled with His body, which is situated above, etc.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Sursum est Dominus : sed etiam hic est veritas Dominus. Corpus enim Domini in quo resurrexit, uno loco esse potest : veritas ejus ubique diffusa est.—In Joan. Evang., Tract. 30, n. 1, col. 1632, Pat. Lat. T. 35.

Quomodo tenebo absentem ; quomodo in coelum manum mittam, ut ibi sedentem teneam ? Fidem mitte, et tenuisti.—Et abiit et hic est ; et rediit, et nos non deserit : corpus enim suum intulit coelo, majestatem non abstulit mundo.

Secundum carnem vero quam Verbum assumpsit, secundum id quod de Virgine natus est, secundum id quod a Judaeis pressus est, quod ligno confixus, quod de cruce depositus, quod linteis involutus, quod in sepulchro conditus, quod in resurrectione manifestatus, 'non semper habebitis vobiscum.' Quare ? Quoniam conversatus est secundum corporis praesentiam quadraginta diebus cum discipulis suis, et eis deducuntibus videndo non sequendo, ascendit in coelum, et non est hic. Ibi est enim, sedet ad dextram Patris : et hic est, non enim recessit praesentia majestatis. Aliter : secundum praesentiam majestatis semper habemus Christum ; secundum praesentiam carnis, recte dictum discipulis, 'Me autem non semper habebitis.' Habuit enim illum Ecclesia secundum praesentiam carnis paucis diebus : modo fide tenet, oculis non videt.—Tract. 50 in Ibid., n. 4, 13, col. 1759, 1763.

Iturus utique ad dextram Patris ; unde venturus est ad vivos et mortuos judicandos praesentia itidem corporali, secundum fidei regulam sanamque doctrinam : nam praesentia spirituali cum eis erat utique futurus post ascensionem suam, et cum-

The Lord is above : but truth the Lord is here also. For the body of the Lord in which he arose must needs be in one place : His truth is diffused everywhere.

How shall I lay hold of Him absent ? How shall I reach my hand into heaven, that I may lay hold of Him sitting there ? Send faith, and thou hast laid hold on Him.—He has gone away, and is here ; He has returned and does not desert us : for He took His body into heaven, He did not remove His majesty from the world.

But according to the flesh which the Word assumed, according to that which was born of the Virgin, according to that which was apprehended by the Jews, which was nailed to the cross, which was taken down from the cross, which was wrapped in linen cloths, which was laid away in the sepulcher, which was manifested in the resurrection, 'ye shall not have Me with you always.' Why not ? Because He conversed with His disciples, according to the presence of the body, forty days, and they accompanying by sight not by following, He ascended into heaven, and is not here. For He is there ; He sits at the right hand of the Father. He is here also, for He did not depart by the presence of His majesty. In another manner : According to the presence of His majesty, we have Christ ever ; according to the presence of His flesh, it was rightly said to the disciples : But Me ye shall not have always. For the Church had Him a few days according to the presence of the flesh : now she has Him by faith, she sees Him not with the eyes.

He was about to go to the right hand of God, whence He is to come to judge the quick and the dead by the same corporeal presence, according to the rule of faith and sound doctrine : for by His spiritual presence He was to be with them

tota Ecclesia sua in hoc mundo usque in consummationem seeculi. Non itaque recte intelliguntur de quibus dixerit, 'Cum essem cum eis, ego servabam illos,' nisi hi quos in se credentes servare jam coeperat praesentia corporali, et quos relicturus fuerat absentia corporali, ut eos cum Patre servaret praesentia spirituali.—Tract. 106 in *Ibid.*, n. 2, col. 1909.

Et Dominus consolans nos qui ipsum jam in coelo sedentem manu contrectare non possumus, sed fide contingere; ait illi: Quia vidisti, credisti; beati qui non vident et credunt.—Tract. 1 in *Joan. Epist.*, n. 3, col. 1980.

Credimus quippe in eum jam sedentem ad dextram Patris: sed tamen quamdiu sumus in corpore, peregrinamur ab eo.—Serm. 210. In *Quadrag.*, c. 4. n. 5, col. 1050, *Ib.*, T. 38.

Ideo enim Dominus absentavit se corpore ab omni Ecclesia, et ascendit in coelum ut fides aedificetur. Si enim non nosti nisi quod vides, ubi est fides?—Serm. 235. In *dieb. Pasch.*, c. 3, n. 4, col. 1119.

Secundum enim praesentiam pulchritudinis et divinitatis suae semper cum Patre est; secundum praesentiam corporalem jam supra coelos ad dextram Patris est: secundum praesentiam vero fidei in omnibus Christianis est.—Serm. 361, c. 7, n. 7, col. 1602, *Ib.*, T. 39.

Ergo in coelo est caput nostrum. Ideo cum dicitur, Sursum corde; respondetis, Habemus ad Dominum.—Serm. 27 in *die Pasch.*, col. 1100, *Ib.*, T. 38.

Quod ergo in sacramentis fidelium dicitur, ut sursum cor habeamus ad Dominum, munus est Domini: de quo munere ipsi Domino Deo nostro gratias agere, a sacerdote post hanc vocem quibus hoc dicitur admonentur; et dignum ac justum esse respondent. Cum enim non sit in nostra potestate cor nostrum, sed divino sublevetur auxilio, ut ascendat,

after His ascension, and with His whole Church in this world till the end of the world. Therefore they of whom He said, While I was with them, I kept them; are not rightly understood except as those believers upon Him whom He had begun to keep by bodily presence, and whom He was to leave by bodily absence, that He might keep them with the Father by spiritual presence.

And the Lord consoling us who cannot now by the hand touch Him sitting in heaven, but by faith can touch him; says to him: Because thou hast seen me, thou hast believed; blessed are they who see not, and yet believe.

We believe indeed in Him now sitting at the right hand of the Father: but yet so long as we are in the body, we are strangers from Him.

For on this account the Lord absented Himself in body from the whole Church, and ascended into heaven, that faith might be edified. For if thou knowest that only which thou seest, where is faith?

For according to the presence of His beauty and divinity, He is ever with the Father; according to His bodily presence, He is now above the heavens at the right hand of the Father: but according to the presence of faith, He is in all Christians.

Our Head, then, is in heaven. Therefore when it is said, Lift up your hearts; ye reply, We lift them up unto the Lord.

What, therefore, is said in the Sacraments of the faithful, that we should lift up our hearts unto the Lord, is a gift of the Lord: for which gift they, to whom this is said, are admonished by the priest, after this sentence to give thanks to the Lord our God; and they reply that it is meet and right. For since our heart is not in our power, but may be raised up by

et quae sursum sunt sapiat, ubi Christus est in dextra Dei sedens, non quae super terram : etc.—De bon. persever., c. 13, n. 33, col. 1013, Ib., T. 45.

divine aid, so as to ascend, and seek the things which are above, where Christ is sitting at the right hand of God, not the things upon earth : etc.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Nam vere istud est haereditarium munus testamenti ejus novi, quod vobis ea nocte qua tradebatur crucifigendus, tanquam pignus suae praesentiae dereliquit. Hoc illud est viaticum nostri itineris, quo in hac via vitae alimur ac nutri-mur, donec ad ipsum pergamus de hoc seculo recedentes.—Voluit enim beneficia sua permanere apud nos, voluit animas praetioso sanguine suo semper sanctificari per imaginem propriae passionis et ideo discipulis fidelibus mandat, quos primos et Ecclesiae suae constituit Sacerdotes, ut indesinenter ista vitae aeternae mysteria exercerent, quae necesse est a cunctis sacerdotibus per singulas totius orbis Ecclesias celebrari, usque quo iterum Christus de coelis adveniat, quo et ipsi sacer-dotes, et omnes pariter fidelium populi exemplar passionis Christi ante oculos habentes quotidie et gerentes in manibus ore etiam sumentes ac pectore, redemptionis nostrae indelibili memoria teneamur, et contra venena diaboli dulcem medicinam sempiterni tutaminis consequamur.—In Exod., Lect. 2, col. 55, 56, DEA., T. 7, La B.

For in truth this is the hereditary gift of His New Testament, which He left to you on that night in which He was betrayed to be crucified, as a pledge of His presence. This is that viaticum of our journey, by which we are fed and nourished in the way of this life, till we proceed to Him, departing out of this world.—For He wished His benefits to remain with us ; He wished our souls to be ever sanctified by His precious blood, through the image of His own Passion, and on this account He commands the faithful disciples, whom He ordained the first priests over His Church, that without ceasing they should perform these mysteries of eternal life, which it is necessary that all priests throughout all the churches of the whole earth, should celebrate, until Christ comes again from heaven, in order that both the priests themselves, and the whole multitude of the faithful people elsewhere, having an example of Christ's Passion before their eyes daily, and bearing it in their hands, and receiving it also in their mouths and breasts, may be possessed with an indelible memory of our redemption, and obtain a sweet medicine for an everlasting safeguard against the venom of the devil.

CYRIL, BISHOP OF ALEXANDRIA.

Ὅτι δὲ τὴν αὐτοῦ τοῦ Χριστοῦ παρουσίαν τε καὶ δύναμιν ἀναπληροῖ τὸ πνεῦμα αὐτοῦ τοῖς ἁγίοις ἐνοικοῦν.—In Joan. 14 : 25, L. 10, p. 838, C., T. 4.

Εἰ γὰρ καὶ ἀποδημεῖ σαρκὶ παραστήσας ἑαυτὸν ὑπὲρ ἡμῶν τῷ Πατρὶ, καὶ καθίσας ἐκ δεξιῶν τοῦ

His Spirit fills the presence and power of Christ, dwelling in his Saints.

For although He is absent in the flesh, after having shown Himself to the Father for our sakes, and having sat down

γεννήσαντος, ἀλλ' ἐναυλιζέται τοῖς ἀξίοις διὰ τοῦ πνεύματος, καὶ σύνεστι τοῖς ἁγίοις διὰ παντός· ἐπηγγεῖλατο γὰρ οὐκ ἀφήσιν ἡμᾶς ὀρφανούς.—In Jo. 16 : 16, L. 11, p. 933, A.

Ῥωτο μὲν γὰρ οἱ μακάριοι μαλιηταὶ πρὸς πολλῆς αὐτοῖς ἐσεσθαι ζημίας τοῦ σωτήρος ἡμῶν τὴν ἀπολειψιν, δῆλον δὲ ὅτι τὴν μετὰ σαρκὸς νοουμένην· συνεῖναι γὰρ ὡς Θεὸς οἷς περ ἂν βούληται τὸ κωλύον οὐδέν, προσεδόκων δὲ ὅτι διασώσει μὲν αὐτοὺς οὐδεὶς, ἀναληφθέντος εἰς οὐρανὸν τοῦ Χριστοῦ, κ. τ. λ.—Ἀλλ' εἰ καὶ σοφοὶ καὶ πατέρες, καὶ τῆς οἰκουμένης φωστῆρες γεγόνασιν, οὐκ ὀκνητέον εἰπεῖν, ὡς ἔδει μὴ μόνον εἰς τὴν ἐνσάρκον παρουσίαν ἀποβλέπειν τοῦ σωτήρος ἡμῶν Χριστοῦ, εἰδέναι δὲ δὴ ὅτι καὶ εἰ τῆς πρὸς αὐτοὺς συνουσίας ἀπονοσφίζοιτο κατὰ σάρκα, καὶ εἰ μὴ τοῖς τοῦ σώματος ὀρφῶτο τυχὸν ὀφθαλμοῖς, ἀλλὰ γε παρόντα, καὶ συνόντα διὰ παντός, τῆ τῆς θεότητος ἐξουσία χρῆν δήπου πάντως ἐννοεῖν.—Οὐκοῦν ἐπεῖπερ ἦν ἅμα Θεὸς τε ἑμοῦ καὶ ἄνθρωπος ὁ Χριστός, χρῆν δήπου πάντως μὴ ἀγνοῆσαι τοὺς μαθητὰς, ὡς εἰ καὶ ἀπειναι γένοιτο σωματικῶς, οὐκ ἀπολειφήσεται παντελῶς, συνέσται δὲ πάντως, κατὰ τὸν ἄρρητον τῆς θεοπροποῦς ἐξουσίας λόγον.—In Jo. 17 : 12, L. 11, p. 973, ABCD.

THEODORET, BISHOP OF CYRUS.

Εἰ γὰρ καὶ τὴν σάρκα νῦν ἀθάνατον ἴσμεν, καὶ ἄφθαρτον, ἀλλ' οὖν πρὸ τῆς ἀναστάσεως καὶ θανάτου καὶ πάθους ἦν δεκτικὴ.—Ep. 130, Timotheo, p. 1216, T. 4.

AMMONIUS, PRIEST OF ALEXANDRIA.

Ὡς ἀδόκιμος, ὁ μὴ πιστεύσας εἰς τὸν δίκαιον, τὸν διὰ τὴν δικαιοσύνην αὐτοῦ ἀναληφθέντα εἰς οὐρανούς, καὶ ἀφανῆ γεγονότα τοῖς ἀνθρώποις.—In Joan. 16 : 11, col. 1497, B., Pat. Gr. T. 85.

at the right hand of the Father, yet He dwells in those who are worthy, by the Spirit, and is ever present with the saints : for He promised that He would not leave us orphans.

The blessed disciples thought the absence of our Saviour would be a great loss to them, forsooth in the flesh (for nothing prevents Him from being present as God to whom He will): but they thought that no one could save them after that Christ was taken up into heaven, etc.—But although they were wise and fathers, and the lights of the world, we have no scruple in saying that they ought not only to look to the carnal presence of our Saviour Christ, but to understand that though He be separated from their presence according to the flesh, and though He be not seen by bodily eyes; yet that He is ever present and always assistant by the power of His Divinity, they ought by all means to understand.—Wherefore, since Christ is at the same time God and man, the disciples ought by all means to understand that, although He be absent bodily, He has not wholly deserted them, but is always present by the ineffable reason of His divine power.

For although we know that His flesh is now immortal and incorruptible, yet before the resurrection it was obnoxious to death and suffering.

As an unjust person, who does not believe on the just One, Who, on account of His righteousness, ascended into heaven, and became invisible to men.

GELASIUS, BISHOP OF CYZICUM.

Ἐπὶ τῆς θείας τραπέζης πάλιν
κατάθθα μὴ τῷ προκειμένῳ ἄρτῳ
καὶ τῷ ποτηρίῳ ταπεινῶς προσέχ-
ωμεν. Ἄλλ' ὑψώσαντες ἡμῶν τὴν
διάνοιαν, πίπτει νοήσωμεν κείσθαι
ἐπὶ τῆς ἱεράς ἐνεϊνῆς τραπέζης τὸν
ἀμνὸν τοῦ Θεοῦ, τὸν αἴροντα τὴν
ἁμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ
τῶν ἱερέων θυόμενον. Καὶ τὸ τί-
μον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς
λαμβάνοντας ἡμᾶς, πιστεύειν ταῦ-
τα εἶναι τὰ τῆς ἡμετέρας ἀναστα-
σεως σύμβολα.—Com. Act. Conc. Nic.,
L. 2, c. 30, col. 241, B., T. 2, L. and C.

Here likewise let us not look humbly upon the bread and cup set before us upon the holy table, but lifting up our minds, let us understand by faith that the Lamb of God, Who taketh away the sins of the world, lies upon that table, immolated in a bloodless manner by the priests; and receiving His precious body and blood, believed them to be the symbols of our resurrection.

Century VI.

CAESARIUS, BISHOP OF ARLES.

Et ideo quia corpus assumptum ablaturus erat ex oculis nostris, et sideribus illaturus, necessarium erat ut nobis in hac die sacramentum corporis et sanguis consecraret, ut coleretur jugiter per mysterium quod semel offerebatur in pretium, ut quia quotidiana et indefessa currebat pro hominum salute redemptio: perpetua etiam esset redemptionis oblatio, et perennis victima viveret in memoria, et semper praesens esset in gratia, vere unica et perfecta hostia, fide aestimanda non specie, nec exteriori censenda visu, sed interiori aspectu.—Hom. 5 de Pasch., col. 135, A.B., T. 7, 1. a B.

And on this account, because He was about to bear away the body which He had assumed from our eyes, and convey it to the stars, it was necessary for Him to consecrate for us upon this day the Sacrament of His body, that that might be continually honored by a mystery, which was once offered for a price; that, because redemption ran daily and without wearying for the salvation of men, the oblation also of redemption might be perpetual, and that the victim might live ever in memory, and might be always present in grace; truly a unique and perfect victim, to be estimated by faith, not by outward appearance; to be valued not by exterior sight, but by interior aspect.

FULGENTIUS, BISHOP OF RUSPE.

Absens coelo cum esset in terra, et derelinquens terram cum ascendisset in coelum; secundum divinam vero immensamque substantiam, nec coelum dimittens cum de coelo descendit, nec terram deserens cum ad coelum ascendit.—Ad Tras., L. 2, c. 17, col. 265, Pat. Lat. T. 65.

He was absent from heaven while He was upon earth; and He left the earth when He ascended unto heaven. But according to His divine and immense substance, He neither left heaven when He descended from heaven, nor deserted the earth when He ascended to heaven.

PRIMASIUS, BISHOP OF ADRUMETUM.

Salvator Deus exemplum dedit, ut quotiescumque hoc facimus, in mente habeamus quod Christus pro nobis omnibus mortuus est. Ideo nobis dicitur, corpus Christi, ut cum hoc recordati fuerimus, non simus ingrati gratiae ejus, quemadmodum si quis moriens reliquat ei quem diligit aliquid pignus, quod ille post mortem ejus, quandocumque viderit, nunquid potest lacrymis continere, si eum perfecte dilexerit?—In 1 Cor. 10, col. 534, A., Pat. Lat. T. 68.

Our Saviour God gave us an example, that as often as we do this, we may have in mind that Christ died for us all. Therefore we call it the body of Christ, that when we remember this, we may not be ungrateful for His grace; just as if any one dying should leave to him whom he loves some pledge, which as often as he shall see after his death, can he restrain his tears, if he perfectly loves him?

GREGORY THE GREAT, BISHOP OF ROME.

Quando non maneret apud eos, qui ascensurus coelum promittit, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi? Sed Verbum incarnatum et manet et recedit: recedit corpore, manet divinitate. Apud eos ergo tunc se mansisse perhibet; quia qui invisibili semper potestate praesens erat, corporali jam visione recedebat.—L. 2, Hom. 30 in Pentecost., n. 2, col. 1576, D., T. 1.

Wherefore did He not remain among them, Who, being about to ascend into heaven, promised, saying: I.o, I am with you all days, even unto the end of the world? But the Word incarnate both remains and departs. He departs by His body, He remains by His divinity. Therefore He then says that He remained with them, because He Who was ever present by invisible power, now departed by bodily sight.

ALCUINUS.—Idem [Gregorius Magnus] quoque alibi: Uno, inquit, eodem tempore ac momento, et in excelsis rapitur ministerium angelorum consociandum corpori Christi, et ante oculos Sacerdotis in altare videtur.—De div. offic. (op. spurium), c. 40, col. 1263, C., Pat. Lat. T. 101.

Gregory the Great says likewise in another place: At one and the same moment of time, it is both taken up into heaven by the ministry of angels to be united to the body of Christ, and is seen before the eyes of the priest upon the altar.

Century VIII.

VENERABLE BEDE, PRIEST.

—Cujus et nunc sacramentis carnis et sanguinis pignus vitae accipi; et in futuro, praesenti beatificatur aspectu.—In Proverb., L. 1, c. 3, p. 72, T. 9.

Now even she (the Church) receives the pledge of life by the Sacraments of His flesh and blood; and in the future, it is blessed by present sight.

Homo autem qui peregre profectus reliquit domum suam, haud dubium quin Christus sit, qui ad Patrem post resurrectionem victor ascendens, ecclesiam corporaliter reliquit: quam tamen nunquam divinae praesidio praesentiae destituit,

But the man who, having set out on a journey, left his house, is doubtless Christ, Who, ascending to the Father after the resurrection a victor, left the Church bodily, which yet he never left destitute of the protection of His Divine presence, re-

manens in illa omnibus diebus usque ad consummationem sæculi.—In Marc. 13, p. 208, T. 10.

maining in it all days, even unto the end of the world.

FLACCUS ALCUINUS, ABBOT.

Sed a quibus homo abscedebat, Deus non relinquebat : et idem ipse Christus, et homo et Deus. Ergo ibat per id quod homo erat, et manebat per id quod Deus erat ; ibat per id quod in uno loco erat, et manebat per id quod Deus erat. — In Joan., L. 6, c. 35, col. 939, BC., Pat. Lat. T. 100.

But God did not leave those whom man abandoned : and the same Christ is both God and man. Therefore He departed by that which was human, and remained by that which was Divine ; He departed by that which was in one place, and remained by that which was Divine.

Century IX.

SEDULIUS SCOTUS.

'Hoc facite in meam commemorationem.' Suam memoriam nobis relinquit, quemadmodum si quis peregre proficiens, aliquod pignus ei quem diligit derelinquit, ut quotiescumque illud viderit, possit ejus beneficia et amicitiam recondari, quoniam ille si perfecte dilexit sine ingenti desiderio et fletu illud non potest videre.—In 1 Cor. 11, col. 131, Pat. Lat. T. 63.

'Do this in remembrance of Me.' He left to us His remembrance ; just as if any one, setting out on a journey, leaves to him whom he loves some pledge, that as often as he sees it he may call to mind his kindnesses and friendship, since he, if he perfectly love him, cannot behold it without great grief and weeping.

RABANUS MAURUS, ARCHBISHOP OF MENTZ.

Postea vero quam tempus illud expletur, quo Christus advolans ad coelos, praesentia corporali recessit, etc. — De Cleric. Instit., L. 1, c. 21, col. 336, A., Pat. Lat. T. 107.

But after that time is fulfilled, when Christ, going to the heavens, departed by His bodily presence, etc.

CHAPTER X.

The ancient Church believed that an Image, Figure, Type, Anti-type, could not be the truth, but only a representation and foreshadowing of the reality.

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Porro imago veritati non usquequaque adaequabitur. Aliud est enim secundum veritatem esse, aliud ipsam veritatem esse. —Adv. Marc., L. 2, c. 9, p. 85, Pars 3.

Moreover, an image cannot be every way equal to the truth. For it is one thing to be according to the truth, and another to be the truth itself.

Nemo ostendere volens hominem, casidem aut personam ei inducit.—De carn. Christ., c. 11, col. 77, Pars 4.

No one, intending to show a man, exhibits to him a helmet or mask.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Sicut enim qui viderit imaginem alicujus, videt eum cujus imago est, etc.—Hom. 1 in Gen., c. 13, col. 156, 157, Pat. Gr. T. 12.

For as he who sees an image of any one, sees him whom the image represents, etc.

Century IV.

HILARY, BISHOP OF POICTIERS.

Neque enim sibi quisquam imago est : sed eum, cujus imago est, necesse est, ut imago demonstret.—De Synodis, c. 13, p. 451, T. 1.

For neither is any one an image of himself : but it is necessary for the image to designate him, of whom the image is.

BASIL, BISHOP OF CASAREA.

*Ἔστι γὰρ ὁ τύπος, προσδοκωμένων δὴ λωσῖς διὰ μιμήσεως, ἐνδεικτικῶς τὸ μέλλον προυποφαινῶν.—De Sp. Sanct., c. 14, n. 31, p. 35, T. 3.

For a type is a declaration of those things which are expected, by imitation, prefiguring that which is future by indicating it.

GREGORY, BISHOP OF NYSSA.

Οὐκέτι γὰρ ἂν εἰκῶν, εἰ δὲ ἀπάντων εἴη ταυτὸν ἐκεῖνω.—De anim. et resur., p. 196, T. 3.

For it would be no longer an image, if it were in all respects the same as that of which it is an image.

AMBROSE, BISHOP OF MILAN.

Primum igitur umbra praecessit, secuta est imago, erit veritas. Umbra in Lege, imago vero in Evangelio, veritas in coelestibus.—Et ipse quidem nobis apud Patrem advocatus assistit : sed nunc eum non videmus : tunc videbimus, cum imago transierit, veritas venerit.

First, therefore, the shadow preceded, the image followed, the truth will be. The shadow in the Law, the image in the Gospel, the truth in heaven.—And He indeed assists us before the Father as our Advocate : but now we see Him not ; then we shall see Him, when the image shall pass away, when the truth shall come.

Astende ergo, homo, in coelum, et videbis illa quarum umbra hic erat vel imago.—In Ps. 38, n. 25, 26, col. 1051, 1052, Pat. Lat. T. 14.

Ascend, therefore, O man, into heaven, and you shall see those things of which here there was a shadow or image.

Imaginem Apostolus dicit, et Arius dicit esse dissimilem : cur imago, si similitudinem non habet ?

The Apostle calls Him an image, and Arius says that He is dissimilar : how is He an image, if He has not a similitude ?

Vides ergo quid dum imago dicitur, Patrem significat esse cujus imago sit Filius; quia nemo potest ipse sibi imago sua esse.—De Fide, L. 1, c. 7, n. 48, 50, col. 539, 540, Ib., T. 16.

You see, therefore, that while He is called an image, he signifies that it is the Father of Whom the Son is an image; for no one can be his own image.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Σημεῖον γὰρ τότε τοῦτο ἔστιν, ὅταν τὸ πρᾶγμα, οὐ τοῦτό ἐστι σημεῖον, φαίνεται παρὰ σοί, τουτέστιν, ἢ πίστις· ὡς ἂν μὴ ταύτην ἔχες, οὐδὲ τὸ σημεῖον λοιπὸν εἶναι σημεῖον δύναται. Τίνος γὰρ ἔσται σημεῖον, τίνος δὲ σφραγίς, οὐκ ὄντος τοῦ σφραγιζομένου; ὡς ἂν εἰ καὶ βαλάντιον ἐπιδεικνύεις ἡμῖν σφραγιδα ἔχον, μηδενὸς ἐνδὸν ἀποκειμένου.—Διὰ γὰρ τοῦτο ἔλαβες σημεῖον, ἵνα τὸ πρᾶγμα ἐπισητῆς, οὐ τὸ σημεῖον ἔχεις· ὡς εἴ γε ἐμελλες αὐτὸ χωρὶς τούτου ἐπισητεῖν, οὐκ ἂν ἐδέησέ σοι τούτου.—Hom. 8 in Rom., c. 3, p. 549, DE., T. 9.

For then this is a sign, when the thing, whereof this is a sign, is seen by you, that is, faith; so that unless you have this, the sign can no longer be a sign. For of what will it be a sign, of what a token, if that does not exist which is signified? Just as if you should show us a purse having a seal-ring, in which there is nothing.—For on this account you have received a sign, that you may seek after the thing, the sign of which you have; so that if you intend to seek after the sign without the thing, you can have no need of this.

Ὡσπερ γὰρ ἐν ταῖς εὐεργεσίαις οἱ τύποι προέλαβον, καὶ ἠκολούθησεν ἡ ἀλήθεια, οὕτω καὶ ἐν ταῖς τιμωρίαις ἔψεται.—Hom. 23 in 1 Cor., c. 3, p. 239, C., T. 10.

For as in the benefits, the types preceded, and the truth followed; so also it will follow in the punishments.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

In populo enim Judaeorum figuratus est populus Christianorum. Ibi figura, hic veritas: ibi umbra, hic corpus.—Tract. 11 in Joan. Evang., n. 8, col. 1479, Pat. Lat. T. 35.

In the people of the Jews, the Christian people was figured. There a figure, here the truth: there a shadow, here the body.

Quid autem absurdius, quam imaginem ad se dici?—De Trin., L. 7, c. 1, col. 934, Ib., T. 42.

But what is more absurd than for one to be called an image of himself?

MARCUS, MONK OF NITRA.

Μὴ οὖν τοὺς τύπους λέγε ἀλήθειαν.—Opusc. 10 de Melch., c. 8, col. 1132, B., Pat. Gr. T. 65.

Do not, therefore, call types the truth.

Ὅπου δὲ αὐτὸς πάρεστιν, οὐ λέγεται τύπος, ἀλλ' ἀλήθεια.—Ibid., c. 9, col. 1133, A.

But where the thing itself is present, it is not called a type, but the truth.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Figura etenim non est veritas, sed imitatio veritatis.—Tract. 2 in Exod., col. 53, C., T. 7, La B.

For a figure is not the truth, but an imitation of the truth.

THEODORET, BISHOP OF CYRUS.

ΟΡΘ.—Εἰπέ πρὸς τῆς ἀληθείας, τίνος ἡ γῆ σύμβολόν τε καὶ τύπον τὴν παναγίαν τροφήν;—Dial. 1, p. 26, T. 4.

ORTH.—Speak by the truth; of what do you think this most holy food is a symbol and type?

ΟΡΘ.—Εἰπέ τοίνυν, τὰ μυστικά σύμβολα παρὰ τῶν ἱερωμένων τῶ Θεῷ προσφερόμενα τίνων ἐστὶ σύμβολα;—Παράβες τοίνυν τῶ ἀρχετύπῳ τὴν εἰκόνα, καὶ ὄψει τὴν ὁμοιότητα. Χρὴ γὰρ εἰκέναι τῆ ἀληθείᾳ τὸν τύπον.—Dial. 2, p. 125, 126.

ORTH.—Speak, then; the mystical symbols which are offered to God by the priests, of what things are they the symbols?—Compare, therefore, the image with the original, and you will see the likeness. For the type must be like unto the truth.

Εἰ δὲ ἡ σὰρξ εἰς θεοότητος μετεβλήθη φύσιν, οὐ δὴ χάριν μεταλαμβάνουσι τῶν ἀντιτύπων τοῦ σώματος; περιττὸς γὰρ ὁ τύπος ἀνηρημένης τῆς ἀληθείας.—Dial. 3, n. 3, p. 269, T. 4.

But if the flesh was changed into the nature of the Godhead, why do they partake of the antitypes of the body? For a type is a vain thing when the truth is removed.

Century IX.

HAYMO, BISHOP OF HALBERSTADT.

Nullum signum est illud cuius est signum, nec res aliqua sui ipsius dicitur signum, sed alterius. Et omnino omne signum, in quantum esse signum deprehenditur, diversum est ab eo quod significat.—De corp. et sang. Dom., col. 817, A., Pat. Lat. T. 118.

That thing is no sign, of which the sign is, nor is anything called a sign of itself, but of another thing. And in general every sign, so far as it is perceived to be a sign, is different from that which it signifies.

CHAPTER XI.

THE CHURCH OF ROME.

The Church of Rome teaches that the true and carnal body of Christ is contained in the Eucharist, and that the accidents of the bread and wine subsisting without a subject, or the body of Christ latent under these accidents, is the Sacrament, Sign, Figure, etc., of the body and blood of Christ, and not the substance of the bread and wine, which is abolished, according to her teaching.

Century XI.

COUNCIL OF TRENT.

Si quis negaverit, in sanctissimæ Eucharistiæ Sacramento contineri vere, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantum modo esse in eo, ut in signo, vel figura, aut virtute, anathema sit.—Sess. 13 de Euch., can. 1, p. 63.

If any one shall deny that in the Sacrament of the most holy Eucharist the body and blood of our Lord Jesus Christ is truly, really, and substantially contained together with His soul and Divinity, and therefore entire Christ; but shall say that He is in it, as in a sign, or figure, or virtue only, let him be anathema.

THE CATHOLIC CHURCH.

The ancient Church believed that the substance of the bread and wine was a Sacrament, Sign, Memorial, Figure, Representation, Type, Antitype, Symbol, Image, etc., of the Body and Blood of Christ.

Century II.

JUSTIN MARTYR.

—Καὶ περὶ τοῦ ποτηρίου, ὃ εἰς ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστοῦντας ποιεῖν.—Dial. cum Tryph., n. 70, col. 641, Pat. Gr. T. 6.

And concerning the cup which He commanded us to make with thanksgiving in memory of His Blood.

IRENÆUS, BISHOP OF LYONS.

Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας εὐχαριστοῦντες αὐτῷ, ὅτι τῇ γῆ ἐκέλευσεν ἐκφῦσαι τοὺς καρπούς τούτους εἰς τροφήν ἡμετέραν, καὶ ἐνταῦθα τὴν προσφοράν τελῶσάντες ἐκαλοῦμεν τὸ Πνεῦμα τὸ ἅγιον, ὅπως ἀποφήγη τὴν ὑσσίαν ταύτην καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαμβάνοντες τούτων τῶν ἀντιτύπων, τῆς ἀφένσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν.—Frag. 38, col. 1253, Pat. Gr. T. 7.

For we offer to God the bread and cup of blessing, giving thanks to Him, that He has commanded the earth to bring forth these fruits for our nourishment, and afterwards, having finished the oblation, we invoke the Holy Spirit to make manifest this sacrifice, and the bread the body of Christ, and the cup the blood of Christ, that they that receive these antitypes may obtain forgiveness of sins and eternal life.

TERTULLIAN, PRIEST OF CARTHAGE.

—Nec panem, quo ipsum corpus suum repræsentat.—Adv. Marc., L. 1, c. 14, p. 56, Pars 3.

Nor bread, by which He represents His body.

Sic enim deus in evangelio quoque vestro revelavit, panem corpus suum appellans, ut et hinc jam eum intelligas corporis sui figuram pani dedisse, cujus retro corpus in panem propheta figuravit, ipso domino hoc sacramentum postea interpretaturo.—Adv. Marc., L. 3, c. 19, p. 134.

Professus itaque se concupiscentia concupisse edere pascha ut suum,—acceptum panem et distributum discipulis corpus suum illum fecit, hoc est corpus meum dicendo, id est figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus.—Adv. Marc., L. 4, c. 40, p. 248.

—Vini saporem, quod in sanguinis sui memoriam consecravit.—De Anima, c. 17, p. 191, Pars 4.

TITUS FLAVIUS CLEMENT, PRIEST OF ALEXANDRIA.

Μυστικὸν ἄρα σύμβολον ἡ γραφὴ ἁίματος ἁγίου οἶνον ὠνόμαθεν.—Paed., L. 2, c. 2, p. 156, B.

For so God revealed in your Gospel also, calling bread His body, that even hence thou mayest understand that He gave to bread the figure of His body, Whose body the Prophet formerly figured, the Lord Himself being about to interpret this Sacrament afterwards.

Having professed, therefore, that with desire He desired to eat the Passover as His own, He made that bread which He received and distributed to the disciples, His own body, by saying This is My body, that is, the figure of My body. But it would not have been a figure had not His body been the truth.

The taste of wine, which He consecrated in memory of His blood.

Scripture, then, has named wine a mystical symbol of the holy blood.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ καὶ συμβολικοῦ σώματος.—In Matt. 15, T. II, c. 14, col. 952, A., Pat. Gr. T. 13.

Ἴδ' ὡς οὗτοί φασιν, ἄσαρκος καὶ ἄναιμος ἦν· ποίᾳσ σαρκός, ἢ τίνος σώματος, ἢ ποιοῦ αἵματος εἰκόνας διδούς, ἄρτον τε καὶ ποτήριον, ἐνετέλλετο τοῖς μαθηταῖς, διὰ τούτων τὴν ἀνάμνησιν αὐτοῦ ποιεῖσθαι;—Dial. de rect. in Dei fid. (op. spurium), sect. 4, p. 853, E., T. 1.

And this much concerning the typical and symbolical body.

If, as they say, He was without flesh and blood; of what flesh, or of what body, or of what blood did He, giving bread and the cup as images, command His disciples that by these a remembrance of Him should be made?

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Εὐκρίτως τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος τὴν ὑπόμνησιν ὁσήμεραι ἐπιτελοῦντες, καὶ τῆς κρείττονος ἢ κατὰ τοὺς παλαιοὺς ὑσίας τε καὶ ἱερουργίας ἡξιωμένοι.—De Dem. Evang., L. 1, c. 10, col. 88, C., Pat. Gr. T. 22.

Justly they celebrate daily the memorial of His body and blood, and have obtained a sacrifice and service better than that which was anciently.

Τούτου δῆτα τοῦ θώματος τὴν μνήμην ἐπὶ τραπέζης ἐκτελεῖν διὰ συμβόλων, τοῦ τε σώματος αὐτοῦ, καὶ τοῦ σωτηρίου αἵματος κατὰ θεσμούς τῆς καινῆς Διαθήκης παρεδιδόμενοι.—Ibid., L. 1, c. 10, col. 89, D.

Πάλιν γὰρ αὐτὸς τὰ σύμβολα τῆς ἐνθέου οἰκονομίας τοῖς αὐτοῦ παρεδίδου μαίωταις, τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρακελευόμενος.—Ib., L. 8, c. 1, col. 596.

EUSTATHIUS, BISHOP OF ANTIOCH.

Φάγετε τὸν ἐμὸν ἄρτον, καὶ πίετε οἶνον ὃν κενέρακα ὑμῖν, τὰ δε φησί· Δι' τοῦ οἴνου καὶ τοῦ ἄρτου τὰ ἀντίτυπα τῶν σωματικῶν τοῦ Χριστοῦ κηρύττει μελῶν. Ὁ δὲ ἐκ τῆς αὐτῆς πηγῆς ἀπαντλήσας, ὡς ἴσασι πάντες οἱ τῆς ἱερωσύνης μυστηπόλοι, ἐν τῇ εὐχῇ τῆς θείας ἀναφορᾶς ὡδὲ πως λέγει· θαρρῶντες προβεγγίζομεν τῷ ἁγίῳ θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα, καὶ σὲ παρακαλοῦμεν.—Frag. in Proverb. 9 : 5, col. 684, 685, DA., Pat. Gr. T. 18.

CYRIL, BISHOP OF JERUSALEM.

Ἐν τύπῳ γὰρ ἄρτου, δίδοται σοὶ τὸ σῶμα· καὶ ἐν τύπῳ οἴνου, δίδοται σοὶ τὸ αἷμα.—Catech. 22, Myst. 4, n. 3, col. 1100, Pat. Gr. T. 33.

Γευόμενοι γὰρ, οὐκ ἄρτου καὶ οἴνου κελεύονται γεύσασθαι, ἀλλὰ ἀντιτύπου σώματος καὶ αἵματος τοῦ Χριστοῦ.—Catech. 23, Myst. 5, n. 20, col. 1124.

HILARY, A ROMAN DEACON.

In cujus typum nos calicem mysticum sanguinis ad tuitionem corporis et animae nostrae percipimus.—In 1 Cor. 11 : 26, col. 243, Op. Ambros., Pat. Lat. T. 17.

We have received a command, according to the constitution of the New Testament, to make a memorial of this sacrifice upon the table, by the symbols of His body and saving blood.

For, again, He gave to His disciples the symbols of the divine economy, commanding the image of His own body to be made.

'Eat my bread, and drink the wine which I have mingled for you.' Thus he [Eustathius] says; by bread and wine he announces the antitypes of the bodily members of Christ. But the other [Basil] drawing from the same fountain, as all know who reverence the mystic priesthood, in the prayer of the divine oblation thus says: With confidence we approach the holy altar, and setting forth the antitypes of the holy body and blood of Thy Christ, we beseech Thee, and pray Thee, etc.

For in the type of bread is given to thee His body, and in the type of wine is given to thee His blood.

For they who taste are bidden to taste, not bread and wine, but the antitype of the body and blood of Christ.

In type of which, we receive the mystical cup of the blood to the defence of our body and soul.

EPHRAEM SYRUS, DEACON OF EDESSA.

Diligenter intuerere, quomodo in manibus panem accipiens, benedixit, ac fregit, in figuram immaculati corporis sui; calicemque in figuram pretiosi sanguinis sui benedixit, deditque discipulis suis.—Tract. de nat. Dei curiose non scrutand., p. 681, E., Ed. Col. 1616.

Diligently consider how, receiving bread in His hands, He blessed it and broke it in figure of His immaculate body, and He blessed the cup in figure of His precious body, and gave it to His disciples.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Ὁ Μελχισεδέκ αὐτῷ ἀπήντα τότε, καὶ ἐξέβαλεν αὐτῷ ἄρτον καὶ οἶνον, προτυπῶν τῶν Μυστηρίων τὰ ἀντίτυπα, ἀντίτυπα τοῦ Κυρίου ἡμῶν, λέγοντος· ὅτι ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν Καὶ ἀντίτυπα τοῦ αἵματος τοῦ ἐκ τῆς πλευρᾶς αὐτοῦ νυχθέντος, κ. τ. λ.—Haer. 35, vel. 55, n. 6, p. 472, D., T. 1.

Melchisedek then met him [Abraham] and brought forth bread and wine, prefiguring the mysteries of the Sacraments, the antitypes of our Lord, Who said: I am the living bread; and the antitypes of the blood which flowed from His pierced side, etc.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

—Καὶ εἴ που τι τῶν ἀντιτύπων τοῦ τιμίου σώματος, ἢ τοῦ αἵματος ἢ χεὶρ ἐθησαύρισεν, κ. τ. λ.—Orat. 11 in Gorgon., p. 187, A., T. 1.

And whatsoever of the antitypes of His precious body or blood her hand had treasured up, etc.

—Καὶ τοὺς τύπους τῆς ἐμῆς σωτηρίας, οὓς ἀπὸ τοῦ αὐτοῦ τελῶ στόματος, κ. τ. λ.—Orat. 17. Ad Civ. Naz., p. 273, C.

And these types of My salvation, which I consecrate with this same mouth, etc.

Μεταληψόμεθα δὲ τοῦ πάσχα νῦν μὲν τυπικῶς ἔτι, καὶ εἰ τοῦ παλαιοῦ γυμνότερον, τὸ γὰρ νομικὸν πάσχα, τολμῶ καὶ λέγω, τύπου τύπος ἦν ἀμυδρότερος. Μικρόν καὶ ὕστερον, τελεώτερον καὶ καθαρώτερον. ἦνικα ἄν αὐτὸ πίνῃ καινὸν μεθ' ἡμῶν ὁ λόγος ἐν τῇ βασιλείᾳ τοῦ πατρὸς, ἀποκαλύπτων καὶ διδάσκων, ἃ νῦν μετρίως παρέδειξε.—Orat. 42. In Pasch., p. 692, BC., T. 1.

We shall be partakers of the Passover now, though still in a type, yet clearer than that of the old Law; for the legal Passover, I dare to speak it, was an obscure type of a type. But a little after clearer and purer, when the Word drinks it anew with us in the kingdom of the Father, unfolding and teaching those things which now He has declared briefly.

GREGORY, BISHOP OF NYSSA.

Καὶ τῇ τῶν μυστικῶν ἐθῶν τε καὶ συμβόλων κοινωνίᾳ τὴν σωτηρίαν κρατύνεσθαι.—Contr. Eunom., Orat. 11, p. 704, D., T. 2.

And by the participation of the mystical rites and symbols, our salvation is strengthened.

MACARIUS OF EGYPT.

Καὶ ὅτι ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ Κυρίου ἐσθίουσι.—Hom. 27, p. 164, A.

And in the Church is offered bread and wine, the antitype of His flesh and blood; and they that partake of the visible bread, do spiritually eat the Lord's flesh.

AMBROSE, BISHOP OF MILAN.

Ante agnus offerebatur, offerebatur et vitulus, nunc Christus offertur: sed offertur quasi homo, quasi recipiens passionem. et offert se ipse quasi sacerdos, ut peccata nostra dimittat: hic in imagine, ibi in veritate, ubi apud patrem pro nobis quasi advocatus intervenit.—De offic. Minist., L. 1, c. 48, n. 238, col. 94, Pat. Lat. T. 16.

Formerly a lamb was offered, and a heifer was offered, now Christ is offered: but He is offered as man, as admitting suffering: and He offers himself as a priest, to remit our sins, here in an image, there in truth, where He intercedes for us with the Father as an Advocate.

Vera utique caro Christi, quae crucifixa est, quae sepulta est: vere ergo carnis illius sacramentum est.—De Myst., c. 9, n. 53, col. 407, Ib.

The flesh of Christ, which was crucified, which was buried, was true flesh: the Sacrament of His flesh, therefore, is true.

Dicit sacerdos: Fac nobis, inquit, hanc oblationem ascriptam, ratam, rationabilem, acceptabilem: quod figura est corporis et sanguinis Domini nostri Jesu Christi.—De Sacram. (op. dubium), L. 4, c. 5, n. 21, col. 443, Ib.

The priest says: Make to us this oblation allowable, certain, reasonable and acceptable, which is the figure of the body and blood of our Lord Jesus Christ.

ST. JEROME, A PRIEST.

Super frumento, inquit, et vino, et oleo, de quo conficitur panis domini, et sanguinis ejus impletur typus, et benedictio sanctificationis ostenditur.—In Hierem. 31, L. 6, p. 298, A., T. 4.

For corn, he says, and wine, and oil, of which the Lord's bread is made, and the type of His blood is fulfilled, and the blessing of sanctification is shown.

Ad verum Paschae transgreditur sacramentum, ut quomodo in praefiguratione ejus Melchisedeck summi Dei sacerdos,

He passes to the true Sacrament of the Passover, that He also might represent the truth of His body and blood,

panem et vinum offerens facerat, ipse quoque veritatem sui corporis et sanguinis repraesentaret.—In Matt. 26, L. 4, p. 59, A., T. 6.

as Melchisedec, the priest of the most high God, had done in prefiguration of Him, offering bread and wine.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Εἰ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τίνος σύμβολα τὰ τελούμενα;—Hom. 82 al. 83 in Matt. 26, n. 1, p. 884, T. 7.

For if Jesus did not die, of what are those things that are offered the symbols?

Hom. 11 in Matt. op. Imperf. (op. spurium), p. 796, A., T. 6. See page 177.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Si enim sacramenta quamdam similitudinem earum rerum quarum sacramenta sunt, non haberent, omnino sacramenta non essent.—Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut ergo secundum quemdam modum sacramentum corporis Christi corpus Christi est, sacramentum sanguinis Christi est, ita sacramentum fidei fides est.—Ep. 98, Bonif., n. 7, col. 364, Pat. Lat. T. 33.

For if the Sacraments had not a certain likeness to those things whereof they are the Sacraments, they would not be Sacraments at all. But from this likeness, for the most part, they take the names also of the things themselves. As, therefore, in a certain manner, the Sacrament of the body of Christ is the body of Christ, the Sacrament of the blood of Christ is the blood of Christ, so the Sacrament of faith is faith.

—Cum adhibuit ad convivium in quo corporis et sanguinis sui figuram discipulis commendavit et tradidit, etc.—In Ps. 3, n. 1, col. 73, Ib., T. 36.

When He brought him to the feast, in which He commended and delivered to the disciples the figure of His body and blood, etc.

—Cum veniret Dominus ad coenam qua commendavit sacramentum corporis et sanguinis sui, ita loquitur : etc.—In Ps. 68, sermo 1, n. 2, col. 842.

When our Lord came to the supper in which He commended the Sacrament of His body and blood, He thus speaks : etc.

Non enim Dominus dubitavit dicere, Hoc est corpus meum ; cum signum daret corporis sui.—Contr. Adimant., c. 12, n. 3, col. 144, Ib., T. 42.

For our Lord did not hesitate to say, This is My body ; when He gave the sign of His body.

Hujus sacrificii caro et sanguis ante adventum Christi per victimas similitudinem promittebatur ; in passione Christi per ipsam veritatem reddebatur ; post ascensum Christi per Sacramentum memoriae celebratur.—Contr. Faust., L. 20, c. 21, col. 385, Ib.

The flesh and blood of this Sacrifice, before the advent of Christ was promised by victims of similitude ; in the Passion of Christ it was rendered by the truth itself ; after the ascension of Christ it was celebrated by the Sacrament of remembrance.

De doct. Christ., L. 3, c. 16, n. 24, col. 74, 75, Ib., T. 34. See page 202.

INDEX EXPURGATORIUS HISPANUS.
—S. Aug. op. Paris, 1531. Ex Indice,
dele, Corporis sui signum dedit Christus.
—Page 48.

S. Aug. op. Paris, 1543. Ex Indice,
dele, Corporis et sanguinis figuram Dis-
cipulis Christus commendavit.—Page 51.

S. Aug. op. Basiliae, 1556. Ex In-
dice, dele sequentia. Corpus suum dixit
Christus, cum signum daret corporis sui.
Page 49.

St. Aug. Works, Paris, 1531. Re-
move from the Index: Christ gave the
sign of His body.

St. Aug. Works, Paris, 1543. Re-
move from the Index: Christ commended
to the disciples the figure of His body and
blood.

Works of St. Augustine, Basil, 1556.
Remove the following from the Index:
Christ called it His body, when He gave
the sign of His body.

LITURGY OF ST. BASIL.

Et qui proposuimus typum corporis
et sanguinis Christi tui.—Antiphora, col.
42, C., T. 4, La B.

And we who have set forth the type
of the body and blood of Thy Christ.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Deinde quomodo panem de multis
triticis granis in pollinem redactis per
aquam confici, et per ignum necesse est
consummari: rationabiliter in eo figura
accipitur corporis Christi, etc.—Tract 2
in Exod., col. 56, A., T. 7, La B.

Then as it is necessary for bread,
which is of many grains of wheat reduced
to flour, to be made by water, and finished
by fire: very reasonably in it is received a
figure of the body of Christ, etc.

THEODORET, BISHOP OF CYRUS.

Μετὰ γὰρ δὴ τὴν αὐτοῦ παρου-
σίαν, οὐκέτι χρεια τῶν συμβόλων
τοῦ σώματος, αὐτοῦ φαινομένου
τοῦ σώματος. Διὰ τοῦτο εἶπεν,
ἄχρις οὗ ἂν ἔλθῃ.—In 1 Cor. 11, p.
238, T. 3.

Ἐνταῦθα τὰ σύμβολα τοῦ δεσ-
ποτικοῦ θεώμεθα σώματος, ἐκεῖ δὲ
αὐτὸν ὁψόμεθα τὸν Δεσπότην.—In 1
Cor. 13, p. 255.

Οὗτος τὰ ὁρώμενα σύμβολα τῆ
τοῦ σώματος καὶ αἵματος προσήγο-
ρία τετίμηκεν.—Dial. 1, p. 26, T. 4.

Εἰ δὲ τοῦτό σοι νομίζεται μικ-
ρόν τε καὶ εὐτελές, πῶς τὸν τούτου
γε τύπον σεπτὸν ἡγῆ καὶ σωτή-
ριον;—Dial. 3, p. 190.

For after His coming, there will be
no longer need of the symbols of His
body, since His body itself will appear.
Wherefore he said: Until He come.

Here we see the symbols of the Lord's
body, but there we shall see the Lord
Himself.

He honored the visible symbols with
the appellation of His body and blood.

If you consider this a small and mean
thing, how do you regard His venerable
and salutary type?

Ἐὶ δὲ ἡ σὰρξ εἰς θεότητος μετεβλήθη φύσιν, οὐ δὴ χάριν μεταλαμβάνουσι τῶν ἀντιτύπων τοῦ σώματος; Περιττὸς γὰρ ὁ τύπος ἀνηρημένης τῆς ἀληθείας.—Ibid., n. 3, p. 269.

Καὶ τὰ θεῖα δὲ παραλοὺς μυστήρια, καὶ τὸ σύμβολον κλάσας καὶ διανείμας, ἐπήγαγε· τοῦτο μοῦ ἐστὶ τὸ σῶμα.—Ep. 145, Monach. Const., p. 1251, T. 4.

APOSTOLIC CONSTITUTIONS.

Παραδοὺς δὲ ἡμῖν τὰ ἀντίτυπα μυστήρια τοῦ τιμίου σώματος αὐτοῦ καὶ αἵματος, κ. τ. λ.—L. 5, c. 14, p. 320, T. 1.

Καὶ τὴν ἀντίτυπον τοῦ βασιλείου σώματος Χριστοῦ δεκτὴν εὐχαριστίαν προσφέρετε ἐν τε ταῖς ἐκκλησίαις ὑμῶν, κ. τ. λ.—L. 6, c. 30, p. 361.

Ἔτι εὐχαριστοῦμεν, πάτηρ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐνχυθέντος ὑπὲρ ἡμῶν· καὶ τοῦ τιμίου σώματος· οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν.—L. 7, c. 25, p. 371.

GELASIUS I., BISHOP OF ROME.

Et certe imago et similitudo corporis et sanguinis Christi, in actione mysteriorum celebrantur.—Adv. Eutyech. et Nestor., col. 475, B., T. 5, La B.

But if His flesh was changed into the nature of the Godhead, why do they partake of the antitypes of His body? For a type is a vain thing when the truth is removed.

And when He delivered the divine mysteries, and had broken and divided the symbol, He added: This is My body.

And when He had delivered the mysteries, the antitypes of His precious body and blood, etc.

And offer the antitype of the royal body of Christ, the acceptable Eucharist, in your churches.

We also thank Thee, our Father, for the precious blood of Jesus Christ which was shed for us, and for His precious body, whereof also we celebrate these antitypes.

DIONYSIUS, THE AREOPAGITE.

Καὶ τοῦτο δὲ ἱερώς ἐννόησον, ὡς ἐπιτεθέντων τῶν θεῶν θυσιαστηρίῳ τῶν σεβασμίων συμβόλων, διῶν ὁ Χριστὸς σημαίνεται καὶ μετέχεται, κ. τ. λ.—Τούτων δὲ καὶ ὅν εἰρηται θεσμὸν ἱερουργηθέντων, ἐστὼς ἐπιπροσθεν τῶν ἀγιωτάτων συμβόλων ὕδατι τὰς χεῖρας ὁ ἱεραρχῆς νίπτεται, κ. τ. λ.—De eccl. hierarch., c. 3, sect. 3, n. 9, 10, p. 194, T. 1.

And sacredly observe this, that the divine symbols being placed upon the holy altar, by which Christ is signified and partaken of, etc.—But these things being celebrated according to the rite spoken of, the priest, standing before the holy symbols, washes his hands with water, etc.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Propterea et in eadem coena et Judiacum pascha comedit, quod oportebat offerri, et sacramentum corporis sui et sanguinis dedit.—Ep. 14, Ferrand., qu. 5, n. 43, col. 431, Pat. Lat. T. 65.

In isto autem sacrificio, gratiarum actio atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis quem pro nobis idem Deus effundit.—De Fide, c. 19, n. 60, col. 699.

Moreover, in the same supper, He both eat the Jewish Passover, which it was necessary to offer, and gave the Sacraments of His body and blood.

But in this sacrifice is the giving of thanks and the commemoration of the flesh of Christ, which He offered for us, and of the blood which the same, Who is God, shed for us.

JOHN MAXENTIUS, PRIEST OF ANTIOCH.

Sed et ille panis quem universa Ecclesia in memoriam Dominicæ passionis participat, corpus ejus est.—Dial., L. 2, c. 13, col. 145, A., Pat. Gr. T. 86.

But that bread also, which the whole Church partakes of in memory of the Lord's Passion, is His body.

PROCOPIUS GAZAEUS.

Dedit enim sui corporis imaginem vel effigiem aut typum discipulis, haud amplius admittens et acceptans legis cruenta sacrificia. Puritatem igitur mystici panis, quo alimur, per candorem dentium significavit.—In Gen. 49:12, col. 501, 502, Pat. Gr. T. 87.

For He gave to His disciples the image or figure, or type of His own body, no longer admitting and receiving the bloody sacrifices of the Law. By the whiteness of the teeth, therefore, he denoted the purity of the mystical bread by which we are nourished.

FACUNDUS, BISHOP OF HERMIANE.

Sacramentum corporis et sanguinis ejus, quod est in pane et poculo consecrato, corpus ejus et sanguinem dicimus: non quod proprie corpus ejus sit panis, et poculum sanguis; sed quod in se mysterium corporis ejus sanguisque continent.—Defens. trium capit., L. 9, c. 5, col. 762, 763, Pat. Lat. T. 67.

The Sacrament of His body and blood, which is in the consecrated bread and cup, we call His body and blood: not that the bread is properly His body, or the cup His blood, but because they contain in them the mystery of His body and blood.

Century VII.

ANDREW, ARCHBISHOP OF CRETE.

Θύεται γὰρ ἐν ἀντιτύποις ὑπὲρ ἡμῶν συμβόλοις ἱεροθυτούμενος.—In Ram. Palm., p. 81, AB.

For He is immolated for our sake, being sacrificed in figurative symbols.

Century VIII.

VENERABLE BEDE, PRIEST.

Si autem tam solerter munditia quaerebatur ejus, qui sanctificatum Moysi manibus panem typicum gustaret; quantum necesse est munditiae curam gerat, qui in sanctas et venerabiles Christi manus acceptum panem, in Sacramentum corporis ejus consecratum, in memoriam mortis ejus mortalibus creditum, ad vitae perennis est auxilia sumpturus.—Allegor. Expos. in 1 Sam., c. 21, p. 145, T. 8.

Immolatio paschae gloriam insinuet resurrectionis, cum omnes electi carne agni immaculati, id est Dei et Domini nostri, non amplius in sacramento credentes, sed in re ipsa ac veritate videntes reficiuntur.—In Ezram 6, c. 8, p. 429, T. 8.

Finitis paschae veteris solemnibus,—transit ad novum quod in suae redemptionis memoriam ecclesiam frequentare volebat, ut videlicet pro carne agni ac sanguine, sui corporis sanguinisque sacramentum substituerat.—In Marc., c. 43, p. 217, T. 10.

Finitis paschae veteris sollemnis, quae in commemorationem antiquae de Aegypto liberationis agebantur, transiit ad novum, quod in suae redemptionis memoriam ecclesiam frequentare desiderat. Ut videlicet pro carne agni vel sanguine, suae carnis sanguinisque Sacramentum in panis et vini figura substitutens, ipsum se esse monstraret, cui juravit Dominus et non poenitebit eum, Tu es sacerdos in aeternum, secundum ordinem Melchisedech.—In Luc., c. 90, p. 331, 332. T. 11.

—Nec a sacratissima coena, in qua figuram sacrosancti corporis sanguinisque sui discipulis tradidit.—In Ps. 3 (op. spurium), col. 493, CD., Pat. Lat. T. 93.

But if purity was so strictly required of him, who should eat the typical bread sanctified by the hands of Moses, how much more necessary is it for him to have regard to purity, who is about to receive the bread which was taken in the holy and venerable hands of Christ, which was consecrated for a Sacrament of His body, which was committed to mortals for a memorial of His death, for a succor of life everlasting.

The immolation of the Passover represents the glory of the resurrection, when all the elect are renewed by the flesh of the immaculate Lamb, that is, our God and Lord, no longer believing in a sacrament, but seeing in reality and truth.

The celebration of the old Passover being finished, He passed to the new, which He desired the Church to celebrate in memory of her redemption, that, forsooth, in place of the flesh and blood of a Lamb, He might substitute the Sacrament of His own body and blood.

The solemnity of the ancient Passover being finished, which was celebrated in commemoration of the ancient liberation from Egypt, He passed to the new, which He desires to frequent in memory of her redemption. That, forsooth, substituting for the flesh or blood of a lamb the Sacrament of His own flesh and blood in the figure of bread and wine, He might show that it was He, to Whom the Lord swore and it shall not repent Him: Thou art a priest forever after the order of Melchisedec.

Nor from the holy supper, in which He delivered to the disciples the figure of His holy body and blood.

FOURTH COUNCIL OF CONSTANTINOPLE.

Οὕτω καὶ τὴν εἰκόνα ὕλην ἐξαίμετον, ἤγουν ἄρτου οὐσίαν προσέταξεν προσφέρεισθαι, μὴ σχηματίζουσαν ἀνθρώπου μορφήν, ἵνα μὴ εἰδωλολατρεία παρῆιταχθῆ.—Τοῦτο γὰρ καὶ ἐπραγματεύσατο, ὡς ἔφημεν, ὁ δεσπότης Χριστός, ὅπως καὶ ἄπερ τὴν σάρκα, τὴν ἀνέλαβε, τῷ οὐκείῳ κατὰ φύσιν ἀγιασμῷ ἐξ αὐτῆς ἐνώσεως ἐθέωσεν, ὁμοίως καὶ τὸν τῆς εὐχαριστίας ἄρτον, ὡς ἀψευδῆ εἰκόνα τῆς φυσικῆς σαρκὸς διὰ τῆς τοῦ ἀγίου πνεύματος ἐπιφοιτήσεως ἀγιαζόμενον, θεῖον σῶμα εὐδόκησε γίνεσθαι, μεσιτεύοντος τοῦ ἐν μετενέξει ἐκ τοῦ κοινού πρὸς τὸ ἅγιον τὴν ἀναφορὰν ποιουμένου ἱερέως.—Ὡσαύτως καὶ ὁ θεοπαράδοτος εὐχὴ τῆς σαρκὸς αὐτοῦ, ὁ θεῖος ἄρτος ἐπληρώθη πνεύματος ἁγίου σὺν τῷ ποτερίῳ τοῦ ζωηφόρου αἵματος τῆς πλευρᾶς αὐτοῦ.—Ap. Conc. Nicaenum II., act. 6, col. 1097, T. 3, L and C.

Thus also He commanded an image, a choice matter, to be offered, that is, the substance of bread, not resembling the form of man, that idolatry might not be introduced.—For this also, as we have said, our Lord Christ provided, that as He deified the flesh which He received, by a peculiar sanctification according to nature from the very union; likewise also the bread of the Eucharist, as a true image of His natural flesh, being sanctified by the coming of the Holy Spirit, He wished to be made a divine body, by the mediation of the priest, who, transferring what is common to what is holy, makes the oblation.—In like manner the divinely delivered image of His flesh, the divine bread, is filled with the Holy Spirit, with the cup of the life-giving blood from His side.

THE EMPEROR CHARLEMAGNE.

Redemptor omnium coenando cum discipulis panem fregit, et calicem pariter dedit eis in figuram corporis et sanguinis sui.—Ep. 81, ad Albinum, col. 265, Op. Alcuin., Pat. Lat. T. 100.

The Redeemer of all, while supping with His disciples, broke bread, and in like manner gave to them the cup in figure of His body and blood.

Century IX.

CANDIDUS, MONK OF FULDA.

Ideoque in nostro Sacramento et corporis ejus et sanguinis (hoc est animae, quam pro nobis tradidit) commemoratio-nem agere jubemur.—Opusc. de pass. Dom., c. 5, col. 68, B., Pat. Lat. T. 106.

Therefore, in our Sacrament, we are commanded to make a commemoration both of His body and blood, that is, of His life which He delivered up for us.

SYMPHROSIUS AMALARIUS, PRIEST OF METZ.

Hic calix est figura corporis mei, in quo est sanguis qui manabit de latere meo ad complendam legem veterem. — Mysterium fidei fides est, ut Augustinus in

This cup is a figure of My body, in which is the blood which shall flow from My side for fulfilling the old law. The mystery of faith is faith, as Augustine, in

epistola xxiii ad Bonifacium episcopum : Sicut ergo secundum quemdam modum sacramentum corporis Christi, corpus Christi est, Sacramentum sanguinis Christi, sanguis est ; ita sacramentum fidei, fides est.—Ep. 4, ad Rautgan, col. 1334, 1335, Pat. Lat. T. 105.

Epistle 23 to Bishop Boniface, says : As therefore in a certain sense the Sacrament of the body of Christ is the body of Christ, and the Sacrament of the blood of Christ is the blood of Christ, so the Sacrament of faith is faith.

CHRISTIANUS DRUTHMARUS, ABBOT OF CORBIE.

Dedit discipulis sacramentum corporis sui—ut memores illius facti, semper hoc in figura facerent quod pro eis acturus erat, non obliviscerentur.—In Matt. 26, col. 1476, Pat. Lat. T. 106.

He gave to His disciples the Sacrament of His own body, that, being made mindful of Him, they might never be forgetful to do this in a figure which He was about to do for them.

RATRAMNUS, MONK OF CORBIE.

Docemur a Salvatore, necnon a sancto Paulo apostolo, quod iste panis et iste sanguis qui super altare ponuntur, in figuram sive memoriam Dominicæ mortis ponantur, ut quod gestum est in præterito, præsentî revocet memoriæ ; ut illius passionis memores effecti, per eam efficiamur divini muneris consortes per quam sumus a morte liberati : cognoscentes quod ubi pervenerimus ad visionem Christi, talibus non opus habebimus instrumentis, quibus admoneamur quid pro nobis immensa benignitas sustinuerit.—De corp. et sang. Dom., c. 100. col. 170, A., Pat. Lat. T. 121.

We are taught by the Saviour, as also by St. Paul the Apostle, that this bread and this blood which are placed upon the altar are placed there for a figure or memorial of the Lord's death, that it may recall to present memory what was done in the past ; that being made mindful of that Passion, by it we may be made partakers of the divine gift, whereby we are liberated from death : knowing that when we shall come to the vision of Christ, we shall have no need of such instruments, by which we may be admonished what boundless beneficence endured for us.

PRUDENTIUS, BISHOP OF TROYES.

—Quod Sacramenta altaris non verum corpus et verus sanguis sit Domini, sed tantum memoria veri corporis et sanguinis ejus.—Ap. Hincmar. de prædest., c. 31, p. 232, T. 1.

The Sacrament of the altar is not the true body and true blood of our Lord, but a memorial only of His true body and blood.

Century X.

SUIDAS.

Προσφέρει δὲ ἡ Ἐκκλησία τὰ τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος σύμβολα, πᾶν τὸ φέραμα διὰ τῆς ἀπαρχῆς ἀγιαζούσα.—Lexicon. Verb. Eccles., col. 138, T. 1, Pars 2.

The Church offers the symbols of His body and blood, sanctifying the whole mass by the first-fruits.

CHAPTER XII.

THE CHURCH OF ROME.

The Church of Rome extends the partaking of Christ's true Body and Blood in the Eucharist to the good and wicked alike.

Century XIII.

ALEXANDER HALENSIS.

Illud sentire erroneum est, et manifeste contra sanctos: et ideo communiter tenetur, quod in hoc non est differentia inter justum et injustum, quia uterque ipsum verum corpus Christi sumit in Sacramento: etc.—Unde concedendum, quod mali sumunt rem Sacramenti, quod est corpus Christi verum, quod natum est de Virgine: etc.—Sum., P. 4, qu. 11, memb. 2, art. 2, sec. 2, p. 382.

To entertain that opinion is an error, and manifestly contrary to the Saints: and therefore it is commonly held that in this there is no difference between the just and the unjust, for both receive the true Body itself of Christ in the Sacrament, etc.—Whence we must grant that the wicked receive the thing of the Sacrament, which is the true Body of Christ, which was born of the Virgin, etc.

THOMAS AQUINAS.

Respondeo dicendum quod circa hoc quidam antiqui erraverunt, dicentes quod corpus Christi nec etiam sacramentaliter a peccatoribus sumitur: sed quam cito labiis peccatoris contingitur, tam cito sub speciebus sacramentalibus desinit esse corpus Christi.—Sum., P. 3, qu. 80, art. 3, col. 788.

I reply that we must say that, in regard to this, some of the ancients erred, saying that the body of Christ is not received sacramentally also by sinners: but as soon as it is touched by the lips of a sinner, so soon the body of Christ ceases to exist under the sacramental species.

Century XV.

JOHN DE TURRECREMATA, A CARDINAL.

Verum corpus Christi manet adhuc sub speciebus a brutis seu a brutorum ore acceptis, et in ventrem trajectis, quamdiu species illae manent, hoc est quamdiu substantia panis maneret, sicut etiam si projiceretur in lutum.—In decret. Grat., P. 3, de Consecrat., dist. 2, c. 94, Qui bene, p. 187, T. 4.

The true body of Christ still remains under the species, after it has been received by brutes, and cast into the belly, so long as those species remain, that is, so long as the substance of the bread remains, as also if it should be cast forth into the mire.

Century XVI.

DOMINICUS A SOTO.

Est ergo indubie tenendum quod corpus [Christi] descendit in stomachum, etiam si ab iniquo sumatur.—Com. in 4 Sent., dist. 12, qu. 1, art. 3, p. 488, T. 1.

We must hold, therefore, without any doubt, that the body of Christ descends into the stomach, although it be taken by a wicked person.

THE CATHOLIC CHURCH.

The ancient Church believed that the Faithful only partake of the Body and Blood of Christ. Had they believed in Transubstantiation, they could not have held this opinion, for if the substance of the bread and wine be really changed into the Body and Blood of Christ, the wicked as well as the righteous would of course receive Christ's Body and Blood.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Πολλά δ' ἂν καὶ περὶ αὐτοῦ λέγοιτο τοῦ Λόγου ὃς γέγονε σὰρξ, καὶ ἀληθινὴ βρωδὶς ἦντινα ὁ φαγῶν πάντως ζήσεται εἰς τὸν αἰῶνα, οὐδενὸς δυναμένου φαύλου ἐσθίειν αὐτήν· εἰ γὰρ οἶόν τε ἦν ἔτι φαύλον μένοντα ἐσθίειν τὸν γενόμενον σάρκα, Λόγον ὄντα καὶ ἄρτον ζῶντα, οὐκ ἂν ἐγέγραπτο, ὅτι 'Πᾶς ὁ φαγῶν τῶν ἄρτων τούτων ζήσεται εἰς τὸν αἰῶνα.'—In Matt. 15, T. 11, c. 14, col. 952, A., Pat. Gr. T. 13.

Many things might be said concerning the Word Himself which was made flesh, and true food; if a man eat of which he shall surely live forever, no wicked person being able to eat of it. For if it were possible for a person still continuing wicked to eat Him that was made flesh, seeing He is the Word and the living Bread, it would not have been written: Whosoever eats this bread shall live forever.

Century IV.

EPHRAEM, SYRUS, DEACON OF EDESSA.

Attamen conspicuus panis, nate, tuus aliquatenus pretiosior est, quam corpus tuum, istud namque viderunt etiam infideles, panem tuum vivum non item.—Serm. 11 in nat. Dom., p. 429, D., T. 5.

Yet Thy visible bread, O Son, is far more precious than Thy body; for this even infidels have seen, but they have not seen Thy living bread.

MACARIUS OF EGYPT.

Ἀλλήν τροφήν δίδωσι τοῖς δούλοις, καὶ ἄλλην τοῖς ἰδίοις τέκνοις.—Ἰδὶαν ἀνάπαυσιν καὶ τροφήν καὶ βρωδὶν καὶ πόσιν, παρὰ τοὺς λοιποὺς ἀνθρώπους ἐκτρέφει, καὶ διδῶσιν ἑαυτὸν αὐτοῖς, κ. τ. λ.—Hom. 14, p. 76, CD.

He gives one kind of food to the servants, and another to His own sons.—He feeds them with a peculiar refreshment and food, and meat, and drink, above other men, and gives Himself to them.

AMBROSE, BISHOP OF MILAN.

Hic ergo panis factus est esca sanctorum.—De benedict. Patriarch., c. 9, n. 38, col. 686, Pat. Lat. T. 14.

This bread, therefore, is made the food of the Saints.

Hic est panis vite: qui ergo vitam manducat, mori non potest. Quomodo enim morietur, cui cibus vita est?—In Ps. 118, serm. 18, n. 28, col. 1462, Ib., T. 15.

Non iste panis est, qui vadit in corpus: sed ille panis vite eterne, qui anime nostre substantiam fulcit.—De Sacram. (op. dubium), L. 5, c. 4, n. 24, col. 452, Ib., T. 16.

This is the bread of life: Whosoever, therefore, eats life, cannot die. For how should he die whose food is life?

This is not the bread which goes into the body: but it is the bread of eternal life, which supports the substance of the soul.

ST. JEROME, PRIEST.

Omnes voluptatis magis amatores, quam amatores Dei, sanctificari in hortis et in liminibus, quia mysteria veritatis non valent introire, et comedere cibos impietatis, dum non sunt sancti corpore et spiritu, nec comedunt carnem Jesu, neque bibunt sanguinem ejus.—In Esa. 66, L. 18, p. 226, B., T. 4.

—Unam Christi hostiam deserentes: nec comedentes carnem ejus, cujus caro cibus credentium est.—In Osee 8, L. 2, p. 58, A., T. 5

All lovers of pleasure, rather than lovers of God, are sanctified in gardens and gates (because they cannot enter the mysteries of the truth), and eat the food of impiety; while they are not holy in body and spirit, they neither eat the flesh of Jesus, nor drink His blood.

They desert the one victim of Christ, nor do they eat His flesh, whose flesh is the food of believers.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Nam et nos hodie accipimus visibilem cibum: sed aliud est sacramentum, aliud virtus sacramenti. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur? Unde dicit Apostolus, iudicium sibi manducat et bibit.

Hujus rei Sacramentum,—in dominica mensa praeeparatur, et de mensa dominica sumitur; quibusdam ad vitam, quibusdam ad exitium: res vero ipsa cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicumque ejus particeps fuerit.—Tract. 26 in Joan. Evang., n. 11, 15, col. 1611, 1614, Ib., Pat. Lat. T. 35.

—Hoc ergo totum ad hoc nobis valeat, dilectissimi, ut carnem Christi et sanguinem Christi non edamus tantum in Sacramento, quod et multi mali; sed usque ad Spiritus participationem manducemus et bibamus, ut in Domini corpore tanquam membra maneamus, etc.—Tract. 27 in Ibid., n. 11, col. 1621.

For we also to-day receive the visible food: but the Sacrament is one thing, the virtue of the Sacrament quite another. How many receive of the altar and die, and die by receiving? Whence the Apostle saith: He eateth and drinketh damnation to himself.

The sacrament of this thing—is prepared upon the Lord's table, and is received from the Lord's table, by some to life, by others to destruction: but the thing itself, of which it is a sacrament, is for life to every man that partakes of it, and to none for destruction.

Yet all this, therefore, dearest, avails us thus far, that we may not eat the flesh and blood of Christ in a Sacrament only, which many wicked men also do, but that we may eat and drink to the participation of the Spirit, that we may remain in the body of the Lord as His members.

Corporis autem ejus sacramentum multi accipiunt: sed non omnes qui accipiunt sacramentum, habituri sunt apud eum etiam locum promissum membris ejus.—Serm. 354, c. 1, n. 2, col. 1563, Ib., T. 39.

Qui ergo est in ejus corporis unitate, id est, in Christianorum compage membrorum, cujus corporis sacramentum fideles communicantes de altari sumere consueverunt, ipse vere dicendus est manducare corpus Christi, et bibere sanguinem Christi. Ac per hoc haeretici et schismatici ab hujus unitate corporis separati possunt idem percipere sacramentum, sed non sibi utile, imo vero etiam noxium.

Non dicendum esse eum manducare corpus Christi, qui in corpore non est Christi.

Denique ipse dicens, Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo; ostendit quid sit, non sacramentum tenes, sed revera corpus Christi manducare, et sanguinem ejus bibere.—De civ. Dei, L. 21, c. 25, n. 1, 2, 4, col. 741, 742, Ib., T. 41.

Escam vitae accipit, et aeternitatis poculum bibit, qui in Christo manet, et cujus Christus habitator est. Nam qui discordat a Christo, nec carnem ejus manducat, nec sanguinem bibit: etiamsi tantae rei sacramentum ad judicium suae praesumptionis quotidie indifferenter accipiat.—Ap. Prosper., sent. 341, col. 1890, Ib., T. 45, Op. Aug.

Sed quomodo manducandus est Christus? Quomodo ipse dicit: Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo. Si itaque in me manet, et ego in illo, tunc manducat, tunc bibit. Qui autem non in me manet, nec ego in illo: et si accipit sacramentum, acquirit magnum tormentum.—Ap. Grat., P. 3 de consecrat., dist. 2, c. 46, col. 1179.

But the Sacrament of His body many receive: yet all who receive the Sacrament, shall not likewise receive that place in His presence promised to His members.

Whoso, therefore, is in the unity of His body, that is, in the bond of the Christian members, the Sacrament of Whose body the faithful in communicating are accustomed to take from the altar, he can be truly said to eat the body of Christ and drink the blood of Christ. And, therefore, heretics and schismatics separated from the unity of this body, can receive the same Sacrament, but not beneficial to them; nay, even injurious.

He cannot be said to eat the body of Christ, who is not in the body of Christ.

He, in saying: He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him; shows what it is to eat Christ's flesh, and drink His blood, not in a sacrament only, but in truth.

He receives the food of life, and drinks the cup of eternity, who abides in Christ, and in whom Christ dwells. For whoso is at variance with Christ, neither eats His flesh nor drinks His blood: although he indifferently receive the Sacrament of so great a thing to the judgment of His own presumption.

But how must Christ be eaten? In that manner of which He speaks: Whoso eats My flesh, and drinks My blood, abides in Me and I in him. If, therefore, he abide in Me, and I in him, then he eats, then he drinks. But whoso abides not in Me, nor I in him: even though he receives the Sacrament, he acquires great torment.

HESYCHIUS, PRIEST OF JERUSALEM.

Propterea filia intelligibilis sacerdotis, id est, anima omnis regenerata ab eo per baptismum, si viro alienigenae conjuncta fuerit, quae ad alienigenas, verbi gratia, Judaeos, Paganos, aut haereticos pertinet, agens, et societatem eorum amplectens primitiis sanctificationum, id est, corpore mystico non vescetur.—In Levit., L. 6, c. 22, p. 148, E., T. 12. Max. Bibl. Vet. Pat.

Moreover, the daughter of the intelligible priest, that is, every soul regenerated by him through baptism, if she shall be united to a foreign husband, doing that which pertains to foreigners, for example, Jews, Pagans or heretics, and embracing their society, does not eat of the first-fruits of what is sanctified, that is, the mystical body.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ἄρτον εἶναι τοῦτον ἐξ οὐρανοῦ τὸν διὰ Χριστοῦ δηλαδὴ, τοῦτ' ἔστιν, τὸ σῶμα αὐτοῦ, ζῆν γὰρ εἰς αἰῶνα ποιεῖ τὸν ἀπογευσθῆμενον.
In Joan. 6:59, L. 4, p. 372, A., T. 4.

This is the bread from heaven, which is delivered by Christ, that is, His body, for it makes him who eats it live forever.

Century VI.

PROCOPIUS GAZAEUS.

Καὶ ἄλλως δὲ τῶν Ἰουδαίων ἀφήρεται ὁ ζωοποιὸς ἄρτος, ὃς δίδωσι τῷ κόσμῳ ζωὴν.—In Isa. 3, col. 1896, A., Pat. Gr. T. 87.

And besides the life-giving bread, which gives life to the world, is taken away from the Jews.

ISIDORE, BISHOP OF SEVILLE.

—Caro scilicet ejus, quae est esca sanctorum: Quam si quis manducaverit, non morietur in aeternum.—In Gen. c. 31, p. 304, C.

His flesh, which is the food of saints. Which, if a man eat, he shall never die.

Century VIII.

VENERABLE BEDE, PRIEST.

Omnis infidelis non vescitur carne Christi.—In Exod., c. 12, col. 308, C., Pat. Lat. T. 91.

No infidel eats the flesh of Christ.

FLACCUS ALCUINUS, ABBOT.

Tanta est virtus hujus sacrificii, ut solis justis non peccatoribus corpus sit et sanguis Christi.—De Confess. fid. (op. dubium), c. 7, col. 1091, C., Pat. Lat. T. 101.

Such is the power of this sacrifice, that it is the body and blood of Christ to the just alone, not to sinners.

Century IX.

WALAFRIDUS STRABO, MONK OF FULDA.

Sed duo sunt modi manducandi : unus sacramentalis, quo manducant tam boni quam mali ; alius spiritualis, quo soli boni.—Spiritualiter enim manducat, qui in unitate Ecclesiæ (quam ipsum sacramentum significat) manet. Nam qui discordat a Christo, nec carnem Christi manducat, nec sanguinem bibit, etsi tantæ rei sacramentum ad iudicium quotidie sumat.—In I Cor. II : 29, col. 539, CD., Pat. Lat. T. II4.

But there are two ways of eating : one sacramental, whereby the wicked eat, as well as the good ; the other spiritual, whereby the good alone eat.—For he eats spiritually who abides in the unity of the Church, which the Sacrament itself signifies. For if he is at variance with Christ, he neither eats the flesh of Christ nor drinks His blood, though he daily take the Sacrament of so great a thing to judgment.

PASCHASIUS RADBERT, MONK OF CORBIE.

'Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo,' Alioquin nisi prius in me maneat, et ego in illo, carnem meam manducare non potest, neque sanguinem bibere. Et quid est quod manducant homines ? Ecce homines indifferenter quam sæpe Sacramenta altaris percipiunt. Percipiunt plane, sed alius carnem Christi spiritualiter manducat et sanguinem bibit, alius vere non, quamvis buccellam de manu Sacerdotis videatur percipere.—De corp. et sang. Dom., c. 6, n. 1, 2, col. 1282, B., Pat. Lat. T. 120.

'Whoso eats My flesh and drinks My blood, abides in Me, and I in him'; otherwise, unless he first abide in Me and I in him, he cannot eat My flesh nor drink My blood. And what is it that men eat ? Behold how often men receive indifferently the Sacraments of the altar. They receive, plainly, but the one spiritually eats the flesh of Christ, and drinks His blood ; but the other does not, although he appears to receive a morsel from the hand of the priest.

HINCMAR, ARCHBISHOP OF RHEIMS.

—Corpus et sanguis illius, non infidelium manibus ad perniciem suam funditur et occiditur, sed fidelium ore suam sumitur in salutem.—Opusc. 2 de cav. vit., c. 11, p. 89, T. 2.

His body and blood is not slain and shed by the hands of infidels, to their destruction, but is received by the mouth of the faithful to their salvation.

Qui autem a Christo discordat, nec carnem Christi manducat, nec sanguinem bibit ad vitam, etiam si tantæ rei sacramentum ad iudicium suæ præsumptionis quotidie indifferenter accipiat.—Ibid., c. 12, Pat. Lat. T. 101.

But whoso is at variance with Christ, neither eats the flesh of Christ nor drinks His blood to life, even though he daily indifferently receive the Sacrament of so great a thing to the judgment of his own presumption.

Century XII.

EUTHEMIUS, A MONK.

Οὔτε φθείρονται, οὔτε εἰς ἀφροδῶνα χωροῦσιν, ἀλλ' εἰς σύστασιν

These are not corrupted, nor do they go into the belly, but are used for the

ἀναλίθκονται οὐσίῳδῆ τῶν μετα- spiritual substance of those who partake
λαμβάνόντων.—In Matt. 26 : 26, c. of it.
 64, p. 1013, T. 1.

HONORIUS, PRIEST OF AUTUN.

Soli namque filii Dei hoc cibo vescuntur, qui soli Deum visuri noscuntur, ipso Christo attestante qui ait : Caro mea vere est cibus, etc.—Eucharist, c. 6, col. 1253, C., Pat. Lat. T. 172.

For the sons of God alone eat this food, who alone, as we know, shall see God, Christ Himself testifying, Who says : My flesh is food indeed, etc.

PETER LOMBARD, BISHOP OF PARIS.

Illud etiam sane dici potest, quod a brutis animalibus corpus non sumitur, etsi videatur. Quid ergo sumit mus, vel quid manducatur? Deus novit hoc.—Sent., L. 4, dist. 13, n. 1, col. 358.

This, certainly, can be said, that the body of Christ is not received by brute animals, though it may seem to be. What, then, does a mouse receive, or what does it eat? God knows this.

INNOCENT III., BISHOP OF ROME.

De spirituali comestione dominus ait : 'Nisi manducaveritis carnem filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis.' Hoc modo corpus Christi soli boni comedunt.—De Sac. alt. myst., L. 4, c. 14, col. 866, D., Pat. Lat. T. 217.

Our Lord speaks of spiritual eating : 'Except ye shall eat the flesh of the Son of man, and drink His blood, ye shall have no life in you.' In this way the good alone eat the body of Christ.

Century XVI.

DOMINICUS A SOTO.

Quidam enim antiquitus erraverunt dicentes, quod corpus Christi non solum non spiritualiter, verum neque sacramentaliter a peccatoribus sumitur.—In 4 Sent., dist. 12, qu. 1, art. 3, p. 488, T. 1.

For some erred anciently, saying that the body of Christ is not only not taken spiritually, but not even sacramentally by sinners.

CHAPTER XIII.

THE CHURCH OF ROME.

The Church of Rome has instituted the Festival of Corpus Christi.

COUNCIL OF TRENT.

Declarat præterea sancta synodus, pie et religiose admodum in Dei ecclesiam inductum fuisse hunc morem, ut singulis annis peculiari quodam et festo die præcelsum hoc et venerabile sacramentum singulari veneratione ac solemnitate celebraretur, utque in processionibus reverentur et honorifice illud per vias et loca publica circumferretur. — Sess. 13 de Euch., c. 5, p. 61.

Moreover, the holy Synod declares that this custom was very piously and religiously introduced into the Church of God, that every year on a certain particular and festal day this surpassing and venerable Sacrament should be celebrated with singular veneration and solemnity, and that it should be carried about reverently and honorably in processions through the streets and public places.

THE CATHOLIC CHURCH.

The Festival of Corpus Christi was first established by Robert, Bishop of Liege, according to common account, and celebrated there in 1246. Urban IV. included it among the general Festivals. Upon his death, however, it was suppressed for a while, till Clement V. permanently established it. The ancient Church knew no such Festival.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Urbanus autem iv. instituit quidem primum festum corporis Domini, et solemnem illam processionem, et ejus decretum confirmavit Clemens V. cum universo Concilio Viennensi.—De Sac. Euch., L. 4, c. 30, p. 195, DE., T. 3.

But Urban IV. first instituted the Festival of the Body of our Lord, and that solemn procession; and his decree, Clement V., with the whole Council of Vienna, confirmed.

CHAPTER XIV.

LATE ORIGIN OF THE DOCTRINE OF TRANSUBSTANTIATION.

Paschasius Radbert, in the ninth century, was the first to teach that the body of Christ in the Holy Sacrament was the very same body which was born of the Virgin Mary and suffered death upon the cross. Both Cardinal Bellarmine and the Jesuit Sirmondus admit that he first explained the sense of the Church in such a manner as to open a way to those who wrote after him. I have therefore cited Paschasius Radbert first in the ninth century, though a little out of order.

This new doctrine met with opposition on the part of many, and was vigorously opposed by Ratramnus, and Rabanus Maurus, Bishop of Metz; though, on the other hand, it did not lack defenders. From 830 to 1050 there were two parties in the Church, the one holding to Transubstantiation, while the other maintained the ancient doctrine of the real, though spiritual, presence of Christ in the Eucharist. In the eleventh century this controversy was revived. About 1050, Berengarius, Archdeacon of Angers, was accused before a Council at Rome, under Leo IX., of denying the doctrine of Paschasius Radbertus, and in 1059, at another Council at Rome, he was made to abjure his views and adopt a form of Confession, which Roman Catholics have since pronounced erroneous.

The language of Nicolaus II. in this age is far from favoring a belief in Transubstantiation. The Fourth Lateran Council in 1215 made Transubstantiation an Article of Faith. Many of the Schoolmen, as Durandus, Bishop of Meaux; Occam, Scotus, Petrus ab Alliaco and others declare that the doctrine that the substance of the elements remain after consecration presents fewer difficulties, is more reasonable, and less repugnant to the Scriptures than that which maintains that they are abolished. Gabriel Biel, Fisher, Cardinal Cajetan, Cardinal Bellarmine, Tanner and others doubt whether Transubstantiation can be proved from the Holy Scriptures, and submit themselves to the decision of the Church.

Century IX.

PASCHASIUS RADBERT, MONK OF CORBIE.

Ergo cum ait: 'Hoc est corpus meum' vel caro mea, seu 'hic est sanguis meus,' non aliam puto insinuasse quam propriam et quae nata est de Maria Virgine, et pependit in cruce, neque sanguinem alium quam qui profusus in cruce, et tunc erat in proprio corpore.—Ep. ad Frudegard. de corp. et sang. Dom., col. 1351, B., Pat. Lat. T. 120.

Audiant qui volunt extenuare hoc verbum corporis, quod non sit vera caro Christi, quae nunc in sacramento celebratur in Ecclesiae Christi, neque verus sanguis ejus. Nescio quid volentes plaudere aut fingere, quasi quaedam virtus sit carnis et sanguinis in eo admodo sacramento.—Unde miror quid velint nunc quidem di-

Therefore, when He says: 'This is My body' or My flesh, or: 'This is My blood,' I do not think that He insinuated any other flesh than his own, which was born of the Virgin Mary, and hung upon the cross, nor any other blood than that which was shed upon the cross, and was then in His own body.

Let them, who will, dare extenuate this word of body, that that is not the true flesh of Christ, which is now celebrated in the Church of Christ, nor His true blood; wishing to approve of, or invent, I know not what, as if there were a certain virtue only of the flesh and blood in that Sacrament.—Wherefore I wonder what certain

cere, non in re esse veritatem carnis Christi vel sanguinis, sed in sacramento virtutem quandam carnis, et non carnem; virtutem fore sanguinis, et non sanguinem, figuram, et non veritatem: umbram, et non corpus, —Haec idcirco prolixius dixerim et expressius, quia audivi quosdam me reprehendere, quasi ego in eo libro, quem de Sacramentis Christi edideram, aliquid his dictis [Hoc est corpus meum.] plus tribuere voluerim, aut aliud quam ipsa veritas re promittit. —In Matt. 26: 26, L. 12, col. 1356, 1357, DBD., Ib.

BELLARMINE. — Hic auctor primus fuit, qui serio et copiose scripsit de veritate corporis, et Sanguinis Domini in Eucharistia contra Bertramum Presbyterum, qui fuit ex primis, qui eam in dubium revocarunt. —De script. Eccl. de Paschas. Radbert., p. 276.

SIRMONDUS. — Genuinum Ecclesiae Catholicae sensum ita primus explicuit, ut viam ceteris aperuit, qui de eodem argumento multi postea scripserunt. —In vit. Paschas., p. 896, T. 9, Pt. 2. Mag. Bibl. Vet. Pat.

WALAFRIDUS STRABO, MONK OF FULDA.

In coena siquidem quam ante traditionem suam ultimam cum discipulis habuit, post paschae veteris solemniam, corporis et sanguinis sui Sacramenta in panis et vini substantia eisdem discipulis tradidit, et ea in commemorationem sanctissimae suae passionis celebrare perdocuit.

Igitur cum ipse filius Dei dicat: 'Caro mea vere est cibus, et sanguis meus vere est potus'; ita intelligendum est, eadem redemptionis nostrae mysteria et vere esse corpus et sanguinem Domini, ut illius unitatis perfectae, quam capite nostro, jam spe, postea re tenebimus, pignora credere debemus. —De rebus Eccles., c. 16, 17, col. 936, 937, CD., Pat. Lat. T. 114.

will now say, that the truth of the flesh or blood of Christ is not in reality, but that in the Sacrament there is a certain virtue of the flesh, and not the flesh; there is a virtue of the blood, and not the blood; a figure, and not the truth: a shadow, and not the body. —I have said these things more at length, and more expressly for this reason, because I have heard that some blame me, as if in that book which I had published concerning the Sacraments of Christ, I intended to attribute to these words [This is My body] something more, or something else than the truth warrants.

This author was the first, who seriously and profusely wrote concerning the truth of the body and blood of our Lord in the Eucharist, against Bertramus, a Priest, who was among the first to call it into doubt.

He first explained the genuine sense of the Catholic Church in such a manner that he opened a way to others, many of whom afterwards wrote on the same subject.

In the last supper which He had with His disciples before His betrayal, after the celebration of the old Passover, He gave to the same disciples the Sacraments of His own body and blood in the substance of bread and wine, and taught them to celebrate these in commemoration of His most holy Passion.

Therefore, when the Son Himself of God says: My flesh is food indeed, and My blood is drink indeed; we must so understand it, that the same mysteries of our redemption are also truly the body and blood of our Lord, so that we ought to believe them to be pledges of that perfect unity, which with our head, we now hold in hope, which we shall afterwards hold in reality.

CHRISTIANUS DRUTHMARUS, ABBOT OF CORBIE.

Dedit discipulis sacramentum corporis sui—ut memores illius facti, semper hoc in figura facerent quod pro eis acturus erat, non obliviscerentur. 'Hoc est corpus meum,' id est, in Sacramento.—Vinum namque et laetificat et sanguinem auget. Et ideo non inconvenienter sanguis Christi per hoc figuratur.—Sicut denique si aliquis peregre proficiens dilectoribus suis quoddam vinculum dilectionis relinquit, eo tenore, ut omni die haec agant, ut illius non obliviscantur, ita Deus praecipit agi a nobis transferrens spiritualiter corpus in panem, vinum in sanguinem, ut per haec duo memoremus quae fecit pro nobis, etc.—In Matt. 26 : 26, col. 1406, Pat. Lat. T. 106.

He gave to His disciples the Sacrament of His body, that being made mindful of Him, they should never be forgetful to do this in a figure, which He was about to do for them. 'This is My body,' that is, in a Sacrament.—For wine both cheers us and increases our blood. And therefore not unfittingly the blood of Christ is figured by it.—In fine, just as some one departing on a journey leaves to his friends some bond of love, for this reason, that they may do these things every day, that they may not be forgetful of him ; so God commands us to do, spiritually transferring His body into bread, and wine into His blood, that by these two we might be mindful of what He did for us.

RATRAMNUS, MONK OF CORBIE.

Apparet itaque quod multa intra se differentia sperantur, quantum est inter pignus et eam rem pro qua pignus traditur, et quantum inter speciem et veritatem.—Videmus itaque multa differentia separari mysterium sanguinis et corporis Christi quod nunc a fidelibus sumitur in Ecclesia, et illud quod natum est de Maria Virgine, quod passum, quod sepultum, quod resurrexit, quod coelos ascendit, quod ad dextram Patris sedet. Hoc namque quod agitur in via spiritualiter est accipiendum, quia fides quod non videt, credit, et spiritualiter pascit animam, et laetificat cor, et vitam praebet aeternam et incorruptam, dum non attenditur quod corpus pascit, quod dente premitur, quod per partes comminuitur, sed quod in fide spiritualiter accipitur. At vero corpus illud in quo passus est et resurrexit Christus, proprium ejus corpus existit, de Virgine Mariae corpore sumptum, palpabile seu visibile, etiam post resurrectionem.—De corp. et sang. Dom., c. 89, col. 165, Pat. Lat. T. 121.

It appears, therefore, that they differ widely from one another, as much as does a pledge from that thing for which the pledge is given, and as much as does the appearance from the truth. We see, therefore, that the mystery of the body and blood of Christ, which is now taken by the faithful in the Church, is separated by a wide difference from that which was born of the Virgin Mary, which suffered, which was buried, which rose again, which ascended into heaven, which sits at the right hand of the Father. For this which is done in the way is to be received spiritually ; for faith, which sees not, believes and spiritually feeds the soul, and rejoiceth the heart, and bestows uncorrupt and eternal life, while we attend not to what feeds the body, to what is pressed with the teeth, to what is broken into pieces, but to what is spiritually received in faith. But that body in which Christ suffered and rose again, was His own body, taken from the body of the Virgin Mary, palpable or visible, even after the resurrection.

RABANUS MAURUS, BISHOP OF METZ.

Quod autem interrogastis, Utrum Eucharistia, postquam consumitur, et in secessum emittitur more aliorum ciborum, iterum redeat in naturam pristinam, quam habuerat antequam in altari consecraretur. Superflua est hujusmodi quaestio, cum ipse salvator dixerit in Evangelio : Omne quod intrat in os, in ventrum vadit, et in secessum emittitur. Sacramentum corporis et sanguinis Domini ex rebus visibilibus et corporalibus conficitur : sed invisibilem, tam corporis quam animae efficit sanctificationem et salutem. Quae est etiam ratio, ut hoc quod stomacho digeritur et in secessum emittitur, iterum in statum pristinum redeat ; cum nullus hoc unquam fieri asseruerit ? Nam quidam nuper, de ipso sacramento corporis et sanguinis Domini non recte sentientes, dixerunt, Hoc ipsum corpus et sanguinem Domini, quod de Maria Virgine natum est, et in quo ipse Dominus passus est in cruce et resurrexit de sepulchro, idem esse quod sumitur de altari. Cui errori, quantum potuimus, ad Egilum Abbatam scribentes, de corpore ipso quid vere sit credendum, aperuimus. Dicit enim, de corpore et sanguine suo, Dominus in Evangelio : 'Ego sum panis vivus, qui de coelo descendi. Si quis manducaverit ex hcc pane, vivet in aeternam : caro enim mea vera est cibus, et sanguis meus vere est potus. Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam.' Hanc ergo vitam non habet, qui illum panem non manducat, nec istum sanguinem bibit. Nam illam temporalem vitam sine illo homines utcunque in hoc saeculo habere possunt, qui non sunt per fidem in corpore ejus ; aeternam vero nunquam quae sanctis promittitur. Ne autem putarent sic in isto cibo et potu, quem carnaliter sumunt, et spiritualiter non intelligunt, in fide promitti vitam aeternam ; ut, qui eum sumerent, nec anima nec corpore morerentur, huic cogitationi dignatus occurrere. Nam cum dixisset,

As regards your inquiry : Whether the Eucharist, after it is consumed and cast out into the draught, after the manner of other food, again returns to its former nature which it had before it was consecrated upon the altar. Such a question is superfluous, since the Saviour Himself says : Everything that entereth into the mouth, goeth into the belly, and is cast into the draught. The Sacrament of the body and blood of our Lord is composed of things visible and corporal : but it effects an invisible sanctification and salvation both of body and soul. For what is the reason, that what is digested in the stomach, and is cast out into the draught, should again return to its former state ; seeing that no one has ever asserted that this was done ? For certain of late, not entertaining a correct view of the Sacrament itself of the body and blood of our Lord, have said, that this very body and blood of our Lord, which was born of the Virgin Mary, and in which the Lord Himself suffered upon the cross, and rose again from the tomb, is the self-same body which is taken from the altar. We disclosed this error, as far as we were able, writing to Egilus, the Abbot, what ought to be truly believed concerning that body. For our Lord says concerning His body and blood in the Gospel : I am the living bread, which have come down from heaven. If any man shall eat of this bread, he shall live forever : for My flesh is food indeed, and My blood is drink indeed. Whoso eateth My flesh and drinketh My blood, hath life eternal. He, therefore, hath not this life, who eateth not this bread and drinketh not this blood. For this temporal life men can have in this world without that (spiritual eating), who are not in His body through faith ; but they can never have that eternal life which is promised to the Saints. But lest they should think that in this food and drink, which they take carnally, and

Qui manducat carnem meam et bibit meum sanguinem, habet vitam aeternam: continuo subiecit et dixit, Ego resuscitabo eum in novissimo die; ut habeat interim, secundum spiritum vitam aeternam.—Poenitentiale, c. 33, de Euch. ad Heribold., col. 492, 493, CDA., Pat. Lat. T. 110.

do not understand spiritually, life eternal is thus promised in faith, that they who should take it, should die neither in soul or body, He condescended to meet this thought. For when He had said, Whoso eateth my flesh and drinketh My blood hath eternal life; He immediately added and said: I will raise Him up in the last day; that he may have, in the meantime, eternal life according to the spirit.

FLORUS MAGISTOR, A DEACON OF LYONS.

Hoc ergo agendum, hoc frequentandum commendavit, quo usque ipse veniat in fine seculi, quando erit sanctorum requies, non adhuc in sacramento spei, quo in hoc tempore consociatur ecclesia, quando bibitur quod de latere Christi manavit, sed jam ipsa perfectione salutis aeternae, cum traditur regnum Deo et Patri, ut in illa perspicua contemplatione incommutabilis veritatis, nullis mysteriis corporalibus egeamus.—De expos. miss., c. 63, col. 55, BC., Pat. Lat. T. 119.

This, therefore, He commanded to be celebrated, this to be frequented, until He come in the end of the world, when will be the rest of the saints, no longer in a sacrament of hope, whereby at this time the Church is knit together, as long as that is drunk which flowed from the side of Christ, but now in the very perfection of eternal salvation, when the kingdom is delivered to God and the Father, so that in that clear contemplation of incommutable truth, we shall have no need of bodily mysteries.

Prorsus panis ille sacrosanctae oblationis corpus est Christi, non materie vel specie visibili, sed virtute et potentia spirituali. Neque enim in agro nobis corpus Christi gignitur, aut in vinea sanguis ejus exoritur, vel torculari exprimitur. Simplex e botris vinum liquatur, accedit mysticae precis consecratio, accidit divinae virtutis infusio; sicque miro et ineffabili modo quod est naturaliter ex germine tereno panis et vinum, efficitur spiritualiter corpus Christi, id est vitae et salutis nostrae mysterium, in quo aliud oculis corporis, aliud fidei videmus obtentu; nec id tantum quod ore percipimus, sed quod mente credimus, libamus.—Opusc. I adv. Amalar., n. 9, col. 77, D.

Truly that bread of the holy oblation is the body of Christ, not in matter, or visible species, but in virtue and spiritual power. For neither is Christ's body produced for us in the field, nor does His blood originate in a vineyard, or is it wrung out by a press. Simple wine flows from grapes, the consecration of the mystical prayer is added to it, the infusion of the divine virtue occurs to it; and thus, in a wonderful and ineffable manner, what is naturally bread and wine from an earthly shoot, is spiritually made the body of Christ, that is, the mystery of our life and salvation, in which we see one thing by the eyes of the body, another by the sight of faith; nor do we taste that only which we receive with the mouth, but what we believe with the mind.

JOHN SCOTUS.

Intuere, quam pulchra, quam expresse asserit, visibilem hanc Eucharistiam, quam quotidie sacerdotes Ecclesiae in altari conficiunt ex sensibili materia panis et vini, quamque confectam et sanctificatam corporaliter accipiunt, typicam esse similitudinem spiritualis participationis Jesu, quem fideliter solo intellectu gustamus, hoc est, intelligimus, inque nostrae naturae interiora viscera sumimus, ad nostram salutem, et spirituale incrementum, et ineffabilem deificationem. Oportet ergo, inquit, humanum animum, ex sensibilibus rebus in caelestium virtutum similitudinem et aequalitatem ascendentem arbitrari, divinissimam Eucharistiam visibilem, in Ecclesia confirmatam, maxime typum esse participationis ipsius, qua et nunc participamus Jesum per fidem, et in futuro participabimus per speciem, eique adunabimur per caritatem. Quid ergo ad hanc magni Theologi Dionysii praeclarissimam tubam respondent, qui visibilem Eucharistiam nil aliud significare praeter se ipsam volunt asserere, dum clarissime praefata tuba clamat, non illa sacramenta visibilia colenda, neque pro veritate amplexanda, quia significativa veritatis sunt, neque propter se ipsa inventa, quoniam in ipsis intelligentia finis non est, sed propter incomprehensibilem veritatis virtutem, qua Christus est in unitate humanae divinaeque suae substantiae ultra omne quod sensu sentitur corporeo, super omne, quod virtute percipitur intelligentiae, Deus invisibilis in utraque sua natura.—Super Ierarch. coelest. S. Dionys.—Capit. I, n. 3, col. 140, 141, BCA., Pat. Lat. T. 122.

Nam et nos, qui post peractam ejus incarnationem et passionem et resurrectionem in eum credimus, ejusque mysteria, quantum nobis conceditur, intelligimus, et spiritualiter eum immolamus, et intellectualiter mente non dente, comedimus. — Frag. I in Joan., c. I, col. 310, 311, DA.

Behold how beautifully, how expressly he asserts, that this visible Eucharist, which the priests of the Church daily make upon the altar from the sensible matter of bread and wine, and which, after it is made and sanctified, they bodily receive, is a typical similitude of the spiritual partaking of Jesus, which we faithfully eat with the intellect only; that is, we discern it, and receive it into the inward parts of our nature, to our salvation, and spiritual growth, and ineffable deification. Therefore, he says, the human mind, ascending from sensible things to the similitude and equality of heavenly virtues, ought to think that this most divine and visible Eucharist, demonstrated in the Church, is surely a type of that participation whereby now even we partake of Jesus through faith, and in the future shall partake of Him by sight, and shall be united to Him through charity. What, then, do they reply to this clear trumpet of the great Theologian Dionysius, who will assert that the visible Eucharist signifies nothing else than itself, while the aforesaid trumpet clearly cries that not those visible Sacraments are to be worshipped, neither are they to be embraced for the truth, because they are significative of the truth, nor are they invented for themselves, seeing that in them is not the end of understanding, but on account of the incomprehensible virtue of the truth, whereby Christ is in the unity of His human and divine substance, beyond everything which is felt by the bodily sense, above everything which is perceived by the power of the understanding, God invisible in both of His natures.

For we also, who, after the accomplishment of His Incarnation, and Passion, and Resurrection, believe in Him, and understand His mysteries, so far as it is allowed us, both spiritually immolate Him, and intellectually eat Him with the mind, not with the teeth.

Century XI.

GERBERT, ARCHBISHOP OF RAVENNA.

This Archbishop, afterwards Bishop of Rome, under the name of Sylvester II., wrote a short treatise, *De corpore et sanguine Domini*, in which he treats both sides of the controversy with singular moderation and impartiality. He probably did not believe in the new doctrine of Transubstantiation. Mabillon speaks of him under the name of Anonymus, as follows :

Etsi Anonymus iste ingenio plane mediocri et vulgari eruditione praeditus fuerit, fatendum est tamen ipsius testimonium non parum valere ad illustrandas saeculi noni ac decimi controversias, maxime si saeculo decimo, ut quibusdam visum est, eum vixisse constet.—Quatuor potissimum docet de his controversiis : Primum Rabanum Moguntinum archiepiscopum, et Ratramnum scripsisse adversus Paschasii sententiam, asserentis, in Eucharistia idem esse corpus quod natum est de Maria Virgine, quod etiam Anonymus iste impugnat.—Quartum, vere Christi corpus et sanguinem nihilominus in Eucharistia contineri.—In Praef. saec. iv., Benedict., parte altera, n. 3, Ap. Pezium, monitum in Gerbert., col. 177. 178, Pat. Lat. T. 139.

Though this anonymous writer was plainly possessed of ordinary ability and general knowledge, yet it must be confessed that his testimony avails but little for illustrating the controversies of the ninth and tenth centuries, particularly if it be certain that he lived in the tenth century, as some think.—He teaches four things especially concerning these controversies : First, that Rabanus, Archbishop of Mentz, and Ratramnus wrote against the opinion of Paschasius, who asserted that in the Eucharist was the same body which was born of the Virgin Mary, which this anonymous writer also assails.—Fourth, that the body and blood of Christ are nevertheless truly contained in the Eucharist.

FULBERT, BISHOP OF CHARTRES.

Carolus de Villiers, a Parisian Theologian, published an edition of the works of Fulbert at Paris in 1608. Immediately after the words "Figura ergo est" he inserted in the text "dicet haereticus," to destroy the force of the passage. Some one informed him that the whole passage was cited from St. Augustine, *De doct. Christ.*, L. 3, c. 16, n. 24, col. 75, and that by the insertion of these words he had made that eminent Saint a heretic. In his next edition, accordingly, he placed these words among the errata and confessed that they were not to be found in the MSS. Such pious frauds and corruptions of texts are of common occurrence in the Church of Rome, as the easiest way to destroy the force of a passage.

'Nisi manducaveritis,' inquit 'carnem filii hominis et sanguinem biberitis, non habebitis vitam in vobis.' Facinus vel

Unless ye shall eat, He said, the flesh of the Son of man, and drink His blood, ye shall have no life in you. He

flagitium videtur jubere. Figura ergo (dicit haereticus), praecipiens passioni Domini esse communicandum tantum, etc.—Serm. 8, frag., col. 334, D., Pat. Lat. T. 141.

NOTE.—Interpretatio est mystica et nota haec duo verba, 'dicit haereticus,' non haberi in MS. D. Petavii.—Ibid.

seems to enjoin a crime or wicked act. It is a figure, therefore (a heretic will say), commanding us to partake of the Lord's Passion only, etc.

NOTE.—The interpretation is mystical, and observe that these two words, 'a heretic will say,' are not found in the MS. of Dionysius Petavius.

BERENGARIUS OF TOURS, ARCHDEACON OF ANGERS.

DOCTRINE OF BERENGARIUS.

Si haereticum habes Joannem, cujus sententias de Eucharistia probamus: habendus tibi est haereticus Ambrosius, Hiéronymus, Augustinus, ut de caeteris taceam.—Bereng. Ep. ad Lanfranc., an. 1050, col. 768, T. 11, Mansi.

If you regard John as a heretic, whose opinions concerning the Eucharist we approve of, you must regard Ambrose, Jerome and Augustine as heretics, to say nothing of others.

ADELMANUS, BISHOP OF BRESSE.

[Berengarius docuit] non esse verum corpus Christi neque verum sanguinem, sed figuram quandam et similitudinem.—Ep. ad Berengar., col. 488, B., T. 1, La B.

Berengarius taught that the Eucharist was not the true body, nor the true blood of Christ, but a certain figure and similitude.

LANFRANC, ARCHBISHOP OF CANTERBURY.

BERENGARIUS.—Per consecrationem altaris fiunt panis et vinum sacramentum religionis, non ut desinunt esse quae erant, sed ut sint quae erant, et in aliud commutatur, quod dicit beatus Ambrosius in libro de Sacramentis.—De corp. et sang. Dom., c. 9, p. 238, B.

BERENGARIUS.—By the consecration of the altar, the bread and wine become a Sacrament of religion, not that they cease to be what they were, but that they are what they were, and are changed into another, as Ambrose says in his book on the Sacraments.

CHRONICON BECCENSE.

Anno Domini MLI. Franciae turbatur Ecclesia per Berengarium Turonensens, qui asserebat Eucharistiam, quam sumimus in altari, non esse revera corpus et sanguinem Christi.—Ad an. 1051. p. 2, ad calc. Op. Lanfranc.

In the year of our Lord 1051, the Church of France was disturbed by Berengarius of Tours, who asserted that the Eucharist which we receive on the altar is not truly the body and blood of Christ.

MATTHEW, MONK OF WESTMINSTER.

Eodem tempore, Berengarius Turonusis, in haereticam prolapsus pravitatem, omnes Gallos, Italicos, et Anglos suis jam corruerat pene pravitatibus, nova et inaudita, ac falsa asserens, super sacramento altaris, et transubstantiatione, tam panis in carnem, quam vini in sanguinem.—Flores Hist. ad an. 1087, pt. 2, fol. 8, 9.

At the same time, Berengarius of Tours, having lapsed into heretical depravity, had now well-nigh corrupted all the Gauls, Italians, and English with his depravities, asserting new and unheard of, and false things concerning the Sacrament of the altar, and the transubstantiation, both of the bread into the flesh, and of the wine into the blood.

CONDEMNATION AND RECANTATION OF BERENGARIUS.

FIRST PROFESSION OF FAITH.

COUNCIL OF ROME, UNDER NICOLAUS II., 1059.

Ego Berengarius indignus sancti Mauricii Andegavensis Ecclesiae diaconus cognoscens veram, catholicam, et Apostolicam fidem, anathematizo omnem haeresim, praecipue eam, de qua hactenus infamatus sum: quae astruere conatur panem et vinum, quae in altari ponuntur, et post consecrationem solummodo sacramentum, et non verum corpus et sanguinem Domini nostri Jesu Christi esse, nec posse sensualiter, nisi in solo sacramento manibus sacerdotum tractari, vel frangi, aut fidelium dentibus atteri. Consentio autem sanctae Romanae, et Apostolicae sedi: et ore, et corde profiteor de sacramentis Dominicae mensae eandem fidem me tenere, quam Dominus, et venerabilis Papa Nicolaus, et haec sancta synodus auctoritate Evangelica, et Apostolica tenendam tradidit, mihiq; firmavit: scilicet panem, et vinum, quae in altari ponuntur, post consecrationem non solum sacramentum, sed etiam verum corpus et sanguinem Domini nostri Jesu Christi esse, et sensualiter non solum sacramento, sed in veritate manibus sacerdotum tractari, frangi, et fidelium dentibus atteri, jurans per sanctam et homibus Trinitatem, et per haec sacrosancta Evangelia. Eos vero, qui contra hanc fidem venerint, cum dogmatibus, et sectatoribus suis aeterno anathemate dignos esse pronuntio. Quod si ego ipse

I, Berengarius, an unworthy deacon of the Church of St. Mauritius, at Angers, acknowledging the true, Catholic, and Apostolic faith, do anathematize all heresy, especially that with which I have been hitherto accused: which presumes to affirm that the bread and wine, which are placed upon the altar, even after consecration, are a Sacrament only, and not the true body and blood of our Lord Jesus Christ; nor can they, except in a Sacrament only, be sensibly handled, or broken by the hands of the priests, or bruised by the teeth of the faithful. But I consent to the holy Roman and Apostolic see: and with mouth and heart I profess that I hold the same faith concerning the Sacraments of the Lord's table, which our Lord and venerable Pope Nicolaus, and this holy Synod, by evangelical and apostolic authority, has delivered, and declared to me to believe; namely, that the bread and wine, which are placed upon the altar, after the consecration, are not only a Sacrament, but also the true body and blood of our Lord Jesus Christ, and are in a sensible manner, not in a Sacrament only, but in truth, handled and broken by the hands of the priests, and bruised by the teeth of the faithful, swearing by the holy and consubstantial Trinity, and by these Holy Gospels. But those who contravene

aliquando contra haec aliquid sentire, ut praedicare praesumpsero, subjaceam canonum severitati. Lecto et perlecto sponte subscripsi.—Ap. Grat., P. 3, de consecrat. dist. 2, c. 42, col. 1177, 1178.

this faith, together with their dogmas and followers, I pronounce worthy of an eternal anathema. But if I myself shall ever presume to declare or preach anything contrary to this, let me be subjected to the severity of the Canons. Having read and examined it, I have of my own accord subscribed to it.

SECOND PROFESSION OF FAITH.

COUNCIL OF ROME, FIFTH UNDER GREGORY VII., 1078.

Profiteor panem altaris post consecrationem esse verum corpus Christi, quod natum est de Virgine, quod passum est in cruce, quod sedet ad dextram Patris, et vinum altaris postquam consecratum est, esse verum sanguinem, qui manavit de latere Christi. Et sicut ore pronuntio, ita me in corde habere confirmo. Sic me adjuvet Deus, et haec sacra.—Col. 808, 809, DA., Pat. Lat. T. 148.

I profess that the bread of the altar, after consecration, is the true body of Christ, which was born of the Virgin, which suffered upon the cross, which sits at the right hand of the Father; and the wine of the altar, after that it is consecrated, is the true blood which flowed from the side of Christ. And as I proclaim with my mouth, so I affirm that I believe with my heart. So help me God, and these Holy Gospels.

THIRD PROFESSION OF FAITH.

COUNCIL OF ROME, SIXTH UNDER GREGORY VII., 1079.

Ego Berengarius corde credo, et ore confiteor panem et vinum quae ponuntur in altari per mysterium sacrae orationis et verba nostri Redemptoris substantialiter converti in veram et propriam ac vivificatricem carnem et sanguinem Jesu Christi Domini nostri, et post consecrationem esse verum Christi corpus, quod natum est de Virgine, et quod pro salute mundi oblatum in cruce, pependit, et quod sedet ad dextram Patris, et verum sanguinem Christi, qui de latere ejus effusus est, non tantum per signum et virtutem Sacramenti, seu in proprietate naturae et veritate substantiae, sicut in hoc brevi continetur, et ego legi, et vos intelligitis. Sic credo, nec contra hanc fidem ulterius docebo. Sic me deus adjuvet, et haec sancta Dei Evangelia.—Col. 811, CD., Pat. Lat. T. 148.

I, Berengarius, believe with my heart, and confess with my mouth, that the bread and wine which are placed upon the altar, by the mystery of holy prayer and the words of our Redeemer, are converted substantially into the true, and proper, and life-giving flesh and blood of Jesus Christ our Lord, and after consecration are the true body of Christ, which was born of the Virgin, and which, offered upon the cross for the salvation of the world, hung upon it, and which sits at the right hand of the Father; and the true blood of Christ, which was shed from His side, not by a sign only and the virtue of a Sacrament, but in its own nature, and truth of substance, as is contained in this summary, and I have read and you understand. Thus I believe, nor will I further teach contrary to this faith. So help me God, and these Holy Gospels of God.

Hilderbrand, or Gregory VII., evidently leaned towards the opinion of Berengarius, but was unable to stem the tide of popular opinion. What gives additional strength to this supposition, is the fact that the Council of Bresse, composed of thirty Bishops, deposed Gregory, and among other charges, accused him of being a disciple of Berengarius, and not holding correct views in regard to the Sacrament of the Eucharist. Certain it is, he protected Berengarius and forbade any one to harm him, allowing him to live quietly in retirement on the island of St. Come, near Tours, till his death in 1088. Only a few days before the second Council, Gregory assures Berengarius :

Ego plane te de Christi sacrificio secundum scripturas bene sentire non dubito, tamen quia consuetudinis mihi est ad B. Mariam de his, quae me movent, recurrere, ante aliquot dies imposui religioso cuidam amico et familiari meo jejuniis et orationibus operam dare, atque ita a B. Maria obtinere, ut per eum mihi non taceret, sed verbis commendaret quorsum me de negotio quod in manibus habebam de Christi sacrificio reciperem, in quo immotus persisterem. Religiosus vir, et mihi familiaris petitioni meae satisfacere voluit. Post constitutum temporis spatium a B. Maria audivit, et ad me retulit, nihil de sacrificio Christi cognitandum, nihil esse tenendum, nisi quod haberent authenticæ Scripturae, contra quas Berengarius nihil habebat.—In Act. Conc. Rom., col. 766, BC., T. 19, Mansi.

Omnibus beato Petro fidelibus.—Notum vobis omnibus facimus, nos anathema fecisse—omnibus, qui injuriam aliquam facere praesumpserint Berengario Romanae ecclesiae filio, vel in persona, vel in omni possessione sua, vel qui eum vocabit haereticum; quem post multas, quas apud nos, quantas volumus fecit moras, domum suam remittimus, et cum eo fidelem nostrum Fulconem nomine.—Lit. commend. Greg. VII. (1079), dat. Berengario post Conc. Rom., p. 313, T. 3, D'Achery, Spicelig.

I surely do not doubt that you entertain a correct opinion concerning the sacrifice of Christ according to the Scriptures, yet because it is my custom to have recourse to the Virgin Mary concerning those matters which move me, some days ago I gave orders to a certain religious and familiar friend of mine to resort to fasting and prayer, and thus obtain from the Blessed Mary, that through him she should not keep silence, but by words should recommend what course I should pursue in the matter which I had in hand, concerning the Sacrifice of Christ, and in which I should remain steadfast. This religious man, and my friend, was willing to gratify my request. After the appointed space of time, he heard from the Blessed Mary, and bore back word to me that nothing ought to be considered concerning the Sacrifice of Christ, that nothing ought to be held respecting it, except what the authentic Scriptures contained, contrary to which Berengarius held nothing.

To all the faithful of St. Peter.—We make it known to you all that we have placed all under an anathema, who shall presume to do any injury to Berengarius, a son of the Roman Church, either in person or in any of his possessions, or who shall call him a heretic, whom, after that he tarried with us as long as we desired, we have sent to his home, and with him our faithful Fulco.

COUNCIL OF BRESSE, 1080.

Qua propter, ut praelibatum est, eundem procacissimum Hilderbandum sacrilegia ac incendia praedicantem, perjuriam et homicidam dependentem, catholicam atque apostolicam fidem de corpore et sanguine in quaestionem ponentem, haeretici Berengarii antiquum discipulum,—judicamus canonicè deponendum, et expellendum.—Col. 48, D., T. 2. Mansi Supplement.

Wherefore, as was said above, we judge that the same Hilderbrand, a forward person, preaching sacrilege and incendiaries, pardoning perjury and homicide, calling into question the Catholic and Apostolic faith concerning the body and blood, an old disciple of the heretic Berengarius, shall be canonically deposed and expelled.

DEATH OF BERENGARIUS.

Berengarius' epitaph, composed by Hildebert (1122), which would by no means seem befitting a heretic, has probably led many to assert that he renounced his opinions and embraced the doctrine of Transubstantiation. The epitaph, however, shows what respect was entertained for his memory.

A contemporary writer, Bernoldus, expressly declares that Berengarius, though often abjuring his heresy before Councils, yet did maintain his doctrine in regard to the Eucharist to the end of his life.

BERNOLDUS, PRIEST OF CONSTANTIA.

Berengarius novrae haeresis de corpore Domini auctor, eo tempore deficiens abiit in locum suum, qui licet eandem haeresim saepissime in Synodo abjuraverit, ad vomitum tamen suum canino more non expavit redire. Nam et in Romana Synodo canonicè convictus, haeresim suam in libro a se descriptam combussit, et abjuratam anathematizavit, nec tamen postea dimisit.—Chron., an. 1083, col. 1383, A., Pat. Lat. T. 148.

Berengarius, the author of a new heresy concerning the body of the Lord, departing at that time went to his own place, who, though he very often abjured the same heresy in a Synod, nevertheless did not fear to return to his vomit like a dog. For being also canonically convicted in a Roman Synod, he burnt his heresy written in a book by him, and having abjured it, anathematized it, nor yet did he afterwards give it up.

THE FORMULA OF CONFESSION ADOPTED BY BERENGARIUS.

The words "frangi, et fidelium dentibus atteri," have given rise to much discussion among Roman Catholics. So little did the Council itself, which drew up this Formula, understand the doctrine of Transubstantiation, that it was unable to express itself correctly.

INNOCENT III., BISHOP OF ROME.

Non autem corpus Christi vel in partes dividitur, vel dentibus laceratur, cum sit immortale et impassibile.—De sac. alt. myst., L. 4, c. 10, de confess. Bereng., col. 862, D., Pat. Lat. T. 217.

But the body of Christ is not divided into parts, or torn by the teeth, since it is immortal and impassible.

JOHN SEMICA.

Nisi sane intelligas verba Berengarii, in majorem incides haresim, quam ipse habuit: et ideo omnia referas ad species ipsas, nam de Christi corpore partes non fecimus.—Gloss. in Grat., P. 3, de Consec., dist. 2, c. 42, col. 2104, T. 1.

Unless you understand the words of Berengarius discreetly, you will fall into a greater heresy than he held: and, therefore, you will refer all to the species themselves, for we do not make parts of the body of Christ.

JOHN FISHER, BISHOP OF ROCHESTER.

Permisit utique sanctus ille pontifex Berengarium eo quod in alterum latus antea nimis exorbitasset, nunc in contrarium vergi, et paulo fortasse, quam fuisset aequius, nisi verba sane intelligantur.—Contra Oecolamp. de verit. corp. et sang. in Euch., L. 3, c. 12, fol. 131, col. 2, H.

That holy Pontiff allowed Berengarius, because he had before deviated too much to the one side, to be inclined to the contrary now, and, perhaps, farther than is right, unless the words be correctly understood.

GEORGE CASSANDER.

Prudenter vidit et monuit auctor Glossae in lib. Decret. Haec verba nisi sane intelligas, in majorem incidens haeresim, quam ipse Berengarius habuit.—Consult., art. 10, § de Transub., p. 573.

The author of the Gloss upon the Books of the Decretals prudently saw and admonished: Unless you understand these words discreetly, you will fall into a greater heresy than Berengarius himself held.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Decimo sexto, proferunt Concilium Romanum sub Nicolao II., in quo definitum est, non solum sacramentum corporis Christi, sed et ipsum verum Christi corpus tractari et frangi manibus sacerdotum et fidelium dentibus atteri, ut patet ex can. Ego Berengarius, de consecrat., dist. ii. At hic est error manifestus contra resurrectionem gloriosam Christi, de qua dicit Apostolus: Christus resurgens a mortuis, jam non moritur. Si enim corpus Christi verum frangitur, et teritur, certe corrumpitur, et moritur. Respondeo, nunquam

Sixteenthly, they produce the Council of Rome under Nicholas II., in which it was defined, that not only the Sacrament of the body of Christ, but even the true body itself of Christ was handled and broken by the hands of the priests, and bruised by the teeth of the faithful, as is evident from the Canon Ego Berengarius, de consecrat., dist. ii. But this is a manifest error, contrary to the glorious resurrection of Christ, of which the Apostle says. Christ being risen from the dead, now dieth no more. For if the true body of

fuisse quaestionem, an Christi corpus vere, ut est in se, frangeretur manibus, et dentibus teretur : certum enim est, et semper fuit, Christi corpus incorruptibile nunc existens, non posse frangi, et teri nisi in signo, sive sacramento, ita ut dicatur frangi, acteri, cum signum ejus, id est, species panis frangitur, et teritur. At quaestio fuit, an signum quod frangitur, et teritur, sit nudum signum, an vero continueat Christi corpus revera. Et quia Berengarius docuerat esse nudum signum, ideo Concilium constituans formam abjuratōnis hujus erroris, voluit eum dicere, non solum sacramentum, sed etiam verum Christi corpus frangi et teri.—De Conc. Auctorit., L. 2, c. 8, p. 262, C., T. 2.

Christ is broken and bruised, surely it is corrupted and dies. I reply : it was never a question whether the body of Christ in truth, as it is in itself, was broken by the hands, and bruised by the teeth ; for it is certain, and ever was, that the body of Christ being now incorruptible, cannot be broken and bruised except in a sign, or a sacrament, so that it may be said to be broken and bruised, when its sign, that is, the species of the bread is broken and bruised. But the question was, whether the sign, which is broken and bruised, is a bare sign, or whether it really contains the body of Christ. And because Berengarius had taught that it was a bare sign, therefore the Council drawing up the form of this abjuration, of this error, wished him to say that not the Sacrament only, but also the true body of Christ was broken and bruised.

ÆLFRIC, ARCHBISHOP OF YORK.

“I am the vital bread, which descended from heaven, and he who eateth of this bread shall not die to eternity.” This holy bread we taste when we with faith go to housel ; because the holy housel is spiritually Christ’s body.—Serm. de nat. Dom., p. 36, vol. i.

We now partake spiritually of Christ’s body and drink His blood, when with true faith we partake of the holy housel.—Now certain have often inquired, and yet frequently inquire, how the bread which is prepared from corn, and baked by the heat of fire, can be changed to Christ’s body ; or the wine which is wrung from many berries, can by any blessing be changed to the Lord’s blood? Now we say to such men, that some things are said of Christ typically, some literally. It is a true and certain thing that Christ was born of a maiden, and of His own will suffered death, and was buried, and on this day arose from death. He is called bread typically, and lamb, and lion, and whatever else. He is called bread because He is the life of us and of angels ; He is called a lamb for His innocence, a lion for the strength wherewith He overcame the strong devil. But yet, according to true nature, Christ is neither bread, nor a lamb, nor a lion. Why then is the holy housel called Christ’s body or His blood, if it is not truly that which it is called? But the bread and the wine which are hallowed through the mass of the priests, appear one thing to human understandings without,

and cry another thing to believing minds within. Without they appear bread and wine, both in aspect and in taste ; but they are truly, after the hallowing, Christ's body and His blood, through a ghostly mystery. A heathen child is baptised, but it varies not its aspect without, although it be changed within. It is brought to the font-vessel sinful through Adam's transgression, but it will be washed from all sins within, though it without change not its aspect. In like manner the holy font-water, which is called the well-spring of life, is in appearance like other waters, and is subject to corruption ; but the might of the Holy Ghost approaches the corruptible water through the blessings of the priests, and it can afterwards wash body and soul from all sins through ghostly might. So now we see two things in this one creature. According to true nature the water is a corruptible fluid, and according to a ghostly mystery has salutary power ; in like manner, if we behold the holy housel in a bodily sense, then we see that it is a corruptible and changable creature. But if we distinguish the ghostly might therein, then understand we that there is life in it, and that it gives immortality to those who partake of it with belief. Great is the difference between the invisible might of the holy housel and the visible appearance of its own nature. By nature it is corruptible bread and corruptible wine, and is by power of the divine word truly Christ's body and His blood ; not, however, bodily, but spiritually. Great is the difference between the body in which Christ suffered, and the body which is hallowed for housel. The body verily in which Christ suffered was born of Mary's flesh, with blood and with bones, with skin and with sinews, with human limbs, quickened by a rational soul ; and His ghostly body, which we call housel, is gathered of many corns, without blood and bone, limbless and soulless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually. Whatsoever there is in the housel which gives us the substance of life, that is from its ghostly power and invisible efficacy : therefore is the holy housel called a mystery, because one thing is seen therein and another thing understood. That which is there seen has a bodily appearance, and that which we understand therein has a ghostly might. Verily Christ's body which suffered death, and from death arose, will henceforth never die, but is eternal and impassible. The housel is temporary, not eternal ; corruptible, and is distributed piecemeal ; chewed betwixt teeth, and sent into the belly : but it is nevertheless, by ghostly might, in every part all.—This mystery is a pledge and a symbol ; Christ's body is truth. This pledge we hold mystically until we come to the truth, and then will this pledge be ended. But it is, as we before said, Christ's body and His blood, not bodily but spiritually. Ye are not to inquire how it

is done, but to hold in your belief that it is done.—Serm. de sacrific. in die Pasch., p. 267, 269, 273, vol. ii.

The lively bread is not, however, bodily, the same body that Christ suffered in, nor is the holy wine the Saviour's blood that for us was shed in corporeal reality. But in spiritual meaning, both the bread is truly His body, and the wine also is His blood; even as the heavenly bread which we call manna, which forty years fed God's folk, and the clear water that ran from the rock in the wilderness was truly His blood. Paulus, accordingly, wrote in one of his epistles, *Omnes patres nostri eandem escam spiritualem manducaverunt, et omnes eundem potum spiritualem biberunt: et caetera*: All our fathers ate, in the wilderness, the same spiritual meat, and drank the spiritual drink. They drank of the spiritual Rock, and that Rock was Christ. The Apostle said, even as ye now heard, that they all ate the same spiritual meat, and they all drank the spiritual drink. He does not, however, say bodily, but spiritually. Then Christ was not as yet born, nor was His blood shed, when the people of Israel ate the meat, and drank of the Rock; and the Rock was not Christ bodily, though he said so: these were merely the sacraments under the old law, and they spiritually betokened the spiritual Eucharist of our Saviour's body which we hallow now.—Ep. 2, *Quando dividitur crisma, vulgo ep. ad Wulfstanum. Ap. Soames, The Anglo-Saxon Church, p. 323, and ap. Routh, p. 172-175, T. 2.*

That housel is Christ's body not bodily, but ghostly. Not the body which He suffered in, but the body of which He spake, when He blessed bread and wine to housel the night before His suffering, and said by the blessed bread, *This is My body*, and again by the holy wine, *This is My blood which is shed for many in forgiveness of sins*. Understand now the Lord, Who could turn that bread before His suffering to His body, and that wine to His blood ghostly, that the self-same Lord blesseth daily, through Priests' hands, bread and wine to His ghostly body, and to His ghostly blood.—Ep. ad Wulffinum, Ap. Foxe, p. 448, T. 2, and Routh, p. 176, 177, T. 2.

DE ECCLESIASTICIS GRADIBUS,

(BIBL. BODL. MSS., JUNII, 121, F. 39).

An ancient piece under this title and probably belonging to this age, is cited by Mr. Soames. I have given the Anglo-Saxon in a parallel column as a specimen of the language. The Anglo-Saxon of the originals of the citations from Ælfric may be found in the references given; but on account of the length of the citations, it did not seem best to give them here, especially as but very few are acquainted with that language.

Se maesse-preost getacnath Crist sylfne, and that altare getacnath Cristes rode, and seo oflete getacnath Cristes lichman, and win and waeter on tham calice, geswuteleth tha halignessa the of Cristes sidan utfleowan, thaet waes blod and waeter.—Ap. Soames, *The Anglo-Saxon Church*, p. 237.

The mass-priest betokeneth Christ Himself, and the altar betokeneth Christ's rood, and the oflet betokeneth Christ's body, and wine and water in the chalice manifesteth the holiness which from Christ's side outflowed, that was blood and water.

ALGERUS, MONK OF CLUNY.

Algerus mentions the diversity of opinions which prevailed on this subject in his time.

Alii enim panem et vinum non mutatum, sed solum sacramentum, sicut aquam baptismatis, vel oleum chrisomatis, corpus Christi non vere, sed figurate vocari dicunt: sicut cum dicitur, Accipe vestem candidam quam perferas ante tribunal Christi, nec tamen ipsam, sed ab ipsa significatam. Alii autem dicunt panem non solum sacramentum: sed in pane Christum quasi impanatum, sicut Deum in carne personaliter incarnatum. Alii autem panem et vinum in carnem et sanguinem mutari, sed non Christi, sed cujuslibet filii hominis sancti et Deo accepti, ut compleatur quod Christus dixit: Nisi manducaveritis carnem filii hominis, non habebitis vitam in vobis. Alii autem gratiae Dei derogantes, dicunt sacerdotum malis meritis ita invocationem divini nominis annullari: ut eorum indigna consecratione non debeat panis in Christi carnem converti. Alii vero mutari quidem in carnem Christi, sed malis meritis sumentium non permanere carnem Christi, sed iterum reverti in purum Sacramentum panis et vini. Alii, quod est deterius dicunt per comestionem in foedae digestionis converti corruptionem. — De sac. corp. et sang. Dom. Prolog., col. 306, 307. T. 4, La B.

For some say that bread and wine, not changed, but only a Sacrament, as the water of Baptism, or the oil of the Chrism, is called the body of Christ, not truly, but figuratively: as when it is said, Receive the white robe which you shall carry before the tribunal of Christ, nor yet that very one, but the one signified by it. But others say that the bread is not a Sacrament merely: but Christ is in the bread as impanated, as God personally incarnate in the flesh. Others hold that the bread and wine are changed into flesh and blood, but not into Christ's, but into that of some son of man, holy and acceptable to God, that that may be fulfilled which Christ said: Unless ye shall eat the flesh of the Son of man, ye shall have no life in you. But others, restricting the grace of God, say that by the bad merits of priests the invocation of the divine name is so annulled that by their unworthy consecration the bread ought not to be converted into the flesh of Christ. Others, again, say that it is indeed changed into the flesh of Christ, but by the evil merits of those who receive it, it does not remain the flesh of Christ, but again returns to a mere Sacrament of bread and wine. Others, what is worse, say that by eating it is converted into the corruption of foul digestion.

HILDEBERT, ARCHBISHOP OF TOURS.

Hildebert is the first author in whose works the word Transubstantiation occurs.

Cum profero verba Canonis, et verbum transubstantiationis, etc.—Serm. 93, Synod. ad Sacerdot., col. 776, A., Pat. Lat. T. 171.

When I cite the words of the Canon, and the word of Transubstantiation, etc.

NICOLAUS II., BISHOP OF ROME.

Altare itaque sanctum, in quo Deo omnipotenti sacrificiorum vota persolvimus, lapsis est naturaliter communis, nihil differens ab aliis tabulis, quae parietes nostros et pavimenta adornant. Quia vero sacratum est Dei adjutorio, et benedictionem suscipit, unde et mensa sancta efficitur: panis iterum, qui super eum offertur, panis est quidem communis; sed quando ipse sacramento sacratus fuerit, corpus Christi in veritate fit, et dicitur. Sic et vinum modicum aliquid digna existentia ante benedictionem, post sanctificationem spiritus, sanguis Christi efficitur. Ipsa enim crucis imago ante quam suscipiat ejus formae figuram, lignum ab omnibus commune est. Suscipiens autem omnimodo venerendam similitudinem, sacra est, et daemonibus terribilis, propter quod in ea figuratus est Christus.—Ep. 2, ad Michael Imp., col. 1295, 1296, EA., T. 9, l. and C.

The holy altar, therefore, upon which we pay the vows of sacrifice to Almighty God, is by nature common stone, differing in nothing from other stones which adorn our walls and pavements. But because it is consecrated by the help of God, and receives a blessing, whence also it is made a holy table: the bread, on the other hand, which is offered upon it, is indeed common bread; but when it has been sanctified by the Sacrament, it is made in truth, and is called the body of Christ. So also wine being a thing of little value before the dedication, after the sanctification of the Spirit, is made the blood of Christ. For the very image of the cross, before it receives the figure of its form, is regarded by all as common wood. But receiving the adorable likeness, it is a holy thing, and terrible to daemons, because in it Christ is figured.

OSBERN, MONK OF CANTERBURY.

Hoc ferme tempore quidam clerici, maligno errore seducti, asseverare conabantur panem et vinum quae in altari ponuntur, post consecrationem in priori substantia permanere, et figuram tantummodo esse corporis et sanguinis Christi, non verum Christi corpus et sanguinem.—Vita Odonis, c. 10, col. 939, B., Pat. Lat. T. 133.

About this time, certain of the clergy, seduced by a mischievous error, presumed to maintain that the bread and wine which are placed upon the altar, after consecration remain of their former substance, and are a figure only of the body and blood of Christ, not the true body and blood of Christ.

Century XII.

RUPERT, ABBOT OF DUYTZ.

Quae est hodie mensa Domini, nisi Sacramentum corporis et sanguinis Domini, sacrificium panis et vini.—Et offerunt nomini meo oblationem mundam, oblationem panis et vini, Sacramentum

What is the Lord's table to-day, but the Sacrament of the Lord's body and blood, the sacrifice of bread and wine.—And they offer to my name a pure oblation, an oblation of bread and wine, the

corporis et sanguinis Redemptoris sui.—
In Malach., L. I, c. I, col. 819, B., 821,
A., Pat. Lat. T. 168.

—Unde licet jam dictum corporis et sanguinis ejus Sacramentum humana comprehendere ratione non potest, quomodo panis corpus ejus, et vinum quomodo sanguis fiat, quomodo dudum de isto loquens mysterio, dixerit: 'Et panis quem ego dabo, caro mea est pro mundi vita'; hoc tamen rationabiliter dixeris, quod vel pro eo panis iste recte dicatur, et vere sit caro Christi, quia nobis residuis,—operatur et nobis Sacramentum ejusdem carnis et sanguinis sub istis speciebus panis et vini.—In Matt. 13, L. 10, col. 1547, 1548, Ib.

Sacrament of the body and blood of their Redeemer.

Wherefore, though the Sacrament of His body and blood already mentioned cannot be comprehended by human reason, how the bread is made His body, and how the wine is made His blood, even as just now speaking concerning that mystery, He said: And the bread which I will give you is My flesh for the life of the world, yet you have said this reasonably, because even for this reason this is properly called bread, and is truly the flesh of Christ, because we being left behind, it also effects for us the Sacrament of the same flesh and blood under these species of bread and wine.

PETER LOMBARD, BISHOP OF PARIS.

Si autem quaeritur qualis sit illa conversio: an formalis, an substantialis, vel alterius generis, definire non sufficio. Formalem tamen non esse cognosco, quia species rerum quae ante fuerant remanent, et sapor et pondus. Quibusdam esse videtur substantialis, dicentibus sic substantiam converti in substantiam, ut haec essentialiter fiat illa. Cui sensui praemissae auctoritates consentire videntur. Sed huic sententiae sic opponitur ab illis: si substantia panis, inquit, vel vini convertitur substantialiter in corpus vel sanguinem Christi: quotidie fit aliqua substantia corpus vel sanguis Christi, quae ante non erat corpus; et hodie est aliquod corpus Christi, quod heri non erat et quod quotidie augetur corpus Christi atque formatur de materia, de qua conceptione non fuit factum.—Sent., L. 4, dist. 11, n. 1, 2, col. 351, 352.

But if it be inquired what kind of conversion that is, whether it be formal or substantial, or of another kind, I am unable to determine. Yet I know that it is not formal, because the species of the things which were before remain; namely, the taste and weight. To some it seems to be substantial, who say that one substance is in such a way converted into another substance, that the former becomes essentially the latter. To this sense the former authorities seem to consent. But this opinion is opposed by others in this way: if the substance of the bread and wine, they say, be converted substantially into the body or blood of Christ, then every day some substance is made the body or blood of Christ, which before was not the body; and to-day something is Christ's body which yesterday was not, and every day Christ's body is increased and formed of matter of which it was not made in the conception.

Century XIII.

FOURTH COUNCIL OF LATERAN.

Cujus corpus et sanguis in Sacramento altaris sub speciebus panis et vini

His body and blood are truly contained in the Sacrament of the altar under

veraciter continentur ; transubstantiatis, pane in corpus, et vino in sanguinem, potestate divina, ut ad perficiendum mysterium unitatis accipiamus ipsi de suo quod accepit ipse de nostro.—Can. 1, col. 981, 982, T. 22. Mansi.

the species of bread and wine ; the bread being transubstantiated into His body, and the wine into His blood by divine power, so that for perfecting the mystery of unity we in our turn may receive from Him what He received from us.

JOHN SEMICA.

Item si panis est corpus Christi, ergo aliquid quod non est natum de Virgine, et sic aliquid inanimatum est corpus Christi: ergo est animatum et inanimatum: ergo non solum de Virgine habuit originem.—Gloss. in Grat., P. 3, de consecrat., dist. 2, c. 35, col. 2099, T. 1.

Likewise if the bread be Christ's body, therefore it is something which was not born of the Virgin, and thus Christ's body is something inanimate: therefore it is both animate and inanimate: therefore it did not have its origin from the Virgin only.

“Colestis panis.” Id est coeleste sacramentum, quod vere repræsentat Christi carnem: dicitur corpus Christi, sed improprie. Unde dicitur suo modo, sed non rei veritate, sed significati mysterio, ut sit sensus, Vocatur Christi corpus, id est significat.—Ibid., c. 48, col. 2109.

“Heavenly bread.” That is, a heavenly Sacrament, which truly represents the flesh of Christ: it is called Christ's flesh, but improperly. Wherefore it is said after a sort, yet not in the truth of the thing, but in the mystery of that which is signified; so that the meaning is, it is called the body of Christ, that is, it signifies it.

THOMAS AQUINAS.

Respondeo dicendum quod quidam posuerunt post consecrationem substantiam panis et vini in hoc sacramento remanere.—Sum., P. 3, qu. 75, art. 2, col. 719.*

I reply that it must be said that some have maintained that the substance of the bread and wine remain in this sacrament after consecration.

BONAVENTURA, BISHOP AND CARDINAL.

Dicendum quod opinio aliquorum fuit, quam tamen Magister non ponit, quia modernorum est, vel etiam quia non multum probabilis, quod non totus panis convertitur secundum substantiam, sed aliqua pars essentialis remanet.—Sed hoc nihil est, quia materia non est nata sustinere accidentia, nec esse in actu nisi cum forma. Alii videntes quod accidentia habent operationem, et omnis operatio ortum habet a forma substantiali: dixerunt, quod transit materia, et remanet forma. Sed hoc iterum nihil est, quia

It must be said that it was the opinion of some, which nevertheless the Master does not allege, because it is of the moderns, or even because it is not very probable, that not the whole of the bread is converted as to the substance, but that some essential part remains.—But this is nothing, for matter is not produced to sustain accidents, nor to be in act, except with the form. Others seeing that the accidents have their operation, and all operation has its origin from the substantial form: have said that the matter passes

forma non operatur nisi in materia. Propter hoc quamvis illud sacramentum sit plenum miraculis, quia tamen non ponuntur esse nisi quae faciunt ad sacramenti veritatem, et ejus occultationem, id eo ponunt communiter doctores, quod totum transit in totum, solis accidentibus remanentibus causa necessaria, et utili. Et propterea relicta prima opinione, quae tollit conversionem materiae, relicta alia quae tollit conversionem formae, magis Catholicam teneamus, quod totus panis in corpus Christi convertitur, et optimo modo ista conversio transubstantiatio dicitur. — In Sent., L. 4, P. I, dist. II, art. I, qu. 2, p. 122, EAB., T. 5.

away, and the form remains. But this again is nothing, because the form operates only in matter. Wherefore, although the Sacrament is full of miracles, yet because they are not assumed to be, except such as relate to the truth of the Sacrament and its concealment, therefore the Doctors commonly assume that the whole passes into the whole, the accidents only remaining, for a necessary and useful cause. Wherefore, leaving the first opinion, which takes away the conversion of the matter, and leaving the other which takes away the conversion of the form, let us hold the more Catholic opinion, that the whole bread is converted into the body of Christ, and this conversion is in the best way called Transubstantiation.

JOHN, A THEOLOGIAN OF PARIS.

Quod substantiam panis manere sub suis accidentibus in Sacramento altaris, dupliciter potest intelligi; uno modo sic, quod substantia panis in Sacramento altaris sub suis accidentibus maneat in proprio supposito, et istud esset falsum, quia non esset communicatio idiomatum inter panem et corpus Christi, nec esset verum dicere panis est corpus Christi, nec caro mea vere est cibus. Alio modo, ut substantia panis maneat sub accidentibus suis, non in proprio supposito, sed tracta ad esse et supposito, sed tracta ad esse et suppositum Christi, ut sic sit unum suppositum in duabus naturis. Et sic est verum substantiam panis manere sub suis accidentibus in sacramento altaris, etc.—Determ. de mod. exist. corp. Christ. in sac. alt. p. 86, 87.

That the substance of the bread remains under its accidents in the Sacrament of the altar, can be understood in a double manner: in one way thus, that the substance of the bread in the Sacrament of the altar remains under its accidents in its own subject; and this would be false, for there would be no communication of idioms between the bread and the body of Christ, or would it be true to say the bread is Christ's body, nor My flesh is food indeed. In the other way: that the substance of the bread remains under its accidents, not in its own subject, but drawn to the state and subject of Christ, that thus there may be one subject in two natures. And thus it is true that the substance of the bread remains under its accidents in the Sacrament of the altar, etc.

He mentions several Parisian Theologians who held the same opinion. See Bellarmine, De Sac. Eucharist, L. 3, c. II, p. 152, B., T. 3.

Century XIV.

DURANDUS, BISHOP OF MEAUX.

Patet ergo quod est temerarium dicere quod corpus Christi, divina virtute non

It is plain, therefore, that it is rash to say that the body of Christ, by divine

possit esse in Sacramento nisi per conversionem panis in ipsum.—Sent., L. 4, dist. II, qu. I, art. 14, p. 714.

Propter tertium similiter non oportet dicere, quod substantia panis non remaneat: quia ex quo ponitur corpus Christi realiter esse in hoc sacramento, pro ipso potest reddi vera locutio, ut non solum dicatur corpus Christi est hoc, sed dicatur hoc, id est, contentum sub hoc est corpus meum: quia indefinita verificatur pro uno solo. Nec oportet quod fiat demonstratio specierum ibidem existentium. Si autem iste modus esset verus de facto, multae dubitationes quae occurrunt circa hoc Sacramentum (tenendo quod substantia panis non remaneat) essent solutae. Dubitatur enim qualiter ex hoc Sacramento potest aliquid nutriri, et quomodo species possunt corrumpi et ex eis aliquid generari: quae omnia salverentur naturaliter eo modo sicut salverentur si naturae panis et vini non assumerentur ad naturam sacramenti, ponuntur enim manere post consecrationem sicut ante. Sed quia hic modus non debet teneri de facto, cum Ecclesia determinaverit oppositum quae non praesumitur errare in talibus, ideo tenendo de facto aliam partem respondendum est ad argumenta quae sunt in contrarium. — *Ib.*, dist. II, qu. I, art. 15, p. 714, 715.

Prædictus autem modus conversionis substantiae panis in corpus Christi constat quod est possibilis. Alius autem modus qui communis tenetur est intelligibilis, nec unus istorum est magis per Ecclesiam approbatus vel reprobatus quam alius.— *Ib.*, dist. II, qu. 3, n. 5, p. 711, D.

ROBERTUS BELLARMINUS.—Durandus docuit, partem unam essentialem, id est, formam panis converti, partem alteram, id est, materiam non converti. Existimat enim Durandus in 4 dist. II, qu. 3, converti panem in Corpus Domini per conse-

power, cannot be in the Sacrament except by conversion of the bread into itself.

Thirdly, in like manner, we ought not to say that the substance of the bread does not remain: for whereby it is asserted that the body of Christ is really in this Sacrament, for this a proper manner of expression can be assigned, so that not only it may be said this is the body of Christ, but it may be called this, that is, 'My body is contained under this': because the indefinite is made good for one only. Nor is it necessary that there be a demonstration of the species there existing. But if this mode were true in fact, many doubts which occur about this Sacrament (by holding that the substance of the bread does not remain) would be removed. For there are doubts how anything can be nourished from this Sacrament, and how the species can become corrupt, and how anything can be generated from them: all of which could be maintained naturally in the same way that they would be maintained if the natures of the bread and wine were not assumed to the nature of the Sacrament, for they are supposed to remain after consecration as before. But because this mode ought not to be held in fact, since the Church has determined the opposite, which is not presumed to err in such matters, therefore by holding the other side in fact, we must reply to the arguments to the contrary.

But it is manifest that the aforesaid mode of conversion of the substance of the bread into the body of Christ is possible. But the other mode, which is more commonly held, is intelligible, nor is one of them more approved or disapproved of by the Church than the other.

Durandus taught that one essential part, that is, the form of the bread, is converted; that the other part, that is, the material, is not converted. For Durandus thinks in 4 dist. II, qu. 3, that the bread is converted into the Lord's body by con-

crationem, sed ita, ut forma panis recedente, materia panis maneat in formata Christi anima, omnino ad eum modum quo cibus convertitur in carnem nostram per nutritionem.—De sac. Ench., L. 3, c. 11, p. 151, G., T. 1, 3.

Illa autem mutatio, quam Durandus inducit, non transubstantiatio, sed transformatio dici potest. Itaque sententia Durandi haeretica est, licet ipse non sit dicendus haereticus, cum paratus fuerit ecclesiae iudicio acquiescere.—Ibid., c. 13, p. 152, F.

WILHELMUS DE OCKHAM.

Tertio opinio est qua adhuc ponit quod panis hostiae transubstantiatur in corpus Christi, non quod aliquo modo mutetur vel convertatur in corpus Christi: sicut opinio prima ponit, nec etiam quod panis desinit esse, sicut secunda ponit. Sed ad istum intellectum quod ista transubstantiatio in corpus Christi nihil aliud est quam quod corpus Christi virtute verborum sacramentalium secundum se totum et qualibet sui potestate coexistit cuilibet sui parti panis et tunc secundum istam accidentia hostiae non existant sine subjecto post consecrationem, sed sunt in pane sicut in subjecto sicut prius. Et dicunt sic opiniantes quod non est articulus fidei credere panem per transubstantiationem desinere esse. Sed credere verum corpus Christi per transubstantionem in alia hostia consecrata existere. Et istam opinionem tangit Magister in quarto, nec istam multum reprobatur. Et secundum opinionem istam omnes apparentiae faciliter solverentur, scilicet, nutritio ex hostiis consecratis, et corruptio hostiae ex diuturnitate temporis et sic de multis aliis. Sed quia ista opinio non communiter tenetur, ideo ponebatur conclusio secundum opinionem secundam quae aliis contraria reputatur, praecipue a modernis. — Centilog. Theol., conclus. 39, § Tertia., fol. —

secration, but in such a manner that the form of the bread receding, the material of the bread remains, the soul of Christ being formed in it, entirely after that manner whereby food is converted into our flesh by nutrition.

But that change which Durandus supposes, can be called transformation, not transubstantiation. Therefore the opinion of Durandus is heretical, though he is not to be called a heretic, seeing he was ready to acquiesce in the decision of the Church.

The third opinion is that which supposes that the bread of the host is transubstantiated into the body of Christ, not that it is in any way changed or converted into the body of Christ, as the first opinion supposes, nor even that the bread ceases to be, as the second supposes. But according to that way of understanding, that that transubstantiation into the body of Christ is nothing else than that the body of Christ, by the power of the sacramental words, wholly by itself, and by some power of its own, co-exists with each part of its bread, and then, according to that opinion, the accidents of the host do not exist without a subject after consecration, but are in the bread as in a subject, just as before. And they who thus think say that it is not an article of faith to believe that the bread ceases to exist through transubstantiation, but to believe that the true body of Christ exists in other consecrated hosts by transubstantiation. And this opinion the Master touches upon in the fourth book, nor does he much disapprove of it. And according to that opinion, all appearances would be easily solved; namely, nutrition from consecrated hosts, and corruption of the hosts from length of time, and thus as to many others. But because that opinion is not commonly held, therefore the conclusion was laid down according to the second opinion, which is accounted contrary to the others, especially by the moderns.

In potestate Dei, est esse substantiam sub specie panis et non esse. Ejus primus modus potest teneri, quia non repugnat rationi nec alicui auctoritati Biblicae, et est rationabilior et facilius ad tenendum inter omnes modos, quia pauciora inconvenientia sequuntur ex eo quam ex aliquo alio modo. Quia tamen determinatio ecclesiae in contrarium existit, sicut patet extra. de summa trinit. et fide ca. et de cele. mis. et communiter omnes Doctores tenent, quod ibi non remanet substantia panis, ideo etiam teneo quod non remanet substantia panis, sed illa species et quod illi coexistat corpus Christi.—In 4 Sent., qu. 6, D., fol. —

It is in the power of God for the substance to exist or not, under the species of the bread. The first mode can be held, because it is not repugnant either to reason or to any authority of the Bible, and is more reasonable and easier to hold among all modes, because fewer inconveniences follow from it than from any other mode. Yet because the determination of the Church is to the contrary, as is evident, extra. de sum. trin. et. fide ca. et de cele. mis., and all the Doctors commonly hold that the substance of the bread does not remain there, therefore I also hold that the substance of the bread does not remain, but that species, and that the body of Christ co-exists with it.

DUNS SCOTUS.

Hic duo videnda sunt sicut circa alia credita. Primo, quid tenendum. — De primo sicut recitat Innocentius de officio missae, parte 2, cap. 26, circa hoc erant tres opiniones. Una quod panis manet, et tamen cum ipso vere est corpus Christi. Alia quod panis non manet, et tamen non convertitur, sed desinit esse, vel per annihilationem, vel per resolutionem in materiam, vel per corruptionem in aliud. Tertia, quod panis transubstantiatur in corpus, et vinum in sanguinem; quaelibet autem istarum voluit istud commune salvare, quod ibi vere est corpus Christi, quia istud negare est plane contra fidem. — Sed veritas Eucharistiae salvari potest sine ista transubstantiatione, ergo, etc. Minor probatur, quod ad veritatem, Eucharistiae requiritur signum et signatum realiter contentum: substantia panis cum suis accidentibus aequae potest esse signum, sicut sola accidentia, imo magis, quia substantia panis sub speciebus magis est nutrimentum, quam accidentia: ergo magis repraesentat corpus Christi in ratione nutrimenti spiritualis. Res etiam contenta, scilicet, verum corpus Christi aequae potest salvari cum substantia panis, sicut cum accidentibus, quia non magis repug-

Two things must be observed here, as in regard to other matters of belief. First, what must be held.—Concerning the first, as Innocentius relates, De officio miss., pars 2, c. 26, there were three opinions in regard to this. One, that the bread remains, and yet with it is truly the body of Christ. Another that the bread does not remain, and yet is not converted, but ceases to exist, either by annihilation or by resolution into matter, or by corruption into another. The third, that the bread is transubstantiated into the Body, and the wine into the Blood; but all of these purposed to maintain this in common, that the body of Christ is truly there, for to deny this is plainly contrary to faith.— But the truth of the Eucharist can be maintained without this transubstantiation; therefore, etc., the minor is proved, because, for the truth of the Eucharist, there is required the sign, and the thing signified, really contained: the substance of the bread with its accidents can just as well be a sign as the accidents alone; nay, much better, because the substance of the bread under its species is nourishment more than the accidents: therefore it better represents the body of Christ by

nat substantiæ esse simul cum substantia, quam cum quantitate illius substantiæ.—Iste autem intellectus, quod non sit ibi substantia panis videtur difficilior ad sustinendum, et ad ipsum sequuntur plura inconuenientia, quam ponendo ibi esse substantiam panis, ergo, etc. Major probatur.—Et mirum videtur quare in uno articulo, qui non est principalis articulus fidei debeat talis intellectus asseri, propter quem fides pateat contemptui omnium sequentium rationam. Tertio sic. Nihil est tenendum, tanquam de substantia fidei, nisi quod potest expresse haberi de Scriptura, vel expresse declaratum est per Ecclesiam, vel euidenter sequitur ex aliquo plane contento in Scriptura, vel plane determinato ab Ecclesia.—Nunc autem non videtur expresse haberi non esse ibi substantiam panis. Nam Joan. 6, ubi multum prædicatur veritas Eucharistiæ planum esse, ubi Christus dicit, Ego sum panis vivus, qui manducaverit ex hoc pane, etc. Et 1 Corinth. dicit Paulus: Panem quem frangimus nonne communicatio corporis Christi est? Nec invenitur Ecclesia ubi istam veritatem determinet solemniter, nec etiam qualiter istud possit ex aliquo manifesto credito euidenter inferri, etc.—Et tunc ad tertium ubi statuis, dicendum, quod Ecclesia declaravit istum intellectum esse de veritate fidei symbolo edito sub Innocent. III. in Concilio Lateranens.—Sent., L. 4, dist. II, qu. 3, § Hic duo, p. 366, 367, 368, 384, T. 3.

HENRICUS HENRIQUEZ, Jesuit. — Scotus negat doctrinam de conversione et transubstantiatione esse antiquam.—Sum. moral. Theol., L. 8, c. 23, n. 2, Gloss., p. 447.

reason of spiritual nourishment. The thing contained also, namely, the true body of Christ, can just as well be maintained with the substance of the bread as with the accidents, because it is not more repugnant to substance to exist together with substance, than with the quantity of that substance.—But this mode of understanding it, that the substance of the bread is not there, seems more difficult to maintain, and to it attend more inconveniences than by supposing that the substance of the bread is there; therefore, etc., the major is proved.—And it seems strange why in one article, which is not the principal article of faith, such a mode of understanding it ought to be declared whereby both may lie open to the contempt of all that follow reason. Thirdly, nothing must be held as of the substance of faith, except what can be expressly maintained from Scripture, or has been expressly declared by the Church, or evidently follows from something plainly contained in Scripture, or plainly determined by the Church.—But now it does not seem to be expressly maintained that the substance of the bread is not there. For it is plain in John 6, where the truth of the Eucharist is particularly proclaimed, where Christ says: I am the living bread, whoso shall eat of this bread, etc. And in 1 Cor. Paul says: The bread which we break, is it not the communication of the body of Christ? Nor is it found where the Church solemnly determines this truth, nor even how it can be evidently inferred from any manifest matter of belief, etc.—And then, concerning the third where you conclude, it must be said that the Church has declared this mode of understanding it to be of the truth of faith in the creed put forth under Innocent III. in the Council of Lateran.

Scotus denies that the doctrine of conversion and transubstantiation is ancient.

Century XV.

PETRUS AB ALLIACO, ARCHBISHOP OF CAMBRAY.

Quantum ad secundum articulum.—Sciendum est quod licet catholici concordaverint in hoc quod corpus Christi vere et principaliter est in sacramento sub speciebus panis et vini, sive ubi apparent species: tamen sicut recitat Magister di. xi. et glo. de cele. Missa. cum Marthe, circa modum ponendi fuerunt diversae opiniones.

Tertia opinio fuit, quod substantia panis remanet, etc.—Quia quid tamen sit de hoc, patet, quod ille modus est possibilis, nec repugnat rationi nec auctoritati Biblicae, imo est facilius ad intelligendum et rationabilius, quam aliquis aliorum, qui ponit, quod substantia panis deserat accidentia, et non substantia corporis Christi. Et sic non ponit accidentia sine subjecto, quod est unum de difficilibus quae hic ponuntur.—In 4 Sent., qu. 6, art. 2. Tert. opin., fol. 265, col. 1, 2, AEF.

As to the second article.—We must know that although Catholics agreed in this, that the body of Christ is truly and principally in the Sacrament under the species of bread and wine, or where the species appear: yet, as the Master recites, dist. xi. et glo. de cele. Miss. cum Marthe, there were different opinions as to the mode of supposing this.

The third opinion was that the substance of the bread remains, etc.—Yet, however this may be, it is clear that this mode is possible, nor is it repugnant to reason, or to the authority of the Bible; nay, it is easier to be understood, and more reasonable than any one of those others which supposes that the substance of the bread, and not the substance of the body of Christ, deserts the accidents. And thus it does not suppose accidents without a subject, which is one of the difficulties which are here supposed.

NICOLAUS DE CUSA, CARDINAL.

Tamen si quis intelligeret panem non transubstantiari, sed supervestiri nobiliori substantia: quemadmodum nos expectamus lumine gloriae supervestiri, nostra substantia salva, prout quidam veteres theologo intellexisse reperiuntur, qui dicebant non solum panem, sed et corpus Christi esse in sacramento: ille habet ad vim vocabuli attendere.—Exercit., L., 6 [c. 7], fol. 102, col. 2, T. 2.

Yet if any one understand that the bread is not transubstantiated, but clothed upon with a more noble substance, as we expect to be clothed upon with the light of glory, our substance being preserved, as some of the ancient theologians are found to have understood, who said not only that the bread, but also that the body of Christ was in the Sacrament: he must observe the force of the word.

GABRIEL BIEL.

Quomodo ibi sit Christi corpus, an per conversionem alicujus in ipsum, an sine conversione incipiat esse corpus Christi cum pane, manentibus substantia et accidentibus panis, non invenitur expressum in canone biblicae.—In can. miss., Lect. 40, A., fol. 94, col. 2.

How the body of Christ is there, whether by conversion of something into it, or whether without conversion the body of Christ begins to be with the bread, the substance and accidents of the bread remaining, is not expressed in the canon of the Bible.

Century XVI.

JOHN FISHER, BISHOP OF ROCHESTER.

Neque ullum hic verbum positum est quo probetur, in nostra missa veram fieri carnis et sanguinis Christi praesentiam.—*Contr. capt. Babyl., c. 10, n. 2, fol. 80, col. 1.*

Nor is any word contained here [Matt. 26] whereby it may be proved that the true presence of the body and blood of Christ is effected in our mass.

DESIDERIUS ERASMUS.

Nisi me moveret tantus Ecclesiae consensus, possem in Ecolampadii sententiam pedibus discedere, nunc in eo persisto, quod mihi tradidit Scripturarum interpretes Ecclesia. Alioquin nullum reperio locum in Scripturis divinis, unde certo constet, apostolos consecrasse panem et vinum in carnem et sanguinem Domini.—*Ep. 1053, col. 1193, DE., T. 3, Pars 2.*

In Synaxi Transubstantiationem sero definiuit Ecclesiae: diu satis erat credere, sive sub pane consecrato, sive quocumque modo adesse verum corpus Christi.—*In 1 Cor. 7:39, col. 696, C., T. 6.*

Did not the great consent of the Church move me, I might go over to the opinion of Ecolampadius; but now I stand firm in that which the Church, the interpreter of Scripture, has delivered to me. Otherwise I find no passage in Holy Scripture, whence it is certainly manifest, that the Apostles consecrated bread and wine into the flesh and blood of our Lord.

The Church at a late day defined Transubstantiation in the Communion: for a long time it was sufficient to believe that the true body of Christ was present, either under the consecrated bread or in any other manner.

THOMAS DE VIO, CAJETANUS, CARDINAL OF S. SIXTUS.

Circa praesentis et sequentium articulorum doctrinam, ac materiam pro claritate et ampliori intellectu difficultatum, sciendum est ex auctoritate sacrae scripturae de existentia corporis Christi in Sacramento Eucharistiae nihil aliud haberi expresse, nisi verbum Salvatoris dicentis, Hoc est corpus meum: Oportet enim verba haec vera esse. Et quoniam verba sacrae scripturae exponuntur dupliciter (vel proprie vel metaphorice), primus error circa hoc fuit interpretantium haec Domini verba metaphorice, quem Magister, *Sent. in dist. 10, lib. 4, tractat, qui et hoc articulo reprobatur.* Et consistit vis reprobationis in hoc, quod verba Domini intellecta sunt ab ecclesia proprie, et propterea oportet illa verificari proprie. Habemus igitur ex veritate verborum Domini in sensu proprio, corpus Christi veraciter

For perspicuity and a better understanding of the difficulties about the doctrine and matter of the present and following articles, we must know that nothing else is expressly obtained from the authority of Holy Scripture concerning the existence of the body of Christ in the Sacrament of the Eucharist, except the word of our Saviour, saying: This is My body. These words surely ought to be true. And since the words of Holy Scripture are explained in a double sense, either properly or metaphorically, the first error about this matter was of those who interpreted these words of our Lord metaphorically, which the Master, *Sent. dist. 10, lib. 4, treats of, who in this article also is condemned.* And the force of the condemnation consists in this, that the words of our Lord are understood properly

esse in Eucharistia, et hoc est primum quod ex evangelio habemus circa hoc sacramentum. Alterum autem quod Evangelium non explicavit, expresse ab ecclesia accipimus, scilicet, conversionem panis in corpus Christi, etc.—In 3 S. Thom., qu. 75, art. 1, fol. 236, col. 1.

by the Church; and moreover, these words ought to be verified truly. We have, therefore, on the truth of the words of our Lord in their proper sense, that the body of Christ is truly in the Eucharist, and this is the first that we have concerning this Sacrament from the Gospel. But the other, which the Gospel has not explained, we have received expressly from the Church; namely, the conversion of the bread into the body of Christ, etc.

CUTHBERT TONSTALL, BISHOP OF DURHAM.

De modo quo fieret [satiis fuisset] curiosum quemque suae relinquere conjecturae, sicut liberum fuit ante illud Concilium [Lateranum] modo veritatem corporis et sanguinis Domini in Eucharistia esse fateretur: quae fuit ab initio ipsa Ecclesiae fides.—De verit. corp. et sang. Dom. in Euch., L. I, p. 46, 47.

As to the manner in which it takes place, it would have been better to leave every curious person to his own conjecture, as was allowed before that Council [of Lateran], provided only he would confess the truth of the body and blood of our Lord to be in the Eucharist, which was the very faith of the Church from the beginning.

BEATUS RHENANUS.

Error putantium corpus Christi in Eucharistia tantum esse sub figura, jam olim condemnatus est. — Admonit. ad lect. de quibusdam Tertulliani dogmatis, p. —. Ed. Basil, 1521.

The error of those who think that the body of Christ is in the Eucharist under a figure only, which was long since condemned.

STEPHEN NICOLINUS.

Esse in hoc autore nonnulla, quae si non diligenter attendantur, in malam partem accipi—possint.—Ac primum quod de sacrosanctae Eucharistiae mysterio dicit—dictum esse videtur ex eorum sententia, qui falso asserunt esse in eo pane corpus Christi remanente tamen panis substantia: quod quidem falsum est.—Quanquam Theodoretus hoc fortasse nomine, aliqua venia dignus videatur, quod de ea re ejus temporis ab Ecclesia nondum fuisset ali-quid promulgatum. Et minus mirandum est, si dum adversus haereticos acerrime disputat, veritatis tuendae studio longius provecus, in alteram partem, nimium

There are some things in this author which, if they be not diligently considered, can be received in a bad sense.—And, in the first place, what he says concerning the mystery of the holy Eucharist—seems to be spoken in conformity to the opinion of those who falsely assert that the body of Christ is in that bread, the substance of the bread remaining nevertheless: which is indeed false.—Although on this account, perhaps, Theodoret may seem deserving of some indulgence, because in his time nothing had as yet been promulgated by the Church concerning this thing. And it is the less wonderful if, while he

quandoque declinet. — In Ep. prae-
 Dialog. Theod., p. —.

sharply disputes against heretics, borne
 along too far in his zeal for maintaining
 the truth, he sometime inclines too much
 to the other side.

JOHN COCHLAEUS.

Non sunt igitur omnia scripturis ex-
 pressa quae aguntur in Missa. Nos certe
 firmiter credimus, per verba consecratio-
 nis, quando a sacerdote recta consecrandi
 intentione proferuntur, vere confici corpus
 et sanguinem domini, et substantiam pan-
 nis vini que converti in corpus et sangui-
 nem Christi, etiamsi scriptura id expresse
 non dicat. Tu vero hujus fidei Christianae
 abnegator, et Transubstantiationem istam
 et concomitantiam, aliaque non modica
 fidei mysteria perfides negas et impugnas,
 ex hac una ratione, quod non habentur in
 scripturis expressa.—In Prim. Musc. An-
 ticoch. replic., c. 10, p. 29.

Not everything, therefore, that is
 done in the Mass, is expressed in the
 Scriptures. We assuredly firmly believe
 that by the words of consecration, when
 they are pronounced by the Priest with
 the right intention of consecrating, the
 body and blood of our Lord are truly pro-
 duced, and that the substance of the bread
 and wine are converted into the body and
 blood of Christ, even though Scripture
 does not expressly say it. But you, a
 denier of this Christian faith, perfidiously
 deny and oppose both this Transubstan-
 tiation and concomitance, and other not
 small mysteries of the faith, for this sole
 reason that they are not contained ex-
 pressly in the Scriptures.

JOHN FERUS.

Cum certum sit ibi esse corpus Christi,
 quid opus est disputare num panis sub-
 stantia maneat vel non?—In Matt. 26, L.
 4, fol. 341, col. 2.

Since it is certain that the body of
 Christ is there, what need is there of dis-
 puting whether the substance of the bread
 remains or not?

ALPHONSUS DE CASTRO.

De transubstantiatione panis in cor-
 pus Christi, rara est in antiquis Scriptori-
 bus mentio.—Adv. Haer., L. 8, verb.
 Indulg., fol. 184, col. 2.

Concerning the transubstantiation of
 the bread into the body of Christ, there is
 rare mention among the ancient writers.

MELCHIOR CANUS, BISHOP OF THE CANARY ISLANDS.

Non omnia, quae ad doctrinam Christ-
 ianam pertinent, esse etiamnum in sacris
 literis expressa. Nam perpetuam beatæ
 Mariæ virginitatem,—conversionem panis
 et vini in corpus et sanguinem Christi,—
 non ita expressa in libris canonicis in-
 veniens, sed adeo tamen certa in fide sunt,
 ut contrariorum dogmatum auctores eccle-
 sia haereticos judicavit.—Loc. Theol., L.
 3, c. 3, secund. fund., fol. 95.

Moreover, all things which pertain to
 Christian doctrine are not expressed in the
 Holy Scriptures. For you will not find
 the perpetual virginity of the blessed
 Mary, the conversion of the bread and
 wine into the body and blood of Christ,
 particularly expressed in the canonical
 books; but yet they are of such certain
 faith that the Church has judged the
 authors of the opposite doctrines heretics.

BENEDICTUS ARIAS MONTANUS.

Incipiens a pane et vino, Testamenti novi sacramentum instituit admirandum, cujus arcanam et mysteriis refertissimam rationem ut explicatiorem habeant Christiani homines dabit aliquando Dominus.

'Hoc est corpus meum.' Verum corpus meum in hoc sacramento panis continetur sacramentaliter, et corpus etiam mystericum meum.—Elucidat. in Luc. 22, p. 262, 263.

Beginning from bread and wine, He instituted the admirable Sacrament of the New Testament, the hidden nature whereof, most replete with mysteries, the Lord will sometime grant that Christian men may have better explained.

'This is My body.' My true body is sacramentally contained in this Sacrament of bread, and My mystical body also.

GULIELMUS ALANUS, CARDINAL.

De duobus tamen Gelasio et Theodoro, facile mihi persuadeo, eos solos esse ex omni antiquitate, qui inclinaverunt in communem postea multorum errorem, ut ita defenderent veram conversionem panis, ut materiam Elementi, sicut in caeteris naturalibus transmutationibus fieri videbant, relictam esse concederent, etc.—De Euch. Sacram., L. I, c. 35, p. 428.

Yet concerning the two, Gelasius and Theodoret, I readily persuade myself that they are the only ones of all antiquity who inclined to what was afterwards the common error of many, so as to defend the true conversion of the bread, as to grant that the matter of the Element is left, as they saw was done in other natural transmutations, etc.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Andradius in libro de coena Domini [dicit],—Etiam si transubstantiatio ex manifestis Scripturis, ut tu arbitraris, probari non posset, tamen furor esset in iis rebus, quae ex certis locis Scripturarum, nec probari, nec refelli possent, velle suo iudicio potius, quam toti Ecclesiae credere.—Secundo dicit [Scotus], non extare locum ullum Scripturae tam expressum, ut sine ecclesiae declaratione evidenter coget transubstantiationem admittere. Atque id non est omnino impossibile. Nam etiam si scriptura, quam nos supra adduximus videatur nobis tam clara, ut possit cogere hominem non protervum: tamen an ita sit, merito dubitari potest cum homines doctissimi, et acutissimi, qualis in primis Scotus fuit, contrarium sentiant.—Unum tamen addit Scotus, quod minime probandum est: ante Lateranense Concilium non

Andradius, in his book, De coena Domini, says,—Although Transubstantiation, as you think, cannot be proved from clear passages of Scripture, yet it would be madness in those things which can neither be proved, nor refuted from certain passages of the Scriptures, to desire to believe one's own judgment rather than the whole Church.—Secondly, Scotus says that there exists no passage of Scripture so express as to evidently compel one, without the declaration of the Church, to admit Transubstantiation. And this is not altogether impossible. For although the passages of Scripture which we have cited above seem to us so clear that they can compel a man who is not refractory to believe it: yet whether it be so, can be justly doubted, seeing that most learned and sagacious men, such as especially

fuisse dogma fidei transubstantiationem: id enim ille dixit, quia non legerat Concilium Rom. sub Greg. VII., neque consensus illum patrum quem nos supra adduximus.—De Sacr. Euch., l. 3, c. 23, p. 160, ABC., T. 3.

Scotus was, judge the contrary.—Yet Scotus adds one thing, which can by no means be approved of, that before the Council of Lateran Transubstantiation was not an article of faith: for he said it because he had not read the Council of Rome under Gregory VII., nor that consent of the Fathers which we have cited above.

A Franciscan published an *Apologia Scoti*, Paris, 1622, wherein he defends Scotus against the censures of Bellarmine.

FRANCIS SUAREZ, JESUIT.

Haeretici ergo negant ex his verbis [hoc est corpus meum] posse colligi hanc Christi praesentiam, et ideo varias metaphoras aut figuratas expositiones confingunt. Ex Catholicis vero solus Cajetanus in commentario hujus articuli, qui jussu Pii V., in Romana editione expunctus est, docuit, seclusa Ecclesiae auctoritate verba illa ad veritatem hanc confirmandum non sufficere.—In 3 Thom., T. 3, qu. 75, art. 1, disp. 46, n. 3, p. 615, D.

Ex hac fidei doctrina colligitur primo, corrigendos esse scholasticos, qui hanc doctrinam de conversione hac, seu de transubstantiatione non admodum antiquam esse dixerunt, inter quos sunt Scotus, distinct. 10, quaest. 1, § Quantum ergo, et distinct. 11, quaest. 3, et Gab., lect. 41 in canone.—Ibid., qu. 75, art. 8, disp. 50, sect. 1, p. 703, C.

Heretics, therefore, deny that this presence of Christ can be obtained from these words: This is My body, and therefore they devise various metaphors or figurative expositions. But of Catholics, Cajetanus alone, in his commentary on this article, which was expunged in the Roman edition by command of Pius V., taught that apart from the authority of the Church these words did not suffice for confirming this truth.

From this doctrine of faith, it is obtained in the first place, that those of the Schoolmen are to be corrected who have said that this doctrine concerning this conversion or transubstantiation is not very ancient, among whom are Scotus, distinct. 10, quaest. 1, § Quantum ergo, and distinct. 11, quaest. 3, and Gabriel Biel, lect. 41 in canone.

GREGORY OF VALENTIA, JESUIT.

Denique observandum hoc loco est, quod prudenter ab aliis etiam scriptoribus Catholicis annotatum est. Non mirum esse, si in hac quaestione de Eucharistia occurrant aliquae sententiae obscuriores Patrum.—Considerari enim debet, morem fuisse Patrum, ut de rebus fidei, cum non dum essent aperte satis controversiae ab haereticis motae securius et simplicius in Ecclesia Catholica scriberent et loquerentur.

In fine, we must observe in this place what has been prudently annotated by other Catholic writers also. It is not strange if in this question concerning the Eucharist there occur some very obscure passages of the Fathers.—For we ought to consider that it was the custom of the Fathers, when controversies had not yet been very openly moved by heretics, to write and speak very securely and simply

tur; quod nimirum putarent, se non nisi Catholice ab omnibus intelligi.—De præs. Christ. in Euch., c. 10, p. 381, FG.

in the Catholic Church concerning matters of faith; because, forsooth, they thought that they would be understood by all only in a Catholic manner.

GABRIEL VASQUEZ, JESUIT.

Audito nomine transubstantiationis, tanta inter Recentiores aliquos scholasticos de natura illius exorta fuit controversia, ut, quo magis se ab re extricare conati fuerint, eo majoribus difficultatibus se ipsos implicaverint.—In 3 S. Thom., T. 3, qu. 75, art. 3, disp. 181, c. 1, n. 1, p. 147.

Having heard the name of Transubstantiation, such a controversy arose among some of the more modern Schoolmen that the more they strove to extricate themselves from the matter, the more they entangled themselves in greater difficulties.

JOHN BARNESIUS, BENEDICTINE MONK.

Assertio Transubstantiationis, seu mutationis substantialis panis, licet sit opinio communior, non tamen est fides Ecclesiae: Et Scripturae et Patres docentes *μετουσίαν*, sufficienter exponi possunt de admiranda et supernaturali mutatione panis per praesentiam corporis Christi ei accedentem, sine substantialis panis desitione.

—*Μετουσίαν* illam in augustissimo sacramento factam, plerique graves et antiqui scriptores ita explicant, ut non fiat per desitionem substantiae panis, sed per receptionem supernaturalem substantiae corporis Christi in substantiam panis.—Catholico-Romano Pacificus, sect. 7, p. 849; Paralip. ad sect. 7, p. 850, 851, T. 2. Ap. Brown, Fascic. rer. expet. et fug.

The assertion of Transubstantiation, or of a substantial change of the bread, though it be the more common opinion, yet it is not the faith of the Church: And the Scriptures and Fathers teaching a change, can be sufficiently expounded of the wonderful and supernatural change of the bread by the presence of the body of Christ added to it, without the departure of the substance of the bread.

—That change made in the most august Sacrament, many grave and ancient writers so explained, that it may not take place by the departure of the substance of the bread, but by the supernatural reception of the body of Christ into the substance of the bread.

PHILIPPUS GAMACHAEUS.

Gamachaeus attributes John Chrysostom's Epistle to Caesarius to another John, who flourished at the beginning of the sixth century, and adds:

Adde quod nec transubstantiatio ejus [Theodoret] temporibus ita perspicue tradita explicata fuerat, sicut hodie post generalem Ecclesiae definitionem, quo etiam

Besides, neither had Transubstantiation been so clearly delivered and explained in the times of Theodoret as it is to-day, after the general definition of the

modo excusari potest ille Joannes Constantinopolitanus.—Sum. Theol. in 3 D. Thom., qu. 75, De primo, c. 3, p. 376, col. 2, D., T. 3.

Church, in which way also that John of Constantinople can be excused.

ADAM TANNER, JESUIT.

Si enim hoc ita est, fateantur ipsi [adversarii], quaeso si lubet, multa fide infallibili et divina esse credenda, quae in scriptura sola non contineantur, nec ex ea sola evidenter deducantur; et tunc nihil cum illis amplius magnopere contendemus, fateantur, inquam,—transubstantiationem in Eucharistia, etc.—Relat. compend, de Colloq. Ratisb., pars 2, c. 6, p. 72.

For if this be so, let our adversaries confess, I beg, if it please them, that many things are to be believed with infallible and divine faith, which are not contained in Scripture alone, nor are evidently deduced from it, and then we will no longer vigorously contend with them. Let them confess, I say, transubstantiation in the Eucharist, etc.

PETRUS DE MARCA, ARCHBISHOP OF PARIS

Quantum enim interest inter panis speciem in Sacramento et naturam humanam in Incarnatione! Conveniunt tamen, quod sufficit ad institutum, in eo quod species panis est essentia et natura distincta a corpore Christi sibi adjuncto: licet ratio Eucharistiae id exigat, ut substantia panis interior conversa fuerit in illud corpus modo quodam, qui omnem cogitationem exsuperat. Ceterum mutatio illa non officit quin panis qui videtur [id est accidentia], suam naturam, extantiam, et essentiam sive substantiam retineat, et naturae verae proprietates; inter quas est alendi corporis humani facultas, etc.—Unde consequitur, recte observatum a Gelasio, sacramenta corporis et sanguinis Christi divinam rem esse, quia panis et vinum in divinam transeunt substantiam, sancto spiritu perficiente, nempe in corpus Christi spiritale, sed alia ex parte non desinere substantiam et naturam panis et vini, sed ea permanere in suae proprietate naturae. Quoniam scilicet, post quam panis in divinam substantiam transivit [non interiit integra panis natura, quam substantiam quoque vocat, nec desivit: sed], in suae proprietate naturae permansit ad alendum corpus idonea, quod est praecipuum confecti panis munus.—Quare

For how great is the difference between the species of the bread in the Sacrament, and the human nature in the Incarnation! Yet they agree in this, which suffices for the institution, that the species of the bread is, in its essence and nature, distinct from the body of Christ joined to it: though the reason of the Eucharist requires that the inward substance of the bread should be converted into that body in a certain manner which exceeds all imagination. But that change does not prevent that the bread which is seen [that is, the accidents] retain its nature, being, and essence or substance, and the properties of its true nature; among which is the faculty of nourishing the human body, etc.—Whence it follows that it was correctly observed by Gelasius, that the Sacraments of the body and blood of Christ are a divine thing, because the bread and wine pass into a divine substance by the agency of the Holy Spirit, namely, into the spiritual body of Christ; but on the other hand, the nature and substance of the bread does not cease to exist, but these remain in the propriety of their own nature. Since, forsooth, after that the bread has passed into a divine substance, the whole nature of the bread, which he

docuit [Theodoretus], mutationem quidem in symbolis credendam fieri ex gratia: ita tamen ut signa, quae videntur, a sua natura non recedant: quod Eutychianorum causam labefactabat. — Quoniam vero incuriosius videbantur locuti plerique veterum, qui constituta semel hac mutatione panis, nihil naturae panis permanere docebant, aut docere videbantur; Theodoretus audacter ait et vere, symbola post sanctificationem eam naturam servare quae videtur: licet appellatione corporis et sanguinis decorata fuerint. — *Ousc. dissert. de Euch. Sacram., p. 96, 98, 100, 101, T. 5.*

also calls the substance, has not perished, nor ceased to exist: but has remained in the propriety of its own nature, fit for nourishing the body, which is the especial gift of bread which is made.—Wherefore, Theodoret taught that we are indeed to believe that a change is made in the symbols by grace; yet in such a way that the signs which are seen do not depart from their nature: which overthrow the cause of the Eutychians.—But whereas most of the ancients seem to have spoken unconcernedly, who taught or seemed to teach, that this change being once established, nothing of the nature of the bread remained; Theodoret says, boldly and truly, that the symbols after the consecration preserve that nature which is seen: though they have been honored with the appellation of the Body and Blood.

Two passages in this citation I have inclosed in brackets. The first [id est, accidentia] is inserted in the Paris edition by the Roman Catholic editor to destroy the meaning of the author. It is not found in the original leaf cut out, and deposited by Archbishop Wake in St. Martin's Library, nor in the edition which I have used. The rest of the passage, if nothing else, discovers the interpolation. The second passage [non interiit—sed] is omitted in the Paris edition, for the same reason that the above passage is inserted. It is contained in the original and in the present edition.

Il est vray qu'il [S. Chrysostome] semble exposer ce changement d'une façon particuliere en l'Epistre écrite à Caesarius, rapportée par Pierre Martyr de la Bibliotheque Florentine; a sçavoir que le pain, estant consacré, ne change point de nature ny de substance, encore qu'il quitte le nom de pain, et qu'il soit fait un corps avec le vray Corps de Christ, de mesme façon que l'homme et la Divinité unis ensemble sont un Christ. — Il est vray, qu'il met le Lecteur en peine, lors qu'il dit, que ce Corps est rompu et mangé, mais qui ne va point au retrait: car si la natura du pain est conservée, qui empesche que ce qui est materiel, non abeat in secessum? comme Origene avouë, le quel

It is true that St. Chrysostom seems to explain this change in a particular way in the Epistle written to Caesarius, brought by Peter Martyr from the Florentine Library; that is to say, that the bread, being consecrated, does not change in nature, nor in substance, although it loses the name of bread and becomes a body with the true body of Christ, in the same manner that man and God conjoined become one Christ.—It is true he puts the reader in trouble, when he says that this body is broken and eaten, but that it does not go into the draught: for if the nature of the bread is preserved, what hinders that which is matter from going into the draught? as Origin avows, who distin-

distingue en l'Eucharistie le materiel, et ce qui arrive au pain par la consecration. Mais S. Chrysostome a voulu parler avec plus de respect de l'Eucharistie, et n'a pas voulu que l'on se persuadant, que ce qui avoit esté fait un mesme corps par union, peut aller au retrait en ce qu'il avoit de materiel.—Ce que l'on peut considerer en ce point, est, que jusqu'a S. Chrysostome l'on a cru, que le pain est vraiment le corps par un changement merveillex, qui arrive au pain, en ce qu'il n'est plus simple pain, mais devient uni au Verbe incarné, et a son corps naturel; le pain ne quittant point sa nature; et neanmoins n'allant point au retrait.—Theodoret, Gelase et S. Chrysostome, ont reconnu un changement real du pain, qui laisse pourtant les especes en leur substance naturelle; mais leur donne une nouvelle condition par grace, qui consiste a estre les sacremens du corps et du sang de Jesus Christ, a porter le nom des choses signifiées, et a contenir le Verbe avec la chair spirituelle qu'il communique; et par ce moyen le pain et le vin par l'operation du S. Esprit Transcunt in divinam substantiam ainsi que parle Gelase.—Traite du Sacrem. de l'Eucharist, p. 122, 124, 143, T. 5.

guishes the matter in the Eucharist from that which arrives to the bread by the consecration. But St. Chrysostom has wished to speak with more reverence of the Eucharist, and has not wished any one to believe that that which had been done in the same body by union, could go into the draught, in that which it has of matter.—The conclusion which we must come to on this point, is that before St. Chrysostom, it was believed that the bread was truly the Body, by a marvelous transformation which happened to the bread, so that it was no longer plain bread, but becomes united to the Incarnate Word and to His natural body; the bread not losing its nature; and nevertheless it does not go into the draught.—Theodoret, Gelasius, and St. Chrysostom have acknowledged a real change of the bread, which leaves, however, the species in their natural substance, but gives to them a new condition by grace, which consists in being the Sacraments of the body and blood of Jesus Christ, in bearing the name of the things signified, and in containing the Word with the spiritual flesh which He furnishes; and by this means the bread and the wine by the operation of the Holy Spirit pass into a divine substance, as Gelasius says.

This treatise of P. de Marca was published after his death by Paul Faget, his relation, in 1668, but was suppressed.

STEPHANUS BALUZIUS.—S'il est vry, ce que j'ay de le peine a croire, que fue Monseigneur ait composé le Traitez, que M. Faget a fait imprimer sous son nom, dont il se vante dans le Preface et dans le Vie d'avoir les originaux escrits de la main de l'auteur, nons ne scaurions empescher, que feu Monseigneur ne passe dans l'esprit de beaucoup de gens pour heretique au sujet de l'Eucharistie; et par consequent sa reputation en recoura un tres grand dommage.—Seconde lettre écrite a Mons. le President Marca, p. 161, T. 5.

If it be true, that which I have had difficulty in believing, that the late Lord was the author of the Treatise which M. Faget has published under his name, wherein he boasts in the preface and in his Life of having the original manuscripts in the handwriting of the author, we cannot prevent the late Lord from passing in the judgment of many men, for a heretic on the subject of the Eucharist; and consequently his reputation will receive very great injury.

Enimvero viri quidam graves et eruditi, Heribaldus scilicet Autissiodorensis episcopus, et Rabanus monachus, postmodum Moguntinus archiepiscopus, qui modum interpretandae mutationis juxta sententiam Ambrosii et Augustini amplectebantur, statim contrariis adversus Paschasium scriptis certaverunt, non in eo quod attinet ad veteram mutationem, sed ad illius modum.—Ep. Lucae D'Achery, p. 853, T. 3, Op. D'Achery.

For certain grave and learned men, namely, Heribaldus, Bishop of Auxerre, and Rabanus the Monk, afterwards Archbishop of Mentz, who adopted the method of interpreting the change according to the opinion of Ambrose and Augustine, straightway contended against Paschasius with hostile treatises, not in regard to that which pertains to the ancient change, but to the manner of it.



PURGATORY.

THE CHURCH OF ROME.

The Church of Rome holds that there is a Purgatory, wherein the souls of the departed, which are not perfectly freed from the blemish of venial sin, are purged for a season with torment, till, made pure, they are fitted to enter heaven. The period of punishment will be longer or shorter according to the quality of the guilt. Moreover, the torments of Purgatory far exceed any pains or tortures of this mortal life.

EXISTENCE OF A PURGATORY.

COUNCIL OF TRENT.

Quum Catholica Ecclesia, Spiritu sancto edocta ex sacris literis et antiqua Patrum traditione, in sacriis et novissime in hac oecumenica synodo docuerit, purgatorium esse, animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari, praecipit sancta Synodus episcopis, ut sanam de purgatorio doctrinam a sanctis Patribus et sacris conciliis traditam a Christi fidelibus credi, teneri, doceri et ubique praedicari diligenter studeant.—Sess. 25, decret. de Purg., p. 173.

Whereas, the Catholic Church, instructed by the Holy Spirit, has taught in her holy Councils, and recently in this general Synod, from the Holy Scriptures, and the ancient tradition of the Fathers, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar, this holy Synod gives command to the Bishops, that they be diligently careful, that the sound doctrine concerning Purgatory, handed down by the holy Fathers and sacred Councils, be believed, held, taught, and everywhere preached by Christ's faithful.

THE FAITH OF CATHOLICS.

BY BERRINGTON AND KIRK.

Catholics hold there is a Purgatory; that is to say, a place or state where souls, departing this life, with remission of their sins, as to the guilt or eternal pain, but yet liable to some temporal punishment (of

which we have just spoken) still remaining due; or not perfectly freed from the blemish of some defects which we call venial sins—are purged before their admittance into heaven, where nothing that is defiled can enter.—Prop. xi, p. 354, Ed. Lond., 1830.

POSITION OF PURGATORY.

The Church of Rome has not determined anything formally as to the place of Purgatory, but it is the common opinion of the Schoolmen that a subterraneous receptacle for souls is situated near hell.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Habemus igitur, Purgatorium, Infernum, ac limbos Patrum, et puerorum, loca subterranea esse.—De Purg., L. 2, c. 6, p. 410, F., T. 2.

Octava [opinio] est communis Scholasticorum, Purgatorium esse infra viscera terrae inferno ipsi vicinum.—Ibid., L. 2, c. 6, p. 410, A.

We hold, therefore, that Purgatory, Hell, and the Limbus of the Fathers, and of children, are subterraneous places.

The eighth opinion is the common one of the Schoolmen, that Purgatory is within the bowels of the earth, in the vicinity of Hell itself.

THE TORMENTS OF PURGATORY.

The Council of Trent gives the minimum of what is to be held in regard to Purgatory. It does not require a belief that souls are tormented by a material fire, though such be the popular belief, and no writer of that Church has ever maintained the contrary. The torments are represented by Roman Catholic divines as surpassed only by those of hell itself.

FRANCISCUS COSTERUS, JESUIT.

Excellunt [Purgatorii poenae] omnem poenam, quam unquam aliquis passus est in hac vita: nunquam in carne tanta inventa est poena; licet mirabilia passi sunt martyres, et multi nequiter iniqui tanta sustinuerint supplicia.—Enchirid., c. 14, de Purg., prop. 6, p. 507.

The torments of Purgatory surpass all torment which any one ever suffered in this life. Never was such torment found in the flesh, though the Martyrs have suffered wonderful things, and many unjust persons have miserably suffered so great punishments.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

De quarto, poenas Purgatorii esse atrocissimas, et cum illis nullas poenas hujus vitae comparandas docent Patres.—De Purg., L. 2, c. 14, p. 413, D., T. 2.

Fourthly, the Fathers teach that the torments of Purgatory are most horrible, and that no torments of this life can be compared with them.

SCRIPTURE.

2 Mac. 12:43-46. And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)—

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

Douay Version.

Matt. 3:11. I indeed baptise you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptise you in the Holy Ghost and fire.

Ib. 5:25, 26. Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

Ib. 12:32. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

Luke 3:16.—He shall baptise you with the Holy Ghost and with fire.

Ib. 12:58, 59. And when thou goest with thy adversary to the prince, whilst thou art in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

I say to thee, thou shalt not go out thence, until thou pay the very last mite.

1 Cor. 3:13-15. Every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed

King James' Version.

Matt. 3:11. I indeed baptise you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost, and with fire:

Ib. 5:25, 26. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ib. 12:32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

Luke 3:16.—He shall baptise you with the Holy Ghost and with fire.

Ib. 12:58, 59. When thou goest with thy adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

1 Cor. 3:13-15. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by

in fire : and the fire shall try every man's work, of what sort it is.

1 Pet. 3 : 19, 20. In which also coming He preached to those spirits that were in prison :

Which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building : wherein a few, that is, eight souls, were saved by water.

fire ; and the fire shall try every man's work of what sort it is.

1 Pet. 3 : 19, 20. By which also He went and preached unto the spirits in prison ;

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

EXAMINATION OF THE TEXTS

CITED BY THE CHURCH OF ROME IN PROOF OF A PURGATORY.

Roman Catholics lay great stress on the fact that according to Matt. 12 : 32, sins against the Holy Ghost shall be forgiven "neither in this world, nor in the world to come." Therefore, say they, by implication some sins are remitted in the next world. But the phrase means nothing more than that such a sin will never be forgiven, as is evident from Mark 3 : 29 and Luke 12 : 10, where it is said expressly that blasphemy against the Holy Ghost will never be forgiven. As to this and the other texts, we submit ourselves to the interpretation of the Catholic Church. The Book of Maccabees is not in the Canon.

MATT. 3 : 11 AND LUKE 3 : 16.

Century IV.

BASIL, BISHOP OF CAESAREA.

Οὕτως ἀκόλουθον καὶ ἀναγκαῖον τὸν βαπτισθέντα ἐν τῷ πυρὶ, τουτέστιν, ἐν τῷ λόγῳ διδασκαλίας, κ. τ. λ.—De Bapt. (op. dub.), L. 1, qu. 2, n. 10, p. 903, T. 2.

Thus it is befitting and necessary that he who has been baptised in fire, that is, in the word of doctrine, etc.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Παρεικάζει γὰρ οἶμαι πυρὶ τὴν τοῦ ἁγίου Πνεύματος δύναμιν, καὶ τὴν εἰς ἡμᾶς παρ' αὐτοῦ τελουμένην ἐνέργειαν σμηκτικὴν.—Contr. Jul., L. 7, p. 249, BC.

For he compares to fire, I think, the power of the Holy Spirit, and the cleansing operation perfected in us by Him.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Τὶ δὲ ταῦτα δειλοῦσι; τὸ μὲν βαπτίσει ὑμᾶς ἐν πνεύματι καὶ πυρὶ, πρόδηλον πάντως· καὶ γὰρ τοῖς Ἀποστόλοις ἐπέμφε τὸ πνεῦμα, καὶ πυριναὶ γλῶσσαι ὥφθησαν μεριζόμεναι αὐτοῖς.—In Luc. 3 : 16, p. 295, B., T. I.

But what does this mean? He shall baptise you with the Spirit and with fire. It is very evident; for He sent the Spirit upon the Apostles, and fiery-cloven tongues appeared and rested upon them.

Century XVI.

JOHN MALDONATUS, JESUIT.

Sunt qui ignem hoc loco purgatorium interpretentur.—Sed dubium non est, quin per ignem Spiritus Sanctus significetur.—In Matt. 3 : 11, p. 114, T. I.

Some interpret the fire in this place by purgatory.—But there is no doubt but that by fire the Holy Spirit is signified.

FRANCISCUS RIBERA, JESUIT.

In tantum enim Spiritu sancto baptizati sunt, ut repleretur tota domus, in qua erant sedentes. Ex quo intelligimus illud Matth. 3.—Ipse vos baptizabit in Spiritu sancto et igne.—Com. in Joel. 2, n. 54, 55, p. 153.

For insomuch were they baptised of the Holy Spirit, that the whole house in which they were sitting was filled. From this place we understand that in Matt. 3.—He shall baptise you in the Holy Spirit and fire.

MATT. 5 : 25, 26, AND LUKE 12 : 58, 59.

Century VIII.

VENERABLE BEDE, PRIEST.

Adversarius quippe noster in via, est sermo Dei, contrarius nostris carnalibus desideriis in presentia via.—Exactor mittet in carcerem, quia per malignum Spiritum in inferno retruditur, quousque dies iudicii veniat, ex quo jam in inferni ignibus simul et ipse crucietur.—Id est, donec etiam minima peccata persolvas. Quae quia semper solvere poenas patiendo, sed nunquam persolvere veniam consequendo poteris (neque enim ibi veniae locus erit), nunquam exibis inde, ubi perpetuas operum poenas lues.—In Luc. 12, c. 56, p. 180, T. II.

Our adversary in the way, forsooth, is the word of God, contrary to our carnal desires in the present way.—The officer shall cast him into prison, because by a malignant spirit he is thrust down into hell, till the day of judgment come, from which time he also shall at the same time be tortured in the fires of hell.—That is, until thou discharge even the least sins. Because thou wilt be able always to pay them by suffering punishments, but never able to discharge them by obtaining pardon (for there will be no place of pardon there), thou wilt never go out thence, where thou payest perpetual penalties for thy works.

Century IX.

WALAFRIDUS STRABO, MONK OF FULDA.

'Non exies inde,' id est quia de inferno nemo erit, donec novissimum quadrantem reddat: 'donec,' pro 'semper' accipitur.—Expos. in Quat. Evang. in Matt., col. 877, C., Pat. Lat. T. 114.

'Thou shalt not go out thence,' that is, because no one will be out of hell till he repay the last farthing: 'till,' is received for 'ever.'

CHRISTIANUS DRUTHMARUS, ABBOT OF CORBIE.

'Amen dico tibi, non exies inde, donec reddas novissimum quadrantem.' 'Donec' hic etiam pro aeterno ponitur, quia qui in infernum introierit, ulterius non exibit. Quasi dicat in aeternum non exibis inde: et ibi persolvas tormenta pro minimis etiam peccatis, quae per quadrantem intelliguntur.—In Matt., c. 11, col. 1309, C., Pat. Lat. T. 106.

'Truly I say unto thee, thou shalt not go out thence, till thou repay the last farthing: 'Till' is here also put for eternity, for whoever shall enter into hell, will not go out thereafter. As much as to say: Thou shalt not go out to all eternity; and there thou mayest pay the torments for the least sins even, which are comprehended by the farthing.'

Century XII.

EUTHEMIUS, A MONK.

Ἔως οὐ πᾶν, ὃ κατεδικάσθης, ὑποστήσῃ, τουτέστιν, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ποτε. Αἰὲ γὰρ καταδικάζονται κολάζεσθαι οἱ τοιοῦτοι.—In Luc. 12:59, c. 46, p. 485, T. 2.

Until thou endure all for which thou wast condemned, that is, thou shalt never come out thence. For such ones are condemned to be punished forever.

Century XV.

DIONYSIUS A RYCHEL, A CARTHUSIAN.

'Et in carcere,' id est, lacum inferni mittaris, in aeternum damnatus, quia non satisfacit offenso.—'Donec reddas novissimum quadrantem,' id est, pro minima culpa satisfacias, hoc est, nunquam redimeris, quoniam in inferno nulla est satisfactio.—In Matt. 5, art. 10, c. 5.

And thou shalt be cast into prison, that is, into the pit of hell, condemned for eternity, because he does not give satisfaction for his offense.—'Till thou repay the last farthing,' that is, till thou givest satisfaction for the least sin, that is, thou shalt never be redeemed, since there is no satisfaction in hell.

Century XVI.

DIDACUS STELLA.

Non intelligas quod aliquando exiet, quia, 'donec,' particula in sacris literis temporis aeternitatem significat.—Enar. in Luc. 12, p. 99.

You may not understand that he will at some time go out, because the particle 'till' in the Sacred Writings signifies eternity of time.

FRANCISCUS TOLETUS, CARDINAL AND JESUIT.

Et hac ratione applicatur ei qui ante tribunal Dei comparabit sine poenitentia peccatique remissione in hac saecula facti; mittetur profecto in carcere Inferni, quousque, satisfaciat debito; non quod aliquando satisfaciat, id enim numquam fiet, nec eripietur in aeternum, sed id solum dicitur, quod non aliter liberabitur: et iste sensus est germanus et accomodatus parabolae.—In Luc. 12, annot. 90, p. 807, 808.

And for this reason the remark is applied to him who shall stand before the tribunal of God without penitence and remission of sin made in this world. He shall be certainly sent into the prison of Hell until he satisfy for his debt; not that he will ever satisfy for it, for this will never be, nor shall he ever be delivered; but this only is said, that he shall not be otherwise delivered; and this sense is proper and conformable to the parable.

JOHN MALDONATUS, JESUIT.

Quod autem dicit, nos inde non exituros donec ultimum quadrantem persolvamus, non significat, ut ait Augustinus, exituros postea, sed nunquam exituros, quia qui in inferno sunt, cum semper debitas poenas solvant, quia pro quolibet mortali peccato infinitas poenas debent, nunquam persolvunt.—In Matt. 5: 25, p. 165, 166.

But as to what He says, that we shall not go out thence till we pay the last farthing, He does not signify, as Augustine says, that we shall go out afterwards, but that we shall never go out, because they that are in hell, inasmuch as they ever pay due punishment, because for every mortal sin whatever, they owe infinite punishments, they never discharge them.

Century XVII.

FRANCIS SUAREZ, JESUIT.

Sed hic locus perobscurus est, et non spectans ad praesentem controversiam, quia valde probabile est omnia illa membra significare aeternam condemnationem et poenam majorem vel minorem pro qualitate delictorum.—In 3 S. Thom., T. 4, disp. 45, sect. 1, n. 13, in Matt. 5, p. 926, A.

But this place is very obscure, and does not pertain to the present controversy, because it is very probable that all those clauses signify eternal condemnation and a greater or less punishment according to the quality of the offences.

CORNELIUS JANSENIUS, BISHOP OF GHENT.

Quare neque hoc loco recte quis urgere potest purgatorii probationem.—Com. in Concord. Evang., c. 4, in Matt. 5 et Luc. 6, p. 240, C.

Wherefore neither can any one rightly urge the proof of Purgatory from this place.

MATT. 12 : 32.

HILARY, BISHOP OF POICTIERS.

Nam cum caetera dicta gestaue liber-
ali venia relaxentur, caret misericordia, si
Deus negetur in Christo.—In Matt. 12 : 32,
c. 17, p. 391, T. 3.

For while other sayings and acts are
forgiven with a liberal pardon, he is with-
out mercy, if God is denied in Christ.

ST. JEROME, A PRIEST.

Ergo quicumque opera Salvatoris
Beelzebub principi daemoniorum deputa-
vit, et dixerit filium Dei habere spiritum
immundum, huic nullo tempore blasphem-
ia remittetur.—In Matt. 12 : 32, L. 2,
p. 22, B., T. 6.

Therefore whosoever shall impute the
works of our Saviour to Beelzebub the
prince of daemons, and shall say that the
Son of God has an unclean spirit, to him
the blasphemy is never remitted.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἡ δὲ τοῦ Πνεύματος βλασφη-
μία οὐκ ἀφεθήσεται, οὐδὲ μετα-
νοοῦσι.—Hom. 44 al. 45 in Matt. 12,
c. 3, p. 505, E., T. 7.

But blasphemy against the Spirit is
not remitted., not even to those who
repent.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Quod autem dicunt, Si peccavimus in
Spiritu Sanctum, quia exsufflavimus bap-
tismum vestrum, ut quid nos quaeritis,
cum remitti nobis hoc peccatum omnino
non possit, dicente Domino, Qui pecca-
verit in Spiritum Sanctum non remittetur
ei, neque in hoc saeculo, neque in futuro.
—Ep. 185, ad Bonifac., c. 11, n. 48, col.
815, Pat. Lat. T. 33.

But as to what they say, If we have
sinned against the Holy Spirit, because
we have rejected your baptism, why do
you seek us, since this sin cannot be re-
mitted to us, at all, the Lord saying :
Whosoever shall sin against the Holy
Spirit, it shall not be forgiven him,
neither in this this world, nor in the world
to come.

‘Non habet remissionem in aeter-
num, sed reus erit aeterni delicti;’ quid
est aliud, quam id quod secundum Mat-
thaeum legitur, ‘Non remittetur ei, neque
in hoc saeculo, neque in futuro?’ Alijs
quippe verbis et alio loquendi modo ea-
dem ipsa est expressa sententia.—Serm.
71, in Matt. 12 : 32, c. 8, n. 13, col. 452,
Ib., T. 38.

‘He never has forgiveness, but shall
be guilty of an everlasting sin;’ what else
is this than what is read according to
Matthew : It shall not be forgiven him,
neither in this world, nor in the world to
come? The very same sentence, surely,
is expressed in other words, and in another
manner of speaking.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Si quis tenens fidem,—sic agit poeni-
tentiam pristini cujuslibet erroris,—liber
erit ab illo verbo quod adversus Spiritum
Sanctum dicitur, quod dicenti non dimit-

If any one holding the faith thus re-
pents of every past error whatsoever, he
will be clear of that word which is spoken
against the Holy Spirit, which is remitted

titur, neque in hoc saeculo neque in futuro. Hoc enim verbo Dominus et Salvator noster non aliqua peccata insinuavit in futuro saeculo dimittenda quae in hoc saeculo dimissa non fuerint. — De Rem. pecc., L. I, c. 14, col. 547, Pat. Lat. T. 65.

to him who speaks it, neither in this world, nor in the world to come. For by this word our Lord and Saviour did not insinuate that some sins would be forgiven in the world to come, which were not forgiven in this world.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Οὐκ ἀφεθήσεται οὖν τούτῳ οὔτε ἐν ταῦθα οὔτε ἐκεῖ. Ἄλλὰ καὶ ἐν ταῦθα καὶ ἐκεῖ τιμωρήσεται.—In Matt. 12, p. 61, B., T. I.

It shall not be remitted him, therefore, either here or there. But he shall be punished both there and here.

I COR. 3 : 13-15.

See citations from the Fathers on this text in Chapter V.

In 1661 a French New Testament was published at Bordeaux, in which the word Purgatory was interpolated in 1 Cor. 3 : 15, which reading was adopted by Girodon in his edition in 1662. and in the second Bordeaux, published in 1686.

Par le feu de Purgatoire.

Par le feu, à sçavoir de Purgatoire.

Par le feu du Purgatoire.

—Cited by Cotton, "Memoir of a French New Testament," p. 67.

By the fire of Purgatory.

By the fire, namely, of Purgatory.

By the fire of Purgatory.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Omnes tamen veteres videntur accepisse per illam diem, diem ultimi iudicii, ut Theodoretus, Theophylactus, Anselmus, et alii, quorum mihi videtur verissima sententia; quamvis neutra repugnet Purgatorio.—De Purg., L. I, c. 5, p. 394. E.

Yet all the ancients seem to have understood by that day, the day of the last judgment, as Theodoret, Theophylactus, Anselm and others, whose opinion seems to me most true; though neither is repugnant to Purgatory.

Century XVII.

GREGORY OF VALENTIA, JESUIT.

Secundo [objicit Kemnitius], Theodoretus, Oecumenius, Item Alcuinus, et Glossa Ordinaria. Ignem illum esse in-

Secondly [Kemnitius objects], Theodoret, Oecumeni, Alcuin, likewise, and the Ordinary Gloss, understand that fire

telligunt eundem ipsum ignem ultimae conflagrationis, quo dicunt, eos qui super fundamentum aedificaverint lignum, foenum, etc., id est, peccata leviora, esse in postremo illo die purgandos.—De Purg., c. 3, p. 898, F.

to be the very same as the fire of the last conflagration, by which, they say, they who build upon the foundation wood, hay, etc., that is, lighter sins, are to be purged in that last day.

I PETER 3 : 18–20.

Century IV.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Jam ut arbitror, attenditur ordo verborum, 'Christus mortificatus carne, vivificatus autem spiritu.' In quo spiritu veniens praedicavit et illis spiritibus qui increduli fuerant aliquando in diebus Noe: quoniam priusquam veniret in carne pro nobis moriturus, quod semel fecit, saepe antea veniebat in Spiritu ad quos volebat, visis eos admonens, sicut volebat, utique in spiritu, quo spiritu et vivificatus est, cum in passione esset carne mortificatus. Ep. 164, Evodio, c. 6, n. 18, col. 716, Pat. Lat. T. 33.

Now, as I think, the order of the words is as follows: Christ being mortified in the flesh, but vivified in the spirit. Coming in this spirit, he preached to those spirits even which had been some time incredulous in the days of Noah. Since before that He came in the flesh to die for us, which He did once, He often before came in the Spirit to whom He would, admonishing them in visions, as He would, in the spirit surely, in which spirit He was vivified also, when He was mortified in the flesh in His Passion.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Διὰ τῆς εἰς ἄδου καταβάσεως, τοὺς πιστεύοντας καὶ ἐπεγνωκότας αὐτὸν ἠλευθέρωσε τῶν τοῦ θανάτου δεσμῶν.—Frag. in 1 Pet. 3 : 19, 20, col. 1016, A., Pat. Gr. T. 74.

By His descent into Hades, He liberated from the bonds of death those who were faithful and had known Him.

Century VIII.

VENERABLE BEDE, PRIEST.

Qui nostris temporibus in carne veniens iter vitae mundo praedicaverit, ipse etiam ante diluvium eis qui tunc increduli erant et carnaliter vivebant, spiritu veniens praedicavit.

He Who in our times, coming in the flesh, preached the way of life to the world, He even before the deluge, coming in the spirit preached to those who were then incredulous and were living carnally.

Bede's MSS. read "carne" instead of "carcere," but he says that some Codices had "carcere." Of the latter reading he says :

Quod ad eandem pravorum atque incredulorum intentionem respicit, quia quoniam tenebris obscuratum habent sensum, merito etiam in hac vita in carcere conclusi esse dicuntur. In quo videlicet carcere, interioribus adhuc tenebris, hoc est caecitate mentis et operibus injustis gravantur, donec carne soluti, in tenebras exteriores et in carcerem projiciantur aeternae damnationis: de quo Dominus in Evangelio, Et judex (inquit) tradat te ministro et in carcerem mittaris.—In 1 Pet. 3, p. 229, 230, T. 12.

This refers to the same intention of depraved and incredulous men, who, since they have their understanding obscured by darkness, are justly said to be shut up in a prison in this life even. In which prison indeed, they are still oppressed with interior darkness, that is, with blindness of mind and unjust works, until loosed from the flesh, they are cast forth into outer darkness and into the prison of eternal damnation, of which our Lord in the Gospel says: And the judge shall deliver thee to the minister, and thou shalt be cast into prison.

CHAPTER I.

THE CHURCH OF ROME.

The Church of Rome holds that at death the souls of the just—those who will be eventually saved—if they have been guilty of faults or small sins, commonly called venial sins, will have to suffer the torments of Purgatory till they are purified, and then they will be received into heaven.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Vocatur ergo tertio Purgatorium, locus quidam, in quo tamquam in carcere post hanc vitam purgantur animae, quae in hac non plene purgatae fuerunt, ut nimirum sic purgatae in coelum ingredi valeant, quo nihil intrabit coinquinatum.—De Purg., L. 1, c. 1. p. 390, F., T. 2.

In the third place, therefore, there is a certain place called Purgatory, in which, as in a prison, souls are purged after this life, which were not fully purged in this life, that forsooth, being thus purged, they may be able to enter into heaven, where nothing defiled shall enter.

THE CLIFTON TRACTS.

The [Roman] Catholic doctrine concerning Purgatory may be briefly stated thus: that Almighty God has appointed in the next world a third place, which is neither heaven nor hell, but a *middle* place, as it is called, in which certain, who will in the end go to heaven, are for a while detained.—Tract. 10, p. 3, vol. i.

THE CATHOLIC CHURCH.

The Catholic Church held that the souls of the just, at the moment of leaving the body, entered at once upon the joys of Paradise, while the souls of the wicked were cast into torment. The Church knew of no "middle place," called Purgatory, but we are distinctly told that if we fail to reach the kingdom we surely fall into hell, for the Scriptures make mention of these two places only. The Fathers often tell us that we are not to bewail the faithful dead, like the heathen who had no hope, but rather to look upon them as gone before us to their eternal rest, and therefore the Church sung psalms and hymns over them as having already crossed the stormy sea of life and entered the haven of rest. They say nothing about the just being detained in a place of torment till they are made pure, for, they say, it is impossible for them to be punished after death, as the trials and scourges of the righteous cease then instead of commencing.

SCRIPTURE.

The Holy Scriptures mention the existence of but two places after this life—heaven and hell.

King James' Version.

Ezech. 18 : 20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

Matt. 7 : 13, 14. Enter ye at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Ib. 8 : 11, 12. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven :

But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

Douay Version.

Ezech. 18 : 20. The soul that sinneth, the same shall die : the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son : the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

Matt. 7 : 13, 14. Enter ye in at the narrow gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.

How narrow is the gate, and strait is the way that leadeth to life : and few there are that find it.

Ib. 8 : 11, 12. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven :

But the children of the kingdom shall be cast out into the exterior darkness : there shall be wailing and gnashing of teeth.

Ib. 13 : 49, 50. So shall it be at the end of the world : the Angels shall come forth, and sever the wicked from among the just,

And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

Ib. 25 : 33, 34, 41. And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Mark 16 : 16. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

Luke 12 : 10. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

John 3 : 36. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

Ib. 5 : 29. And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

Rom. 2 : 6-9. Who will render to every man according to his deeds :

To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life :

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also to the Gentile.

Ib. 13 : 49, 50. So shall it be at the end of the world. The Angels shall go out and shall separate the wicked from among the just.

And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

Ib. 25 : 33, 34, 41. And He shall set the sheep on His right hand, but the goats of the left.

Then shall the King say to them that shall be on His right hand : Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world.

Then He shall say to them also that shall be on His left hand : Depart from Me, ye cursed, into everlasting fire which was prepared for the devil and his angels.

Mark 16 : 16. He that believeth and is baptized, shall be saved : but he that believeth not shall be condemned.

Luke 12 : 10. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but to him that shall blaspheme against the Holy Ghost it shall not be forgiven.

John 3 : 36. He that believeth in the Son, hath life everlasting : but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Ib. 5 : 29. And they that have done good things, shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.

Rom. 2 : 6-9. Who will render to every man according to his works :

To them indeed, who, according to patience in good work, seek glory and honour and incorruption : eternal life.

But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek.

Ib. 6 : 23. For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

Ib. 8 : 13. For if ye live after the flesh, ye shall die : but if ye through the Spirit, do mortify the deeds of the body, ye shall live.

Gal. 6 : 8. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

The Holy Scriptures teach those who have led pious lives to meet death with joy and gladness.

Job 19 : 26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

Ps. 116 : 7. Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.

Luke 2 : 29. Lord, now lettest Thou Thy servant depart in peace, according to Thy word :

2 Cor. 5 : 1, 2. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

Philip. 1 : 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better :

1 Thess. 4 : 13, 14. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

2 Tim. 1 : 12. For the which cause I also suffer these things : nevertheless I am not ashamed ; for I know whom I have believed, and am persuaded that He is

Ib. 6 : 23. For the wages of sin, is death. But the grace of God, life everlasting in Jesus Christ our Lord.

Ib. 8 : 13. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live.

Gal. 6 : 8. For he that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the spirit, of the spirit shall reap life everlasting.

Job 19 : 26. And I shall be clothed again with my skin, and in my flesh I shall see my God.

Ps. 114 : 7. Turn, O my soul, into thy rest : for the Lord had been bountiful unto thee.

Luke 2 : 29. Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace.

2 Cor. 5 : 1, 2. For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

For in this also we groan, desiring to be clothed upon with our habitation that is from heaven.

Philip. 1 : 23. But I am straitened between two ; having a desire to be dissolved and to be with Christ, a thing by far the better.

1 Thess. 4 : 12, 13. And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him.

2 Tim. 1 : 12. For which cause I also suffer these things : but I am not ashamed. For I know whom I have believed, and am certain that He is able to

able to keep that which I have committed unto Him against that day.

Ib. 4:6, 7, 8. For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Rev. 2:10. Be thou faithful unto death, and I will give thee a crown of glory.

The Holy Scriptures teach us that the righteous, at death, enter at once upon the joys of Paradise.

Eccles. 7:12. Then shall the dust return to the earth as it was: and the Spirit shall return unto God Who gave it.

Luke 16:22, 25. And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom: the rich man also died, and was buried.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

John 5:24. Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Ib. 17:24. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me.

Acts 7:59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

keep that which I have committed unto Him, against that day.

Ib. 4:6, 7. For I am even now ready to be sacrificed: and the time of my dissolution is at hand.

I have fought a good fight, I have finished my course, I have kept the faith.

As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love His coming.

Apocalypse 2:10. Be thou faithful unto death: and I will give thee, the crown of life.

Eccles. 12:7. And the dust return into its earth, from whence it was, and the spirit return to God, Who gave it.

Luke 16:22, 25. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell.

And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

John 5:24. Amen, amen I say unto you, that he who heareth My word, and believeth Him that sent Me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

Ib. 17:24. Father, I will that where I am, they also whom Thou hast given Me may be with Me: that they may see My glory which Thou hast given Me.

Acts 7:58. And they stoned Stephen, invoking and saying: Lord Jesus receive my spirit.

2 Cor. 5 : 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Philip. 1 : 23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better :

Heb. 4 : 3. For we which have believed do enter into rest, etc.

Rev. 14 : 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

2 Cor. 5 : 8. But we are confident, and have a good will to be absent from the body, and to be present with the Lord.

Philip. 1 : 23. But I am straitened between two ; having a desire to be dissolved and to be with Christ, a thing by far the better.

Heb. 4 : 3. For we, who have believed, shall enter into rest ; etc.

Apocalypse 14 : 13. And I heard a voice from heaven, saying to me : Write : Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours : for their works follow them.

Century I.

CLEMENT I., BISHOP OF ROME.

Αἱ γενεαὶ πᾶσι ἀπὸ Ἀδάμ εἰς τῆσδε ἡμέρας παρῆλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντας, κατὰ τὴν τοῦ Θεοῦ χάριν, ἔχουσιν χῶρον εὐσεβῶν· οἱ φανεροῦνται ἐν τῇ ἐπιδοκίῃ τῆς βασιλείας τοῦ Χριστοῦ.
—Ep. 1 ad Cor., n. 50, p. 122.

All the generations from Adam even to the present day have gone by ; but those finishing their course in love by the grace of God, possess the place of the pious ; who are made manifest in the visitation of the kingdom of Christ.

Century II.

IGNATIUS, BISHOP OF ANTIOCH.

Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπικείται τὰ δύο ὁμοῦ, ὃ τε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. Ὡσπερ γὰρ ἐστὶν νομίσματα δύο, ὃ μὲν Θεοῦ, ὃ δὲ κοσμοῦ, καὶ ἕκαστον αὐτῶν ἴδιον χαρακτῆρα ἐπικείμενον ἔχει, κ. τ. λ.—Ep. ad Mag., c. 5, p. 176.

Since, then, affairs have an end, two things at the same time impend, death and life, and each one will go to his own place. For as there are two pieces of money, one indeed of God, but the other of the world, and each of them has its proper character stamped upon it ; etc.

JUSTIN MARTYR.

—Τῶν δὲ κολάζεσθαι ἐν αἰσθήσει, καὶ μετὰ θάνατον οὐσας τὰς τῶν ἀδίκων ψυχὰς, τὰς δὲ τῶν σπουδαίων ἀπηλλαγμένας τῶν τιμωριῶν εὖ διάγειν.—Apol. 1, n. 20, col. 357, Pat. Gr. T. 6.

The souls of the wicked, in possession of their senses, and after death even, are punished ; but the souls of the good, freed from torment, pass their time in blessedness.

IRENAEUS, BISHOP OF LYONS.

Ut—impios, et injustos, et iniquos, et blasphemous homines in aeternum ignem mittat: justis autem et aequis, et praecepta ejus servantibus, et in dilectione ejus perseverantibus, quibusdam quidem ab initio, quibusdam autem ex poenitentia, vitam donans, incorruptelam loco muneris conferat, et claritatem aeternam circumdet.—*Contr. Haer.*, L. I, c. 10, n. 1, col. 551, Pat. Gr. T. 7.

The impious, and unjust, and iniquitous, and blasphemous men He sends into eternal fire; but upon the just and upright, and those who keep His precepts, and persevere in His love, giving life to some of them from the beginning, but to others from repentance, He confers incorruptibility for a gift and surrounds them with everlasting glory.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Fortassis enim sicut hi qui de hoc mundo secundum communem mortem istam recedentes pro actibus suis et meritis dispensantur prout digni fuerint iudicati, alii quidem in locum qui dicitur infernus, alii in sinum Abrahae, et per diversa quaeque vel loca, vel mansiones; ita etiam, etc.—*Περὶ ἀρχῶν*, L. 4, n. 23, col. 391, 394, CA., Pat. Gr. T. 11.

Quod enim dixit ad latronem: 'Hodie mecum eris in paradiso,' hoc non illi soli dictum, sed et omnibus sanctis intellige, pro quibus in inferna descenderat.—*Hom.* 15 in Gen., c. 5, col. 245, B., *Ib.*, T. 12.

Sicut enim illi qui confessus est aperuit paradisi januas, dicendo: Hodie mecum eris in paradiso, et per hoc omnibus credentibus, et confidentibus ingrediendi aditum dedit quem prius Adam peccante concluderet.—*Hom.* 9 in Levit., c. 5, col. 514, A., *Ib.*

For perhaps as those who depart from this world according to this common death, are distributed as they are judged worthy according to their acts and merits, some indeed in a place which is called Infernus, others in Abraham's bosom, and through diverse places or mansions, so also, etc.

For what He said to the robber: To-day shalt thou be with me in paradise; understand that this was not said to him alone, but to all saints also, for whom He had descended into hell.

For as He opened the gates of paradise to him who confessed, by saying: This day thou shalt be with me in paradise, by this also He gave an access of entering in to all who believe and confide in Him, which He had before shut up by Adam's sin.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Ad refrigerium justii vocantur, ad supplicium rapiuntur injusti; datur velocius tutela fidentibus, perfidis poena.—*De Mortal.*, c. 15, al. 11, p. 183.

Nobis quoque ipsis minimis et extremis quoties revelatum est, quam frequenter atque manifeste de Dei dignatione praeceptum est, ut contestarer assidue et publice praedicarem, fratres nostros non

The just are called to refreshment, the unjust are hurried away to punishment; protection is quickly given to the faithful, punishment to the faithless.

How often has it been revealed to ourselves, the least and last of men, how frequently and manifestly has it been commanded by the mercy of God, that I should testify continually, and preach pub-

esse legendos accersitione dominica de saeculo liberaturos, cum sciamus non eos amitti, sed praemitti, recedentes praece- dere, ut proficiscentes, ut navigantes so- lent, desiderari eos debere, non plangi, nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sum- serint, occasionem dandam non esse gen- tilibus, ut nos merito ac jure reprehend- ant, quod quos vivere apud Deum dici- mus, ut extinctos et perditos lugeamus et fidem, quam sermone et voce depromimus, cordis et pectoris testimonio non probe- mus.—Ibid., c. 20, al. 14, p. 185, 186.

Venturus ad Christi sedem, ad reg- norum coelestium claritatem lugere non debet nec plangere, sed potius secundum pollicitationem Domini, secundum fidem veri in perfectione hac sua et translatione gaudere.—Ibid., c. 22, al. 16, p. 187.

Amplectamur diem, qui assignat sin- gulos domicilio suo, qui nos istinc ereptos et laqueis saecularibus exsolutos paradiso restituit et regno. Quis non peregre con- stitutus properaret in patriam regredi? Quis non ad suos navigare festinans ven- tum prosperum cupidius optaret, ut velo- citer caros liceret amplecti? Patriam nos- tram paradisi computamus, parentes patriarchas habere jam coepimus; quid non properamus et currimus, ut patriam nostram videre, ut parentes salutare pos- simus? Magnus ille nos carorum num- erus expectat, parentum, fratrum, filiorum frequens nos et copiosa turba desiderat jam de sua incolumitate segura et adhuc de nostra salute sollicita. Ad horum con- spectum et complexum venire, quanta et illis et nobis in commune laetitia est! Qualis illic coelestium regnorum voluptas sine timore moriendi, et cum aeternitate vivendi quam summa et perpetua felicitas! Illic apostolorum gloriosus chorus, illic prophetarum exultantium numerus, illic martyrum innumerabilis populus ob cer-

licly, that our brethren, who are to be lib- erated from the world by the summons of our Lord, are not to be mourned, since we know that they are not lost, but are sent before us, that receding, they precede; as those who journey or go by sea are wont, they ought to be longed for, not mourned, nor ought we here to receive dark gar- ments, when they there have already taken white robes, occasion ought not to be given to the Gentiles, to deservedly and justly reprehend us, because those whom we say live with God, we mourn as ex- tinct and lost, and prove not by the testi- mony of the heart and breast the faith which we set forth by word and voice.

He that is about to come to the seat of Christ, and the glory of the heavenly kingdom, ought not to mourn and lament, but rather, according to the promise of our Lord, according to the faith of the truth, he ought to rejoice in this his de- parture and translation.

Let us embrace the day which assigns each to his own domicile, which restores us, snatched hence and released from the snares of the world, to paradise and the kingdom. Who is there on a journey who would not hasten to return to his native land? Who is there hastening to sail to his friends, who does not eagerly desire a prosperous wind, that he may the quicker embrace those dear to him? We regard paradise as our native land; we already begin to have the Patriarchs for our parents; why do we not haste and run, that we may see our native land, and salute our parents? There a great num- ber of dear ones await us, a large and numerous multitude of parents, brothers and children desires us, already secure of their own safety, and still solicitous for ours. How great is that joy, common both to them and us, to come into their presence and embrace! What pleasures are there of the heavenly kingdom, with- out the fear of death, and how great and perpetual is the felicity with an eternity to

taminis et passionis victoriam coronatus, triumphantes illic virgines, quæ concupiscentiam carnis et corporis continentiae robore subegerunt, remunerati misericordes, qui alimentis et largitionibus pauperum justitiæ opera fecerunt, qui dominica præcepta servantes ad coelestes thesauros terrena patrimonia transtulerunt.—Ibid., c. 26, al. 18, p. 188, 189.

live ! There is the glorious company of the Apostles ; there the number of exulting Prophets ; there the innumerable multitude of Martyrs, crowned for their victory in the contest and passion ; there triumphing virgins, who have subdued the concupiscence of the flesh and body by the power of chastity ; there the merciful are rewarded, who have wrought works of righteousness by bestowing food and gifts upon the poor, who, keeping the precepts of our Lord, have transferred their earthly patrimony into treasures.

Century IV.

LACTANTIUS.

Ita fit, ut si vita in Dei religione transacta sit, mors malum non sit ; quia translatio est ad immortalitatem : sin aliter, malum sit, necesse est ; quoniam ad aeterna, ut dixi, supplicia transmittit.—Instit.. L. 3, c. 19, p. 216, T. 1.

Duae sunt viae, per quas humanam vitam progredi necesse est : una, quae in coelum ferat ; altera, quae ad inferos deprimat.—Ad corpus ergo, et ad hanc vitam, quam in terra ducimus, fines earum viarum retulerunt. Poetae fortasse melius, qui hoc bivium apud inferos esse voluerunt : sed in eo falluntur, quod eas vias mortuis proposuerunt. Utrique ergo vere, sed tamen utrique non recte ; quia oportuit vias ipsas ad vitam, fines earum ad mortem referri. Nos igitur melius et verius, qui duas istas vias, coeli et inferorum esse dicimus, quia justis immortalitas, injustis poena aeterna proposita est.—Ib., L. 6, c. 3, p. 8, 9, 10, T. 2.

Thus it happens, that if life is passed in the service of God, death is not an evil, but a translation to immortality ; but otherwise it is necessarily an evil, inasmuch as it conveys one, as I have said, to eternal punishments.

There are two ways by which it is necessary for human life to proceed : one, which carries us to heaven ; the other, which presses us down to hell. The ends of these ways refer to the body, therefore, and to this life which we lead upon earth. The poets perhaps do better, who will have this 'bivium,'—two ways, to be in the infernal regions ; but in this they are deceived, that they make these ways relate to the dead. Both therefore speak truly, but yet both do not speak correctly ; because these ways ought to be referred to life, their ends to death. We therefore do better and more truly, who say that these two ways are of heaven and hell ; for immortality is set before the just, eternal punishment before the unjust.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Ἐὰν δὲ ἐν τῇ δικαιοσύνῃ πορευῇ, ἐν τῇ ζωῇ πεπευσῆσαι, καὶ οὐ μὴ ἀψιγῆται σου θάνατος. Οὐκ ἔστι γὰρ παρὰ τοῖς δικαίοις θάνατος, ἀλλὰ μετὰθεσίς, μετατίθεται γὰρ

But if you walk in righteousness, you will walk in life, and death will not touch you. For with the just there is no death, but a translation only, for he is translated out of this world into eternal rest. And as

ἐκ τοῦ κόσμου τούτου, εἰς τὴν αἰώνιον ἀνάπαυσιν· καὶ ὡς περὶ τις ἀπὸ φυλακῆς ἐξέλθοι· οὕτως καὶ οἱ ἅγιοι ἐξέρχονται ἀπὸ τοῦ μοχθηροῦ βίου τούτου εἰς τὰ ἀγαθὰ τὰ ἡτοιμασμένα αὐτοῖς· ἃ ὀφθαλμὸς οὐκ οἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. Οἱ δὲ ἁμαρτωλοὶ, καὶ ὧδε κακῶς μοχοῦσι, καὶ ἐκεῖ πάλιν τὸ πῦρ αὐτοῦς ἀναμένει.—De Virginitate (opus dubium), n. 18, p. 120, 121, T. 2.

if one came out of prison; so also do the saints depart out of this miserable life to the good things prepared for them: Which eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for those that love Him. But sinners both endure suffering here, and there again the fire awaits them.

HILARY, BISHOP OF POICTIERS.

Ne quis sibi interim in poenae lucro inter moras iudicii blandiatur. In brevi namque ardescit ira. Excipit enim nos statim ultor infernus: et decedentes de corpore, si ita vixerimus, confestim de via recta perimus. Testes nobis evangelicus dives et pauper: quorum unum angeli sedibus beatorum et in Abrahae sinu locaverunt, alium statim poena mortuum excipit, ut etiam fratres ejus adhuc in supernis manerent. Nihil illic dilationis aut morae est. Iudicii enim dies vel beatitudinis retributio est aeterna, vel poenae. Tempus vero mortis habet interim unumquemque suis legibus, dum ad iudicium unumquemque aut Abraham reservat, aut poena.—In Ps. 2, c. 48, p. 199, T. 2.

Let no one flatter himself meanwhile by the advantage of punishment during the delay of the judgment. For anger burns summarily. For the vengeance of hell receives us immediately; and departing from the body, if we have so lived, we at once 'perish from the right way.' The rich and poor man in the Gospel is a witness to us, one of whom Angels placed in the abodes of the blessed, and in Abraham's bosom; the other, being dead, punishments straightway receive, although even while his brethren still remained on earth. There is no deferring or delay there. For the day of judgment is the eternal retribution of either blessedness or punishment. But the time of death holds every one in the meanwhile by its own laws, while either Abraham or punishment reserves every one for judgment.

BASIL, BISHOP OF CASAREA.

Εἰ μὲν γὰρ ἐν τῇ ζωῇ ταύτῃ ἡ τῶν χριστιανῶν ἐλπίς περιώριστο, εἰκότως χαλεπὸν ἂν ἐνομιέσθῃ τὸ θάττον διαλευκθῆναι τοῦ σώματος· εἰ δὲ ἀρχὴ τοῦ ἀληθινοῦ βίου τοῖς κατὰ Θεὸν ζῶσιν ἐστὶ τὸ τῶν δεσμῶν τούτων τῶν σωματικῶν τὴν ψυχὴν ἐκλυθῆναι· τί λυπούμεθα, ὡς

For if the hope of Christians were bounded by this life, to be early separated from the body might justly be considered a hard thing; but if the losing of the soul from the bonds of the body, is to those who love according to God the beginning of the true life; why are we sad, as those who have no hope? Do not, I exhort

καὶ οἱ μὴ ἔχοντες ἐλπίδα; Παρακλήρητι οὖν μὴ ὑπέπεσειν τοῖς πάθεσιν, ἀλλὰ δεῖξαι ὅτι ὑπέρκεισται καὶ ὑπερήρας.—Ep. 101 Consolit., p. 282, T. 3.

EPHRAEM SYRUS, DEACON OF EDESSA.

Καὶ χωρὶς τῶν δύο τούτων τάξεων οὐκ ἔστιν ἄλλη μεσιτεύουσα τάξις· λέγω δὴ μίαν μὲν τὴν ἄνω, ἑτέραν δὲ τὴν κάτω, μέση δὲ τούτων· ἢ ποιικιλία τῆς διαφορᾶς τῶν ἀμοιβῶν. Εἰ δὲ ἀληθὲς τοῦτο, καθὼς καὶ ἀληθὲς ἔστι, τὸ ἀφρονέστερον ἢ ἀνοητότερον τῶν λέγοντων, ὅτι ἀρκετόν μοι τῆς γεέννης ἐκφυγεῖν. Τὸ δὲ εἰσελθεῖν εἰς τὴν βασιλείαν οὐ μέλει μοι· τὸ γὰρ διαφυγεῖν τῆς γεέννης, αὐτὸ ἔστι τὸ εἰσελθεῖν εἰς τὴν βασιλείαν, ὡς περ καὶ τὸ ταύτης ἐκπίπτειν εἰς τὴν γεένναν εἰσελθεῖν ἔστιν. Οὐ γὰρ ἐδίδαξεν ἡ γραφὴ τρεῖς χώρας ἡμᾶς.—Serm. de mans. beat., p. 26, BC., T. 3.

Ἐὰν οὖν ἡ ψυχὴ ἀπεντεῦθεν ἐκτήσατο ἀρετὰς ἀγαθὰς καὶ ἐξησεν βίον σιμνόν, καὶ εἶχεν ἀρετὴν ἐν τῇ ἡμέρᾳ τῆς ἐξόδου αὐτῆς, αὐταὶ αἱ ἀρεταὶ ὡς ἐκτήσατο ἀπεντεῦθεν, γίνονται ἄγγελοι ἀγαθοὶ, καὶ κυκλοῦσιν αὐτὴν, καὶ οὐκ ἔωδὸν τινα τῶν ἐναντίων δυνάμεων ἄψασθαι αὐτῆς. Ἄλλ' ἐν χαρᾷ καὶ ἀγαλλιάσει μετὰ τῶν ἀγγέλων ἀγίων παραλαμβάνουσιν αὐτὴν, ἄδοντες ὕμνους ἐπινικίους τῷ Θεῷ καὶ προσφέρονσιν αὐτὴν τῷ δεσπότῃ χριστῷ,—καὶ ἀπάγεται λοιπὸν εἰς τόπον ἀναπαύσεως, εἰς τὴν χαρὰν τὴν ἀνεκκλήτητον, εἰς τὸ φῶς τὸ αἰδιον, ὅπου οὐκ ἔστιν λύπη, οὐδὲ στεναγμός, οὐδὲ δάκρυα, οὐδὲ μέριμνα, ἀλλὰ, ζωὴ ἀθάνατος καὶ εὐφροσύνη αἰώνιος μετὰ πάντων τῶν ἄλλων τῷ Θεῷ εὐαρεστηθάντων ἐν τῇ τῶν οὐρανῶν βασιλείᾳ· ἐὰν δὲ ἐν τῷδε τῷ βίῳ ἐξησεν αἰσχρῶς, συναναστρεφομένη τοῖς πάθεσι τῆς ἀτιμίας

you, yield to grief, but show that you are above and superior to it.

And besides these two orders, there is not another middle order; I speak of the one above, and the other below, but the medium between these is the variety of the difference of the retribution. But if this is true, as also it is true, what is more senseless, or more absurd than those who say that it is sufficient for me to escape hell; but to enter into the kingdom, I have no care; for to escape hell, this very thing is to enter into the kingdom, as also to miss this is to fall into hell; for the Scripture has not taught us three places.

If, therefore, the soul from this time possessed good virtues, and lived a holy life, and had virtue on the day of its departure, these virtues which it possessed then became good angels, and surround it, and do not allow any of the contrary powers to touch it. But in joy and exultation with the holy angels they receive it, singing hymns of victory to God, and offer it to Christ the Lord,—and then it is lead to a place of quiet, to joy unspeakable, to light eternal, where there is no grief, nor groans, nor tears, nor trouble, but life immortal and eternal joy, with all others who have pleased God, in the kingdom of the heavens. But if in this life it has lived shamefully, living in passions of ignominy and drawn along by carnal pleasures, and the vanity of this world, in the day of its departure from this life, the very passions and pleasures which it possessed in this life, become evil daemons and encircle the wretched soul, and do not permit the angels of God to come nigh, but take it with the contrary powers,

καὶ τοῖς ἡδοναῖς τῆς σαρκὸς θυρομένη, καὶ τῇ ματαιότητι τοῦ κόσμου τούτου, ἐν τῇ ἡμέρᾳ τῆς ἐξόδου αὐτῆς ἐκ τοῦδε τοῦ βίου αὐτὰ τὰ πάθη καὶ ἡδοναὶ ἐκτίθετο ἐν τῷδε τῷ βίῳ, γίνονται δαίμονες πονηροὶ καὶ κυκλοῦσιν τὴν ἐλεηνὴν ψυχὴν, καὶ οὐκ ἀφείδουσιν ἐγγύσαι τοὺς ἀγγέλους τοῦ Θεοῦ, ἀλλὰ παραλαμβάνουσιν αὐτὴν μετὰ τῶν ἐναντίων δυνάμεων τῶν ἀρχόντων τοῦ σκότους, καὶ ἀπάγουσιν αὐτὴν ἐλεηνὰ δακρύουσαν, κτηφῆ, καὶ ἀποδυρομένην εἰς τόπους σκοτεινοὺς, καὶ ζοφῶδεις, καὶ λυπηροὺς, ἔνθα πάντες οἱ ἀμαρτωλοὶ τετήρηνται εἰς ἡμέραν κρίσεως καὶ κολάσεως αἰωνίου, ὅπου ὁ διάβολος καταβάλλεται μετὰ τῶν ἀγγέλων αὐτοῦ.—Serm. de habend. semper in mente die exit. vit., p. 356, T. 3.

EPHANIUS, BISHOP OF CONSTANTIA.

Οἱ ἄγιοι ἐν τιμῇ ἢ ἀνάπαυσις αὐτῶν ἐν δόξῃ, ἢ ἀπειρεῦθεν αὐτῶν ἐκδημία ἐν τελειότητι, ὁ κληρὸς αὐτῶν ἐν μακαριότητι, ἐν μοναῖς ἁγίαις, ὁ χορὸς μετ' Ἀγγέλων, ἡ δίαίτια ἐν οὐρανῷ, τὸ πολιτεῦμα ἐν θείαις γραφαῖς, τὸ κλέος ἐν τιμῇ ἀσυνεικαστῶ, καὶ διηνεκεῖ, τὰ βραβεῖα ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.—Haer. 78, c. 24, p. 1056, C., T. 1.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Πείθομαι σοφῶν λόγοις ὅτι ψυχὴ πᾶσα καλὴ τε καὶ θεοφιλῆς, ἐπειδὴν τοῦ συνδεμένου λυθεῖσα σώματος ἐνθὲνδε ἀπαλλαγῆ, εὐθὺς μὲν ἐν συναισθήσει καὶ θεωρίᾳ τοῦ μένοντος αὐτὴν καλοῦ γενομένη, ἄτε τοῦ ἐπισκοποῦντος ἀνακαταρθέντος ἢ ἀποτεθέντος, ἢ οὐκ οἶδ' ὅτι καὶ λέγειν χρῆ, θαυμασίαν τινα ἡδονὴν ἡδεῖται, καὶ ἀγάλλεται, καὶ ἰλεως χωρεῖ πρὸς τὸν εἰσὶν αὐτῆς δεσπότην.—Orat. 10 in Laud. Caesar., p. 173, CD., T. 1.

the lords of darkness, and lead it away miserably weeping, downcast, and bitterly lamenting to places which are dark, and gloomy, and infested, where all sinners are reserved to the day of judgment and eternal punishment, where the devil was cast out with his angels.

The saints are in honor, their rest is in glory, their departure hence is in perfectness, their lot is in blessedness, their society is with angels in holy mansions, their abode is in heaven, their occupation is in the Holy Scriptures, their glory is in incomparable and eternal honor, their rewards are in Christ Jesus our Lord,

I am persuaded by the words of the wise, that every lovely soul and dear to God, when it has gone out hence freed from the bonds of the body, straightway perceiving and seeing the good which awaits it (inasmuch as that which darkens is purged out or laid aside, or, I know not what I ought to say), enjoys a certain wonderful pleasure, and exults, and joyfully proceeds to its Lord.

Καὶ ὅπερ ἐστὶ τοῖς πλείουσι λιμὴν εὐδίας, τοῦτο τοῖς ἐνταυθα χεῖμαζομένοις, ἢ ἐκείθε μεταστάσις καὶ μετάθεσις.—Οὕτως ἐπιτυχόντες τοῦ ἐκεῖ καταλύματος, τῶν ἐτι τὴν σκολιὰν καὶ κρημνώδη τοῦ βίου τούτου τεμνόντων ὁδὸν, ἀμείνους καὶ ἀνεκτότεροι.—Orat. 19 in Funeb. patris, p. 288. AB.

Orat. 11 in Funeb. Gorgon., p. 189, 190; Orat. 15 in plag. grand., p. 266.

GREGORY, BISHOP OF NYSSA.

Ἡ γὰρ τοιαύτη ψυχὴ ἢ οὐκ ἔχουσα ἐφ' ὧτ' εἰς ἀρίσιν ἔλθῃ, γέενναν οὐ φοβεῖται, κρίσιν οὐ δέδοικεν· ἄφοβος διαμένει καὶ ἀκατάπλητος, οὐδενὸς πονηροῦ συνειδότης τὸν τῆς κρίσεως φόβον ἐπάγοντος.—Orat. in Funeb. Pulch., p. 518, T. 3.

For such a soul having nothing for which it can come into judgment, fears not hell, dreads not judgment; it remains fearless and unshaken, conscious of no crime to induce fear of judgment.

MACARIUS OF EGYPT.

Ὅταν ἐξέλθῃ ἐκ τοῦ σώματος ψυχὴ ἀνθρώπου μυστήριόν τι μέγα ἐκεῖ ἐπιτελεῖται· εἴη γὰρ ἢ ὑπεύθυνος ἐν ἀμαρτίαις, ἔρχονται χοροὶ δαιμόνων καὶ ἄγγελοι ἀριστεροί, καὶ δυνάμεις σκοτίας παραλαμβάνουσι τὴν ψυχὴν ἐκείνην, καὶ κρατοῦσιν εἰς τὸ ἴδιον μέρος.—Καὶ ὅταν [οἱ ἅγιοι] ἐξέλθωσιν ἀπὸ τοῦ σώματος, οἱ χοροὶ τῶν ἀγγέλων παραλαμβάνουσιν αὐτῶν τὰς ψυχὰς εἰς τὸ ἴδιον μέρος, εἰς τὸν καθαρὸν αἰῶνα· καὶ οὕτως αὐτοὺς προάγουσι τῷ Κυρίῳ.—Hom. 21, p. 133.

When the soul of man goes forth from the body, then some great mystery takes place. For if it be answerable for sin, multitudes of daemons and bad angels, and the powers of darkness seize that soul and command and lead to its own place.—And when the saints go forth from the body, multitudes of angels receive and carry their souls to their proper place, to a pure world; and thus they lead them to the Lord.

Καὶ τότε βλέπων ὁ Κύριος τὸν νοῦν σου, ὅτι ἀγωνίζῃ, καὶ ἀγαπᾷς αὐτὸν ἐξ ὅλης ψυχῆς διαχωρίζει τὸν θάνατον ἐκ τῆς ψυχῆς σου μὴ ὦρα· οὐκ ἐστὶ γὰρ αὐτῷ δυσχερές· καὶ προσλαμβάνεται σε εἰς τοὺς κόλπους οὐτοῦ καὶ εἰς τὸ φῶς· ἀρπάζει γὰρ σε ἐν ῥοπῇ ὦρας ἐκ τοῦ στόματος τοῦ σκοτούς, καὶ εὐθέως μετα-

And then the Lord beholding thy mind, that thou fighest, and lovest Him with all thy soul, separates death from thy soul in a moment (for this is not impossible for Him), and receiveth thee into His bosom and to light. For He snatches thee in a moment from the mouth of darkness and forthwith translates thee into His kingdom. For it is easy for God to

τιθησί σε εἰς τὴν βασιλείαν αὐτοῦ·
 τῷ γὰρ Θεῷ ἐν ῥοπή ὥρας πάντα
 εὐχερῆ ἔστι ποιῆσαι, μόνον ἵνα τὴν
 ἀγάπην ἐχῆς πρὸς αὐτόν.—Hom. 26,
 p. 152.

do all things in a moment, if only thou
 lovest Him.

AMBROSE, BISHOP OF MILAN.

Solutio autem ista quid aliud autem
 agit nisi ut corpus resolvatur et quiescat :
 anima autem convertatur in requiem suam,
 et sit libera, quae si pia est, cum Christo
 futura sit?—De bon. mort., c. 3, n. 8. col.
 543, Pat. Lat. T. 14.

• Transitus autem [mors] a corruptione
 ad incorruptionem, a mortalitate ad im-
 mortalitatem, a perturbatione ad tranquili-
 tatem.—Ib., c. 4, n. 15, col. 547.

Denique justis mors quietis est por-
 tus, nocentibus naufragium putatur.

Insapientes autem mortem quasi sum-
 mum malorum reformidant : sapientes
 quasi requiem post labores, et finem ma-
 lorum expetunt.—Ibid., c. 8, n. 31, 32,
 col. 555.

His igitur freti, intrepide pergamus
 ad redemptorem nostrum Jesum ; intre-
 pide ad patriarcharum concilium, intrepide
 ad patrem nostrum Abraham, cum dies
 advenerit, proficiscamur ; intrepide perga-
 mus ad illum sanctorum coetum, justor-
 umque conventum.

Ibimus ad eos, qui recumbunt in regno
 Dei cum Abraham, Isaac, et Jacob, quo-
 niam rogati ad coenam non se excusave-
 runt. Ibimus eo ubi paradisi est jucun-
 ditatis, ubi Adam qui incidit in latrones,
 nescit jam vulnera sua flere, ubi et latro
 ipse regni coelestis consortio gratulatur,
 ubi, nullae nubes, nulla tonitrua, nullae
 coruscationes, nulla ventorum procella,
 neque tenebrae, neque vesper, neque aestas,
 neque hyems vices variabunt tem-
 porum. Non frigus, non grando, non
 pluviae, non solis istius erit usus, aut
 lunae, neque stellarum globi : sed sola
 Dei fulgebit claritas.—Ibid., c. 12, n. 52,
 53, col. 564.

But this dissolution, what else does it
 effect except that the body may be dis-
 solved and be at rest : but that the soul
 may be turned to its rest and be free,
 which, if it be pious, is to be with Christ ?

But death is a translation from cor-
 ruption to incorruption, from mortality to
 immortality, from disquiet to tranquility.

In a word, to the just death is a haven
 of rest, to the wicked it is thought to be
 shipwreck.

But the foolish fear death as the
 greatest evil : the wise long for it as a rest
 after labors, and the end of evils.

Relying upon these things, therefore,
 let us proceed intrepidly to our Redeemer
 Jesus ; when the day shall come, let us go
 undauntedly to the council of the Patri-
 archs, to our father Abraham ; let us pro-
 ceed intrepidly to that assembly of the
 Saints, and the company of the just.

We shall go to those who will lie
 down in the kingdom of God with Abra-
 ham, Isaac, and Jacob, because when in-
 vited to the supper they did not excuse
 themselves. We shall go where there is
 a paradise of pleasure, where Adam, who
 fell among robbers, has forgotten now to
 weep over his wounds ; where, too, the
 robber himself rejoices in the fellowship
 of the heavenly kingdom ; where no clouds,
 no thunder, no lightning, no storms of
 wind, nor darkness, nor evening, nor heat,
 nor winter shall vary the positions of the
 seasons. There will be no cold, no hail,
 no rains, no need of this sun, or of the
 moon, nor of the stars ; but the glory of
 God alone shall shine.

Cognovi in coelestibus jam requiescere virum, quem in terris requirebamus.

Solutis vinculis corporis, inter angelorum ministeria Christo adhaeret.

Est igitur jam superiorum incola, possessor civitatis aeternae illius Hierusalem, quae in coelo est.—Ep. 15, Anatol., n. 1, 2, 4, col. 955, 956, Ib., T. 16.

Absolutus igitur dubio certamine, fruitur nunc augustae memoriae Theodosius luce perpetua, tranquillitate diuturna, et pro iis quae in hoc gessit corpore remunerationis divinae fructibus gratulatur. Ergo quia dilexit augustae memoriae Theodosius Dominum Deum suum, meruit sanctorum consortia.—Orat. de obit. Theodos., n. 32, col. 1396, Ib.

ST. JEROME, A PRIEST.

Scimus quidem, Nepotianum nostrum esse cum Christo, et sanctorum mixtum choris.—Ep. 3 ad Heliod., p. 7, H., T. 1.

Nunc igitur pro brevi labore aeterna beatitudine fruitur, excipitur angelorum choris, Abrahae sinibus confovetur; et cum paupere quondam Lazaro, divitem purpuratum, et non palmatum consulem, sed atratum, stillam digiti minoris cernit inquirere.—Ep. 24 ad Marcel. de exit. Leae, p. 57, A., T. 1.

Lugeatur mortuus, sed ille, quem gehenna suscipit, quem tartarus devorat, in cuius poenam aeternus ignis aestuat. Nos, quorum exitum angelorum turba comitatur, quibus obviam Christus occurrit, gravamur magis, si diutius in tabernaculo isto mortis habitemus. Quia quamdiu hic moramur, peregrinamur a Domino.—Ep. 25 ad Paulam de obit. Blaesillae, p. 58, A., T. 1.

Nunc illa divitiis fruitur, et iis bonis, quae nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt.—Ep. 27 ad Eustoch. epitaph. Paulae matris, c. 14, p. 69, C.

I know that the man whom we sought upon earth is already at rest in heaven.

The bonds of the flesh being dissolved, he clings to Christ amidst the ministrings of Angels.

He is, therefore, now an inhabitant of the heavens, a possessor of that eternal city, Jerusalem, which is in heaven.

Therefore freed from the doubtful contest, Theodosius of august memory now enjoys perpetual light, lasting tranquillity, and rejoices in the fruits of divine remuneration for those things which he did in this body. Therefore, because Theodosius of august memory loved the Lord his God, he obtained the fellowship of the saints.

We know indeed that our Nepotianus is with Christ, and mingles with the choirs of the saints.

Now, therefore, for a brief labor he enjoys eternal blessedness, he is received by choirs of angels, he is cherished in the bosom of Abraham; and with Lazarus, who was once a pauper, he sees the rich man who was clothed in purple, and not a triumphing consul, but clothed in mourning, inquire for a drop of water from the tip of a little finger.

Let the dead be bewailed, but let it be he whom hell receives, whom tartarus devours, for whose punishment the everlasting fire boils. Let us whose departure a crowd of angels accompanies, whom Christ goes out to meet, be distressed rather, if we have longer to dwell in this tabernacle of death. For as long as we tarry here, we are pilgrims from the Lord.

She now enjoys those riches, and those good things which neither eye hath seen nor ear heard, nor have they entered into the heart of man.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Βούλει μαθεῖν αὐτοῦ καὶ ἕτερον κατόρθωμα; Τὸν παράδεισον πεντακισχίλια ἔτη καὶ πλείω κεκλεισμένον σήμερον ἡμῖν ἠνέωξεν. Ἐν ταύτῃ γὰρ τῇ ἡμέρᾳ, ἐν ταύτῃ τῇ ὥρᾳ, τὸν ληστὴν εἰσήγαγε ὁ Θεός, δύο κατορθώματα ἐργαζάμενος· ἓν μὲν, ὅτι παράδεισον ἠνέωξεν, ἕτερον δὲ ὅτι ληστὴν εἰσήγαγε. Σήμερον ἀπέδωκεν ἡμῖν τὴν ἀρχαίαν πατρίδα, σήμερον ἐπανήγαγεν ἡμᾶς ἐπὶ τὴν πατρῴαν πόλιν, καὶ τὴν οἰκίαν ἐχαρίσατο τῇ κοινῇ τῶν ἀνθρώπων φύσει. Σήμερον γὰρ, φησὶ, μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.—Hom. I, de cruce et latrone, c. 2, p. 477, CD., T. 2.

Ἀνάπαυσις γὰρ ἔστιν ὁ θάνατος, καὶ πόνων ἀπαλλαγὴ, καὶ ἰδρωτῶν ἀντιδοσις, καὶ ἀμοιβὴ παλαισμάτων καὶ στέφανος. Διὰ τοῦτο παρὰ μὲν τὴν ἀρχὴν ἐπὶ τοῖς νεκροῖς κοπετοὶ τινες ἐγίνοντο καὶ θρῆνοι, νῦν δὲ ψαλμοὶ καὶ ὑμνοὶ διαί.—Ἐπεὶ οὖν εὐθυμίας ἐσμὲν πεπληρωμένοι, διὰ τοῦτο ψάλλομεν ἐπὶ τοῖς νεκροῖς ψαλμοὺς βαρῶν ὑπὲρ τῆς τελευτῆς παρακελευομένους. Ἐπίστρεψον γὰρ, φησὶ, ψυχὴ μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐηργέτησέ σε. Ὅρας εὐεργεσίαν ὄντα τὸν θάνατον καὶ ἀνάπαυσιν; Ὁ γὰρ εἰσελθὼν εἰς τὴν ἀνάπαυσιν ἐκείνην, ἀτάπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.—Hom. de SS. Bernice et Prosdoce, c. 3, p. 762, EA., T. 2.

Οὐκ ἀκούεις τοῦ ψαλμοῦ λέγοντος, Ἐπίστρεψον, ἡ ψυχὴ μου, εἰς τὴν ἀνάπαυσίν σου, ὅτι Κύριος εὐεργέτησέ σε; Εὐεργεσίαν ὁ Θεὸς τὸ πρᾶγμα καλεῖ, καὶ σὺ θρηνεῖς; Καὶ τί πλέον ἂν ἐποίησας, εἰ πολέμιος καὶ ἐχθρὸς τοῦ τετελευτηκότος ἦς; Εἰ γὰρ δεῖ θρηνεῖν, τὸν διάβολον δεῖ θρηνεῖν. Ἐκείνος κοπέσθω,

Dost thou wish to learn another of His wonderful works? To-day He opened paradise to us which had been closed so many thousand years. For on this day, in this hour, God introduced the robber there, performing two wonderful works: one, in that He opened paradise; another, in that He introduced a robber. To-day He restored to us our ancient country, to-day He led us back to our native city, and gave a mansion to the common nature of mankind: for To-day, He said, shalt thou be with Me in paradise.

For death is a rest, and an end of labors, and a compensation for exertion, and a recompense and crown for contests. Wherefore at the beginning wailings and lamentations were made over the dead, but now psalms and hymns.—Since then we abound with joy; we therefore sing psalms over the dead, which forbid us to fear death. For it says: Return unto thy rest, O my soul, for the Lord hath been gracious to thee. Dost thou see that death is a blessing and a rest? He that enters upon that rest, rests from his labor, as did God from His.

Dost thou not hear the psalm saying: Return unto thy rest, O my soul, for the Lord hath been gracious to thee? God calls death a benefit, and dost thou lament? What more couldst thou have done, hadst thou been an enemy and a foe of him who is dead? For if thou must lament, thou ought to lament for the devil. Let him be bewailed, let him be

ἐκεῖνος ὀδυρέσθω, ὅτι πρὸς τὰ μείζονα ὀδεύομεν ἀγαθὰ. Τῆς ἐκείνου πονηρίας ἀξία αὕτη ἢ ἰμωγὴ· οὐχὶ σοῦ τοῦ στεφανοῦσθαι μελλοντος καὶ ἀναπαύεσθαι. Καὶ γὰρ λιμὴν εὐδίου ὁ θάνατος.—Hom. 31 al. 32 in Matt. 9, c. 3, p. 408, C., T. 7.

Εἰπέ δὴ μοι, εἰ καθήμενων ἡμῶν ἔπεμψεν ὁ βασιλεύς τινα καλῶν εἰς τὰ βασίλεια, κλαίειν ἔδει καὶ θρηνεῖν; Ἄγγελοι πάρειθιν ἐξ οὐρανῶν ἀπεσταλμένοι καθεῖθεν ἦκοντες, παρ' αὐτοῦ πεμφθέντες τοῦ βασιλέως τὸν σύνδουλον καλέσαι τὸν αὐτῶν· καὶ σὺ κλαίεις;

Οὗτοι [οἱ δίκαιοι] καὶ ἐκεῖ μεταστάντες μακάριοι, ὅτι πρὸς τὸν Χριστὸν ἀπῆλθον. Οἱ ἁμαρτωλοὶ, ὅπου ἂν ᾖσι, πόρρω τοῦ βασιλέως εἰσὶ. Διὰ τοῦτο δακρῶν ἀξιοὶ· οἱ δὲ δίκαιοι, ἂν τε ἐνταῦθα, ἂν τε ἐκεῖ, μετὰ τοῦ βασιλέως εἰσὶ, καὶ κεῖ μᾶλλον καὶ ἐγγύτερον, οὐ διὰ εἶδους, οὐ διὰ πίστεως, ἀλλὰ πρόσωπον, φησὶ, πρὸς πρόσωπον.—Hom. 3 in Philip. 1, c. 3, p. 249, DE., T. 11.

Εἰπέ γάρ μοι, τί βούλονται αἱ λαμπάδες αἱ φαιδραὶ; Οὐχ ὡς ἀθλητὰς αὐτοὺς προπέμπομεν; τί δὲ οἱ ὕμνοι; Οὐχὶ τὸν Θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα, ὅτι τῶν πόνων ἀπῆλλαξεν, ὅτι τῆς δειλίας ἐκβαλὼν ἔχει παρ' ἑαυτῶ; οὐ διὰ τοῦτο ὕμνοι; οὐ διὰ τοῦτο ψαλμῶδαι;—Hom. 4 in Heb. 2, c. 5, p. 66, C., T. 12.

Yet Chrysostom feared lest the weeping and wailing, on the occasion of the death of those who had entered into rest, would lead to some grievous abuse, and adds prophetically :

Τέως μὲν σὺν παραινῶ· τοῦ χρόνου δὲ προϊόντος σφοδρότερον τῶ πράγματι χρησόμεαι· καὶ γὰρ μειζόνως δέδοικα μὴ τούτω τῶ τρόπῳ χαλεπή τις νόσος ἐν τῇ Ἐκκλησίᾳ ὑπεισέλθῃ.—Ib., p. 67, C.

lamented, since we proceed to greater good things. This wailing is worthy of his wickedness; not so of thee who art about to be crowned and at rest. For death is a tranquil haven.

Tell me, I pray, if the Emperor should send and call any of us who sit here to His kingdom, ought we to weep and lament? Angels are present sent from heaven, and coming thence, sent by the King Himself to summon their fellow-servant, and dost thou lament?

And the just translated there are blessed, since they have gone to Christ. But sinners, wherever they are, are far from the kingdom. Wherefore they are deserving of tears; but the just, whether here or there, are with the King, and there much more and nearer, not by sight, not by faith, but, he says, face to face.

For, tell me, what mean these bright lamps? Do we not escort them as athletes? But what mean the hymns? Do we not give praise and thanks to God, that He has already crowned him who has departed, that He has freed him from labors, that delivering him from fear He has him with Himself? Are not the hymns for this reason? Are not the psalms for this?

Meanwhile, therefore, I admonish you; but as the time is passing away, I will prosecute the matter more vigorously: for I greatly fear lest by this means some grievous disease creep into the Church.

Hom. 1 de Consol. Mort., c. 5, p. 357, T. 6; Hom. 62 in Joan., c. 5, p. 429, E., T. 8; Hom. 31 al. 32 in Matt., c. 5, p. 411, DE., T. 7.

INDEX EXPURGATORIUS HISPANUS.
—Jo. Chrysost. Op. Basil. 1558. In Indice dele sequentia. Puniri pios post mortem impossibile.—Sanctos impossibile puniri post hanc vitam.—Page 722.

Works of St. John Chrysostom, Basil. 1558. From the Index remove the following: It is impossible for the just to be punished after death. It is impossible for the Saints to be punished after this life.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Nam requiem quae continuo post mortem datur, si ea dignus est, tunc accipit quisque cum moritur. Priores acceperunt Patriarchae: videte ex quo requiescunt: posteriores Prophetae, recentius Apostoli, multo recentiores sancti Martyres, quotidie boni fideles.—Tract. 49 in Jo. Evang., n. 10, col. 175I, Pat. Lat. T. 35.

Duo quippe habitationes sunt; una in igne aeterno, alia in regno aeterno.—Serm. 161, de verb. Apost., c. 4, col. 879, Ib., T. 38.

In requie enim sunt animae piorum a corpore separatae; impiorum autem poenas luunt: donec istarum ad aeternam mortem, quae secunda dicitur, corpora reviviscant.—De civit. Dei, L. 13, c. 8, col. 382, Ib., T. 41.

Et si in regni Dei possessione nunquam erunt, aeterno supplicio tenebuntur: quoniam non est locus medius, ubi non sit in supplicio, qui illo non fuerit constitutus in regno.—Ibid., 21, c. 25, n. 1, col. 741.

Nec est ullus ulli medius locus, ut possit esse nisi cum diabolo, qui non est cum Christo.—De pecc. merit. et remis., L. 1, c. 28, n. 55, col. 140, Ib., T. 44.

Haec quidem peccatoris anima agit, quae cum horrendo timore separatur a corpore, et pergit plena peccatis et ingenti confusione depressa. Justi vero anima cum separatur a corpore, non timet, nec expavescit: sed magis cum gaudio egreditur, et cum exultatione pergit ad Deum deducibus se Angelis sanctis.—Scitote

For the rest which is given immediately after death, every one then receives when he dies, if he is deserving of it. The Patriarchs received it first: behold how long they rest: the Prophets received it afterwards, the Apostles more recently, the holy Martyrs much more recently, daily the good faithful.

There are indeed two habitations: one in eternal fire, the other in the eternal kingdom.

For the souls of the pious, separated from the body, are at rest; but those of the impious suffer punishments: until the bodies of the one arise to eternal life, and those of the others to eternal death, which is called the second death.

And if they shall never be in possession of the kingdom of God, they will be held in eternal punishment; since there is no middle place, where he may not be in punishment, who shall not have been placed in the kingdom.

Nor is there any middle place for any one, so that he can be anywhere except with the devil, who is not with Christ.

This indeed the soul of the sinner does, which with horrid fear is separated from the body, and proceeds full of sins and depressed with great confusion. But the soul of a just man, when it is separated from the body, does not fear nor become terrified; but it goes forth with joy, rather, and with exultation proceeds to God ac-

vero quia anima cum a corpore avellitur. statim aut in paradiso pro bonis meritis, aut certe pro peccatis in inferno continuo praecipitatur. — De rect. Cath. convers. (opus spurium), n. 21, col. 1148, Ib., T. 40.

Non initium moeroris mors ista, sed finis est; nec incipiunt post hanc justorum flagella, sed desinunt.—De unitate Trinit. (opus dubium, forte Vigilii Tapsensis.), c. 15, col. 1171, Ib., T. 42.

Primum enim locum fides Catholicorum divina auctoritate regnum credit esse coelorum, — secundum, gehennam, ubi omnis apostata vel a Christi fide alienus aeterna supplicia experietur: tertium penitus ignoramus, imò nec esse in Scripturis sanctis inveniemus.—Hypognosticon (opus spurium), L. 5, c. 5, n. 10, col. 1654, Ib., T. 45.

compareded by holy angels.—But know that the soul when it is torn from the body, is forthwith either placed in paradise for its good merits, or certainly immediately precipitated into hell for its sins.

This death is not the beginning, but the end of grief; nor do the scourges of the just begin after death, but cease.

For the faith of Catholics believes by divine authority that the first place is the kingdom of heaven;—the second, hell, where every apostate or alien from the faith of Christ will experience eternal punishments; of a third place we are entirely ignorant, nay even, neither shall we find it contained in the Holy Scriptures.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Δεῖν γὰρ οἶμαι διακεῖσθαι, καὶ μάλα εἰκότως, ὅτι τῶν ἀπὸ γῆς ὁμάτων αἱ τῶν ἁγίων ἀποδημοῦσαι ψυχαὶ, καθάπερ εἰς χεῖρας φιλοστοργωτάτου πατρὸς, τῆ τοῦ Θεοῦ χρηστότητι καὶ φιλανθρωπία μονοῦχι παρατίθενται.—In Joan., L. 12, p. 1069, T. 4.

For I think that we ought to judge, and very justly, too, that the souls of the saints, after that they have gone forth from their earthly bodies, are placed, as it were, in the hands of a most dear Father, in the goodness and mercy alone of God.

ST. PATRICK.

Tria sunt sub omnipotentis Dei manu habitacula, primum, imum, medium: quorum summum regnum Dei vel regnum coelorum dicitur; imum vocatur infernus; medium mundus praesevus vel orbis terrarum appellatur.—Commixtio namque malorum simul et bonorum in hoc mundo est; in regno autem Dei nulli mali sunt, sed omnes boni; at in inferno nulli boni, sed omnes mali: et uterque locus ex medio suppletur. Hominum enim hujus mundi, alii elevantur ad coelum, alii trahuntur ad infernum.—Lib. de trib. habitacul., col. 831, A., Pat. Lat. T. 53.

There are three habitations in the hands of Almighty God: the first, lowest, and the middle; the highest of these is called the kingdom of God, or the kingdom of heaven; the lowest is called hell; the middle is called the present world or the earth.—For in this world there is a mixture at the same time of the evil and the good; in the kingdom of God there are no wicked, but all are good; but in hell there are no good, but all are evil: and each place is supplied from the middle. For of the men of this world, some are elevated to heaven, others are dragged down to hell.

ANTONINUS HONORATUS, BISHOP OF CONSTANTIA.

Christum mox tua anima videbit, et corpus tuum erit in refrigerio resurrectionis, ut et ipsa caro videat quod tua anima cum exierit mox videbit.—Ep. ad Arcadium, col. 436, T. I, La B.

INDEX EXPURGATORIUS ROMANUS.—In Anton. episc. Const, dele notam, Anima statim beata.—Page 101.

Thy soul shall soon see Christ, and thy body will be in the refreshment of the resurrection, that the flesh itself also may see what thy soul shall soon see when it has gone forth.

Remove the note on Antoninus episc. Constant.: The soul immediately blessed.

APOSTOLIC CONSTITUTIONS.

Πάντων αἱ ψυχὰὶ παρά σοι ζῶσι, καὶ τῶν δικαίων τὰ πνεύματα ἐν τῇ χειρὶ σου εἶδιν, ὧν οὐ μὴ ἄψηται βάσανος.—L. 8, c. 41, p. 423, T. I.

The souls of all live with Thee, and the spirits of the just are in Thy hand, whom torture shall not touch.

GENNADIUS, PRIEST OF MARSEILLES.

Post ascensionem Domini ad coelos, omnium sanctorum animae cum Christo sunt, et exeuntes de corpore ad Christum vadunt, expectantes resurrectionem corporis suis,—sicut et peccatorum animae in inferno sub timore positae, expectant resurrectionem sui corporis.—De eccl. dogmat., c. 79, col. 998, Pat. Lat. T. 58.

After the Ascension of our Lord into the heavens, the souls of all the saints are with Christ, and going forth from the body they proceed to Christ, awaiting the resurrection of their bodies;—as also the souls of sinners, placed in hell under fear, await the resurrection of their bodies.

JULIANUS POMERIUS, PRIEST OF ARLES.

Tunc est tentatio finienda quando finitur et pugna; et tunc est finienda pugna quando post hanc vitam succedit pugnae secunda victoria: ut omnes milites Christi, qui usque in finem vitae praesentis divinitus adjuti, suis hostibus indefatigabiliter restiterunt, laboriosa jam peregrinatione transacta, regnent felices in patria.—De vit. contempl., L. I, c. I, n. 2, col. 419, Pat. Lat. T. 59.

Then temptation must be at an end, when also the contest is finished; and then the contest must be at an end, when after this life certain victory succeeds to the contest: that all Christ's soldiers, who even to the end of the present life, by divine assistance, have indefatigably resisted their enemies, their laborious pilgrimage being now ended, may reign in happiness in their country.

Century VI.

ISAAC THE SYRIAN, BISHOP OF NINEVEH.

Quid insipientius et amentius illis qui dicunt: Sufficit mihi vitare gehennam; si non intravero in regnum, non curo. Nam evitare gehennam, nihil aliud est quam in-

What is more silly and foolish than those who say: It is enough for me to escape hell; I care not if I shall not enter the kingdom. For to shun hell is nothing

trare regnum; sicut et e regno excidere, est intrare gehennam. Non enim docuit nos Scriptura tres regiones, sed quod 'cum venerit Filius hominis in sede majestatis suae, oves quidem a dextris, haedos autem statuet a sinistris'; et distinxit terminos eorum, et tabernacula, dicens: 'Ibunt isti in aeternum supplicium,' scilicet peccatores: 'Justi autem in vitam aeternam, qui fulgebunt sicut sol.'—De contemp. mund., c. 17, col. 832, D., Pat. Gr. T. 86.

else than to enter the kingdom; just as also to miss the kingdom, is to enter hell. For Scripture has not taught us three regions, but that when the Son of man shall come in the seat of His majesty, He shall place the sheep on the right, but the goats on the left; and He distinguished their bounds and habitations, saying: These shall go into eternal punishment, namely, sinners: But the just into eternal life, who shall shine as the sun.

ANASTASIUS SINAITA, BISHOP OF ANTIOCH.

Κατέλιπον [οἱ δόσιοι] τὴν φθορὰν, καὶ πρὸς τὴν ἀφθαρσίαν ἐχώρησαν. Ἔδυσαν ἀπὸ κόσμου, καὶ πρὸς Χριστὸν ἀνέτειλαν. Ἐξῆλθον ἐκ τῆς σκηνῆς, καὶ ὤκησαν εἰς τὴν ἄνω Ἱερουδαλήμ. Ἐξῆλθον τοῦ χειμῶνος καὶ κλύδωνος τοῦ κόσμου, καὶ εἰς παγγαλήνους προσώρμισαν λιμένας.—Serm. in defunct., col. 1192, 1193, Pat. Gr. T. 89.

The saints have left corruption and gone to incorruption. They have put off the world and risen to Christ. They have gone out from the shadow and migrated to the Jerusalem above.—They have gone out from the storms and billows of the world, and have landed at peaceful havens.

Century VIII.

VENERABLE BEDE, PRIEST.

Cum missarum solennia in memoriam ejusdem Dominicae resurrectionis celebrasset [Egbertus] eodem die et ipse migravit ad Dominum.—H. E., L. 5, c. 22, p. 288, T. 3.

On the same day, while celebrating solemn mass in commemoration of our Lord's resurrection, Egbertus migrated to the Lord.

Sicut impios dixerat perpetuo requiem non habere, sic e contrario fideles priscis adjutos operibus amodo jam, id est, a tempore mortis, requiescere docet.—In Apoc. 14, p. 405, T. 12.

As he had said that the impious have no rest forever, so on the contrary he teaches that the faithful, aided by their former works, now already, that is, from the time of their death, are at rest.

Century IX.

SECOND COUNCIL OF AIX LA CHAPELLE.

Tribus itaque modis peccata mortalium vindicantur, duobus in hac vita, tertio vero in futura vita.—Tertia autem extat valde pertimescenda atque terribilis, quae non in hoc, sed in futuro justissimo Dei judicio fiet saeculo, quando justus judex

In three ways, therefore, the sins of mortals are punished: in two ways in this life, the third in the life to come.—But the third is greatly to be feared and terrible, which will take place, not in this world, but in the world to come, by the

dicturus est. 'Discedite a me maledicti in ignem aeternam.—Praefat. ad Pippin., c. 1, col. 844, CD., T. 9, L and C.

most just judgment of God, when the just Judge shall say: Depart from me ye accursed into eternal fire.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Αἱ μὲν γὰρ [ψυχὰς] τῶν δικαίων, ἐν χειρὶ Θεοῦ· αἱ δὲ τῶν ἀμαρτωλῶν, καὶ αὐταὶ ἔνθεν ἀπάγονται, ὡς ἡ τοῦ πλουσίου.—In Matt. 8, p. 41, T. 1.

For the souls of the just are in the hand of God; but the souls of sinners, they are led away hence, as was that of the rich man.

Παρέθετο μὲν τὸ πνεῦμα ὁ Κύριος τῷ Θεῷ καὶ πατρὶ, δεικνύων, ὡς οὐκ ἔτι τοῖς μνήμασιν ἐμφιλοχωροῦσι τῶν ἀγίων αἱ ψυχὰς, τρέχουσι δὲ μᾶλλον εἰς χεῖρας τοῦ πάντων πατρὸς, τῶν δὲ ἀμαρτωλῶν εἰς τὸν τῆς κολάσεως τόπον κατασπώμενων, τουτέστι, τὸν ἄδην.—In Joan. 19, p. 755, A., T. 1.

The Lord gave up the ghost to God and the Father, showing that the souls of the saints no longer wander in their monuments, but run rather into the hands of the Father of all, but the souls of sinners are cast down to a place of punishment, that is, to hell.

Century XII.

BERNARD, ABBOT OF CLAIRVAUX.

Tria sunt loca, coelum, terra, infernus; et habent singula habitatores suos: coelum solos bonos, terra mixtos, infernus solos malos.—Sent. (opus spurium), c. 9, fol. 128, M., Ed. Antwerp, 1576.

There are three places, heaven, earth and hell, and each has its own inhabitants: heaven has the good alone, earth a mixture, hell the evil alone.

HERVEUS, MONK OF DOLE.

Praedicatores enim ecclesiae postquam de corporibus transeunt, nequaquam per morarum spatia, sicut antiqui patres, coelestis patriae perceptione differuntur, sed mox, ut a carnis colligatione exeunt, in coelesti sede requiescunt, sicut in hac sententia demonstratur.—In 2 Cor. 5, col. 1041, C., Pat. Lat. T. 181.

For the preachers of the Church, after that they pass out of the body, are in no wise hindered by delays from the perception of the heavenly country, as were the ancient Fathers, but as soon as they go forth from the bonds of the flesh, they rest in the heavenly abode, as is demonstrated in this sentence.

Morte autem Christi pax tanta inter homines et angelos effecta est, ut nunc animae justorum cum de corporibus exeunt, mox penetrent coelos gaudentibus angelis.—In Col. 1, col. 1322, C.

But by the death of Christ so great a peace was effected between men and angels, that now the souls of the just, when they go out from their bodies, thereupon penetrate the heavens with rejoicing angels.

CHAPTER II.

THE INTERMEDIATE STATE.

THE CHURCH OF ROME.

The Church of Rome holds that the Saints do already reign with Christ and enjoy beatific vision. The belief that none of the Saints have yet entered the kingdom of heaven, but that they await the day of judgment, is stigmatized as an error of the later Greeks, condemned at the Council of Florence.

COUNCIL OF TRENT.

Mandat sancta synodus omnibus episcopis—ut juxta catholice et apostolice ecclesie usum—fideles diligenter instruant, docentes eos, sanctos una cum Christo regnantes, etc.—Sess. 25, p. 173, 174.

This holy Synod commands all Bishops, that they diligently instruct the faithful according to the usage of the Catholic and Apostolic Church, teaching them that the Saints reigning together with Christ, etc.

ALPHONSUS DE CASTRO.

Sexta haeresis docet, nullam animam ante diem judicii esse beatam.

Concilium Florentinum sub Eugenio quarto celebratum, per haec verba diffinit. —Diffinimus illorum animas qui post baptismum susceptum nullam omnino peccati maculam incurrerunt, illas etiam quae post contractam peccati maculam, vel in suis corporibus, vel eisdem exutae corporibus, prout superius dictum est, sunt purgatae, in coelum mox recepti, et intueri clare ipsum Dominum trinum et unum, sicut est, pro meritorum tamen diversitate alium alio perfectius: illorum autem animas, qui in actuali mortali peccato, vel solo originali decedunt, mox in infernum descendere, poenis tamen disparibus puniendas.—Adv. Haer., l. 3, Verb. Beatitudo, fol. 70, 80, col. 1, 2, 1, ADA.

The sixth heresy teaches that no soul is blessed before the day of judgment.

The Council of Florence, celebrated under Eugenius IV., defines the matter in these words.—We define that the souls of those who after receiving baptism have incurred no defilement of sin whatever, and those also which have been purged, after contracting the defilement of sin, either in their own bodies, or after that they have put off their bodies, as was said above, are immediately received into heaven, and behold clearly the Triune Lord Himself, as He is: yet by reason of the diversity of their merits, the one more perfectly than the other. But the souls of those who depart in actual mortal sin, or in original sin only, immediately descend into hell, to be punished nevertheless with unequal punishments.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Secundo, quia si haec dies, de qua Apostolus loquitur, esset dies ultimi judicii, sequeretur nullum sanctorum ingredi

Secondly, if this day of which the Apostle speaks, were the day of the last judgment, it would follow that no one of

posse in coelum ante diem iudicii, qui est error damnatus in Concilio Florentino, sess. ult.—De Purg., L. I, c. 5, p. 394, E., T. 2.

the Saints can enter into heaven before the day of judgment, which is an error condemned in the last session of the Council of Florence.

JACOB GRETSER, A JESUIT.

Istorum error Graecis ansam praebeuit opinandi, sanctorum animas corporum ἀνάστασιν expectare, ut divina simul beatitate fruantur; in quam sententiam ivisse Anastasius videtur hic et alibi.—(Alemann.) Not. in Anastas. Siniat., qu. 73, col. 698, 699, Pat. Gr. T. 89.

Error veterum quorundam, et recentioris Graeciae.—Ib., qu. 91, col. 722.

INDEX EXPURGATORIUS ROMANUS.—Nam abripi auctor [Anastasius] videtur in illum errorem, Animas ante universalem corporum resurrectionem, non admitti ad beatitudinem; nisi forsan de plenissima, et consummata totius humani ratione, et gloria corporum loquatur.—Expurg. in Anastas., qu. 87, col. 130, p. 59.

The error of these afforded an opportunity to the Greeks for holding the opinion that the souls of the Saints await the resurrection of their bodies, that they at the same time may enjoy the divine beatitude. Anastasius seems here and elsewhere to have entertained this opinion.

An error of certain of the ancients and of the modern Greeks.

The author [Anastasius] seems to have been dragged into that error, that souls are not admitted to the state of blessedness before the universal resurrection of their bodies, unless perhaps he speaks of the full and consummated condition of the whole human race, and the glories of the bodies.

THE CATHOLIC CHURCH.

The ancient Church believed that the souls of the righteous departed did not at once enter heaven proper, but were received into a certain receptacle called Hades, Paradise, or Abraham's Bosom, which was, as it were, the vestibule of heaven, where certain of their reward, they awaited in joy and peace the resurrection morn. Here were gathered the Patriarchs, Prophets, Apostles, Martyrs, Saints and just persons of all ages, waiting in joyful expectation the full reward of glory which they were to receive when the soul was united to the body.

Neither did the wicked receive immediately their full weight of punishment, but they too were gathered in hades, separated from the abodes of the blessed, where they likewise, though in fear and trembling, awaited the resurrection when they were to receive each his sentence and go away into everlasting punishment. It was to paradise or hades that our Saviour went during the interval between His death and resurrection. For when on the cross He told the penitent thief (Luke 23 : 42, 43) that he should be with Him that day in paradise, and yet, in John 20 : 17, He tells us that He had not yet ascended to the Father in heaven.

Besides, it is not reasonable that the souls of the righteous should be immediately received into heaven and surround the throne of God, and then, after ages of consummated bliss, be dragged before the awful judgment-seat of Christ to be judged according to the deeds done in the body, which to them would be a vain thing, inasmuch as it would be impossible for their condition to undergo the least alteration. Neither is it reasonable that the wicked should be called up from hell to receive a sentence which could not mitigate or heighten their misery in the least. Much more reasonable is the primitive doctrine of the Church that both the just and the wicked, though the one is conscious that he will not be cast into hell, and the other knows that his sins exclude him from heaven, are as yet in doubt as to the degree of glory and punishment which they are to receive when the just Judge shall pass sentence upon every man according to his deserts.

This belief in an Intermediate State, not the "middle place" of the Church of Rome, was the belief of the ancient and Catholic Church; though the Roman Church, so repugnant is this primitive doctrine to the dogma of a Purgatory, sees fit to call it an error of the modern Greeks. Thus does Rome brand as an error the constant and primitive teaching of the Holy Catholic Church.

SCRIPTURE.

King James' Version.

Matt. 13 : 40-43. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world.

The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity ;

And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father.

Ib. 25 : 31-34. When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory :

And before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth his sheep from the goats ;

Douay Version.

Matt. 13 : 40-43. Even as cockle therefore is gathered up, and burnt with fire : so shall it be at the end of the world.

The Son of Man shall send his angels, and they shall gather out of His kingdom all scandals, and them that work iniquity.

And shall cast them into the furnace of fire : There shall be weeping and gnashing of teeth.

Then shall the just shine as the sun, in the kingdom of their Father.

Ib. 25 : 31-34. And when the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty :

And all nations shall be gathered together before him, and He shall separate them one from another as the shepherd separated the sheep from the goats ;

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of Me Father, inherit the kingdom prepared for you from the foundation of the world.

Luke 14 : 14. For thou shalt be recompensed at the resurrection of the just.

Ib. 23 : 42, 43. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise.

John 3 : 13. And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

Ib. 5 : 28, 29. Marvel not at this ; for the hour is coming, in the which all that are in the graves shall hear His voice,

And shall come forth they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

Ib. 12 : 48. The word that I have spoken, the same shall judge him in the last day.

Ib. 14 : 3. And if I go and prepare a place for you, I will come again and receive you unto Myself : that where I am, ye may be also.

Ib. 20 : 17. Jesus saith unto her, Touch Me not ; for I am not yet ascended to My Father ; but go to My brethren, and say unto them, I ascend unto My Father, and your Father ; and to My God, and your God.

Acts 2 : 31, 34. He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell [*ἄδου*], neither His flesh did see corruption.

For David is not ascended into the heavens.

And He shall set the sheep on His right hand, but the goats on His left.

Then shall the king say to them that shall be on His right hand. Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world.

Luke 14 : 14. For recompense shall be made thee at the resurrection of the just.

Ib. 23 : 42, 43. And he said to Jesus : Lord, remember me when Thou shalt come unto Thy kingdom.

And Jesus said to him : Amen I say to thee, this day thou shalt be with me in Paradise.

John 3 : 13. And no man hath ascended into heaven but He that descended from heaven, the Son of Man who is in heaven.

Ib. 5 : 28, 29. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God.

And they that have done good things, shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.

Ib. 12 : 48. The word that I have spoken, the same shall judge him in the last day.

Ib. 14 : 3. And if I shall go, and prepare a place for you ; I will come again, and will take you to myself, that where I am, you all may be.

Ib. 20 : 17. Jesus saith to her : Do not touch me, for I am not yet ascended to my Father ; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and your God.

Acts 2 : 31, 34. Foreseeing this, he spoke of the resurrection of Christ. For neither was He left in hell, neither did He see corruption.

For David ascended not into heaven.

Ib. 17 : 31. Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained.

Rom. 2 : 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1 Thess. 4 : 15, 16. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

And the dead in Christ shall rise first.

2 Tim. 1 : 18. The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in that day.

Ib. 4 : 1, 8. Who shall judge the quick and the dead at His appearing and His kingdom.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them that love His appearing.

Heb. 11 : 39, 40. And these all having obtained a good report through faith, received not the promise :

God having provided some better thing for us that they without us should not be made perfect.

1 Pet. 3 : 19. By which also He went and preached unto the spirits in prison.

Ib. 4 : 13. But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when His glory shall be revealed, ye may be glad also with exceeding joy.

Ib. 5 : 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Rev. 6 : 10, 11. And they cried with a loud voice, saying, How long, O Lord holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth ?

Ib. 17 : 31. Because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed.

Rom. 2 : 16. In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

1 Thess. 4 : 14, 15. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

And the dead who are in Christ, shall rise first.

2 Tim. 1 : 18. The Lord grant unto him to find mercy of the Lord in that day.

Ib. 4 : 1, 8. Who shall judge the living and the dead, by His commandment and His kingdom.

As to the rest, there is laid up for me a crown of justice, which the Lord the just Judge will render to me in that day ; and not only to me, but to them also that love His coming.

Heb. 11 : 39, 40. And all these being approved by the testimony of faith, received not the promise.

God providing some better thing for us, that they should not be perfected without us.

1 Pet. 3 : 19. In which also coming He preached to those spirits that were in prison.

Ib. 4 : 13. But if you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed you may also be glad with exceeding joy.

Ib. 5 : 4. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory.

Rev. 6 : 10, 11. And they cried with a loud voice, saying : How long, O Lord (holy and true), dost Thou not judge and revenge our blood on them that dwell on the earth ?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

Ib. 20 : 12, 13. And I saw the dead, small and great, stand before God; etc.

And the sea gave up the dead which were in it; and death and Hell [*ἄδης*] delivered up the dead which were in them; and they were judged every man according to their works.

And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow-servants, and their brethren who are to be slain, even as they, should be filled up.

Ib. 20 : 12, 13. And I saw the dead great and small, standing in the presence of the throne, etc.

And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

1 Cor. 1 : 8; Eph. 4 : 30; 1 Peter 1 : 5.

These verses of Scripture prove two things: (1) that no man has as yet ascended into heaven, but into paradise only; (2) that a general Day of Judgment is to come, wherein all are to be judged, when the just will receive their full reward and the wicked their just punishment.

Century II.

JUSTIN MARTYR.

Τὰς μὲν [ψυχὰς] τῶν εὐσεβῶν, ἐν κρείττονι ποι χῶρῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον τότε.—Dialog. cum Tryph., n. 5, col. 488, Pat. Gr. T. 6.

Εἰ γὰρ καὶ συνεβάλετε ὑμεῖς τισι λεγομένοις χριστιανοῖς, καὶ τοῦτο μὴ ὁμολογοῦσιν, ἀλλὰ καὶ βλασφημεῖν τολμῶσι τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαάκ, καὶ τὸν Θεὸν Ἰακώβ, οἱ καὶ λέγουσι μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, μὴ ὑπολάβητε αὐτοὺς χριστιανούς.—Ib., n. 80, col. 665.

Οὗτε γὰρ πρὸ τῆς ἀναστάσεως τῶν ἐκάστῳ βεβιωμένων ἡ ἀνταπόδοσις γίνεται.—Quaest. et Resp. ad Orthodox. (opus spurium), qu. 60, Resp., col. 1304, A.

The souls of the pious remain somewhere in a better place, but those of the unjust and wicked in a worse place, awaiting the time of the judgment.

For if you meet with some who are called Christians, and do not confess this, but dare even to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, who also say that there is no resurrection of the dead, but at the same time that they die their souls are received into heaven, do not regard them as Christians.

Before the resurrection, the reward of things done in this life is rendered to no man.

Μετὰ δὲ τὴν ἐκ τοῦ σώματος ἔξοδον εὐθὺς γίνεται τῶν δικαίων τε καὶ ἀδίκων ἡ διαστολή. Ἄγονται γὰρ ὑπὸ τῶν ἀγγέλων εἰς ἀξίους αὐτῶν τόπους· αἱ μὲν τῶν δικαίων ψυχὰι εἰς τὸν παράδεισον, ἔνθα συντυχία τε καὶ θέα ἀγγέλων τε καὶ ἀρχαγγέλων, κατ' ὄψασιαν δὲ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον. Ἐκδημοῦντες ἐκ τοῦ σώματος καὶ ἐκδημοῦντες πρὸς τὸν Κύριον· αἱ δὲ τῶν ἀδίκων ψυχὰι εἰς τοὺς ἐν τῷ ἄδῃ τόπους, κατὰ τὸ εἰρημένον περὶ τοῦ Ναβυυχ·δονόσορ βασιλέως Βαβυλῶνος· Ὁ ἄδης κάτῳθεν ἐπικράνη συναντήσας σοι, καὶ τὰ ἐξῆς· καὶ εἰσὶν ἐν τοῖς ἀξίοις αὐτῶν τοποῖς φυλακτιόμεναι ἕως τῆς ἡμέρας τῆς ἀναστάσεως καὶ ἀνταποδόσεως.—Ib., qu. 75, Resp., col. 1317.

IRENÆUS, BISHOP OF LYONS.

Per hæc enim manifeste declaratum est, et perseverare animas, et non de corpore in corpus transire,—et propheticum quoque adesse Abrahæ, et dignam habitationem unamquamque gentem percipere, etiam ante iudicium.—Contr. Haer., L. 2, c. 34, n. 1, col. 835, Pat. Gr. T. 7.

Manifestum est quia et discipulorum ejus, propter quos et hæc operatus est Dominus, animæ abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem: post recipientes corpora, et perfecte resurgentes, hoc est corporaliter, quemadmodum et Dominus resurrexit, sic venient ad conspectum Dei. Nemo enim est discipulus super magistrum; perfectus autem omnis erit, sicut magister ejus. Quomodo ergo magister noster non statim evolans abiit, sed sustinens definitum a Patre resurrectionis suæ tempus (quod et per Jonam manifestum est), post triduum resurgens assumptus est; sic et nos sustinere debemus definitum a Deo resurrectionis nostræ tempus, prænunciatum a prophetis, et sic

After the departure from the body, immediately there takes place a separation of the just and the unjust. For they are led by the angels to their proper places; the souls of the just to paradise, where there is the conversation and sight of angels and archangels, and also, by vision, of our Saviour Christ, according to what is said: Absent from the body and present with the Lord. But the souls of the unjust are in places in hades, according to what is said of Nabuchodonosor, king of Babylon: Hades below was in an uproar to meet thee at thy coming, etc.; and they are kept in custody in their own proper places until the day of resurrection and reward.

For by this it is clearly declared that souls both exist, and do not pass from body to body,—and the prophetic spirit of Abraham is present also, and every class has a fitting habitation, even before the judgment.

It is plain that the souls of His disciples also, for whose sakes also our Lord did these works, will go away into an invisible place, designated for them by God, and there they will remain until the resurrection, awaiting the resurrection; afterwards receiving their bodies, and rising perfectly, that is, bodily, as also our Lord arose; thus shall they come to the sight of God. For no disciple is above his Master; but every one that is perfect shall be as his Master. Therefore as our Master going forth, did not immediately go away, but awaiting the time of His resurrection designated by the Father (which is also manifested in the case of Jonah), rising after the third day, was taken up. So we also ought to await the time of our resurrection appointed by

resurgentes assumi, quotquot Dominus ad hoc dignos habuerit.—*Ib.*, L. 5, c. 31, n. 2, col. 1209, 1210.

God, predicted by the Prophets, and thus arising, to be taken up, as many as the Lord shall regard worthy of this.

TERTULLIAN, PRIEST OF CARTHAGE.

Et si paradisum nominemus, locum divinae amoenitatis recipiendis sanctorum spiritibus destinatum, nœceria quaedam illius zonae a notitia orbis communis segregatum, etc.—*Apol.*, c. 47, p. 123, Pars 1.

Jam nunc quod ad necessariorem sententiam tuam spectet, in quantum et ad ipsum statum tuum tendit, affirmamus, te manere post vitæ disjunctionem, et expectare diem judicii, proque meritis aut cruciatui destinari aut refrigerio, utroque sempiterno.—*De test. anim.*, c. 4, p. 181, *Ib.*

Eam itaque regionem sinum dico Abrahæ, etsi non coelestem, sublimiorem tamen inferis, interim refrigerium præbituram animabus justorum, donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat, tunc apparitura coelesti promissione, quam Marcion suo vindicat quasi non a creatore promulgatam.—*Adv. Marc.*, L. 4, c. 34, p. 232, Pars 3.

Nemo enim peregrinatus a corpore statim immoratur penes dominum, nisi ex martyrii prærogativa, scilicet paradiso, non inferis deversurus.—*De resur. carn.*, c. 43, p. 141, 142, Pars 4.

Quid est autem illud, quod ad inferna transferuntur post divortium corporis, quod detinetur illic, quod in diem judicii resurvat, ad quod et Christus moriendo descendit? puto, ad animas patriarcharum.—Igitur si quid tormenti sive solatii anima præcepit in carcere seu diversorio inferum, in igni vel in sinu Abrahæ, probata erit corporalitas animæ.

Nulli patet coelum, terra adhuc salva.—*Habes etiam de paradiso a nobis libellum, quo constituimus omnem animam*

And if we mention paradise, a place of divine pleasure, destined for the reception of the spirits of the saints, separated from the notice of the common world by a certain wall of that fiery zone, etc.

Now as to what pertains to your more necessary opinion, so far as it tends to that state of yours, we affirm that you remain after death, and await the day of judgment; and, according to your deserts, are destined either to torment or refreshment, and in each case for eternity.

That region, therefore, I call Abraham's Bosom, and though it be not heaven, yet it is higher than hell, which will in the meanwhile afford refreshment to the souls of the just, until the consummation of things accomplish the resurrection of all with fullness of reward, then to appear by the heavenly promise which Marcion claims for his own, as if it were not promulgated by the Creator.

No one who has departed from the body immediately tarries with the Lord, except by the prerogative of martyrdom, being, forsooth, about to be turned aside into paradise, not hell.

But what is that which is transferred to the infernal regions, after the separation from the body, which is there detained, which is reserved to the day of judgment, to which also Christ descended by dying? To the souls of the Patriarchs, I suppose.—Therefore, if the soul be sensible of any torment or solace in the prison or abode of the under world, in fire or in Abraham's Bosom, the corporality of the soul will be proved.

Heaven lies open to no one while the earth is still unharmed.—You have also from us a book concerning paradise, in

apud inferos sequestrari in diem domini.
—De anima, c. 7, 55, p. 177, 241, 242,
Ib.

which we define that every soul is seques-
tered in the infernal regions till the day of
the Lord.

Century III.

HIPPOLYTUS, BISHOP OF PORTO.

Περὶ δὲ ᾧδου, ἐν ᾧ συνέχονται
ψυχαὶ δικαίων τε καὶ ἀδίκων, ἀν-
αγκαῖον εἶπειν—ἐν τούτῳ δὲ τῷ
χωρίῳ τόπος ἀφώριβται τις, λίμνη
κυρὸς ἀσβέστου, ἐν ᾧ μὲν οὐδέπω
τινὰ καταρρέριφθαι ὑπειλήφαμεν·
ἐσκεύασται δὲ εἰς τὴν προωρισ-
μένην ἡμέραν ὑπὸ Θεοῦ, ἐν ἣ δι-
καίας κρίσεως ἀπόφασις μία πᾶσιν
ἀξίως προσενεχθῆι—οἱ δίκαιοι τῆς
ἀφάρτου καὶ ἀνεκλείπτου βασιλ-
είας τυχούσιν, οἱ ἐν τῷ ᾧδῳ νῦν
μὲν συνέχονται, ἀλλ' οὐ τῷ αὐτῷ
τόπῳ, ᾧ καὶ οἱ ἀδικοι. Μία γὰρ
εἰς τοῦτο τὸ χωρίον ἀθοδος, οὐ τῆ
πύλῃ ἐφεστῶτα ἀρχάγγελον ἅμα
στρατιᾷ πεπιστευκάμεν· ἦν πύλῃν
διελθόντες οἱ καταγόμενοι ὑπὸ τῶν
ἐπὶ τὰς ψυχὰς τεταγμένων ἀγγέ-
λων, οὐ μὴ ὁδῷ πορεύονται· ἀλλ'
οἱ μὲν δίκαιοι, εἰς δεξιὰ φωταγω-
γούμενοι, καὶ ὑπὸ τῶν ἐφεστῶτων
κατὰ τόπον ἀγγέλων ὑμνούμενοι,
ἄγονται εἰς χωρίον φωτεινόν· ἐν
ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύον-
ται, οὐχ ὑπ' ἀνάγκης κρατούμενοι,
ἀλλὰ τῆς τῶν ὀρωμένων ἀγαθῶν
θέας αἰεὶ ἀπολαύοντες, καὶ τῆ τῶν
ἐκάστοτε καινῶν προσδοκία ἠδύ-
μενοι, κα' κείνα τούτων βελτίω
ἠγούμενοι. Οἷς ὁ τόπος οὐ καμα-
τηφόρος γίνεται· οὐ καύσων, οὐ
κρύος, οὐ τριβλὸς ἐν αὐτῷ, ἀλλ' ἡ
τῶν πατέρων δικαίων τε ὀρωμένη
ὄψις πάντοτε μειδιᾷ, ἀναμενόντων
τῆν μετὰ τοῦτο τὸ χωρίον ἀνάπαν-
σιν καὶ αἰωνίων ἀναβίωσιν ἐν οὐ-
ρανῷ. Τούτῳ δὲ ὄνομα κικλήσκο-
μεν κόλπον Ἀβραάμ. Οἱ δὲ ἀδικοι
εἰς ἀριστερὰ ἔλκονται ὑπὸ ἀγγέ-
λων κολαστῶν, οὐκέτι ἐκουσίως

It is necessary now for me to speak
of hades, in which are contained the souls
of the just and of the unjust.—In this re-
ceptacle a certain place is set apart, a lake
of unquenchable fire, into which we sup-
pose no one has been cast; but it is pre-
pared for the day predetermined by God,
in which one sentence of just judgment
shall be justly passed upon all.—But the
just shall obtain an incorruptible and end-
less kingdom, who are now, nevertheless,
kept in hades, but not in the same part
as the unjust. For there is one entrance
to this receptacle, at whose gate we believe
an archangel is stationed with an army;
through which gate pass all those who are
led by the angels presiding over souls, yet
they do not proceed the same way. But
the just, guided to the right by a light,
and received with hymns by the angels
presiding over those mansions, are led to
a place of light, where the just, who have
been from the beginning, dwell, not com-
pelled by necessity, but continually enjoy-
ing the sight of the good things which
they see, and delighted with the expecta-
tion of things always new, and consider-
ing these better than the present ones.
To them this place is not wearisome; there
is no heat, nor cold, nor anxiety in
it, but the sight of the just fathers always
smiling, waiting for rest and an eternal
life in heaven, after this receptacle. And
to this place we give the name of Abra-
ham's Bosom. But the unjust are dragged
to the left by punishing angels, not walk-
ing of their own accord, but dragged along
by force as bound; whom the angels pre-
siding over the place urge on, reviling
them, and threatening them with their
fierce eyes, thrusting them down to lower

πορευόμενοι, ἀλλὰ μετὰ βίας ὡς δέσμιοι ἐλκόμενοι· οἷς οἱ ἐφεστῶτες ἄγγελοι διαπέμπονται ὄνειδιζόντες, εἰς τὰ κατώτερα ὠθοῦντες· οὐδ' ἀγομένους ἔλκουσιν οἱ ἐφεστῶτες ἕως πλησίον τῆς γεέννης· οἱ ἕγγιον ὄντες τοῦ μὲν βραβμοῦ ἀδιαλείπτως ὑπακούουσι, καὶ τοῦ τῆς θέρμης ἀτμοῦ οὐκ ἀμοιροῦσιν. Αὐτῆς δὲ τῆς ἕγγινοσ ὄψεωσ, τὴν φοβεράν καὶ ὑπερβαλλόντως θέαν τοῦ πυρὸς ὀρῶντες, καταπεπήγασι, τῇ προβδόκῃ τῆσ μελλούσης κρίσεωσ, ἣν δυνάμει κολαζόμενοι—Οὗτοσ ὁ περὶ ἁδού λόγοσ, ἐν ᾧ αἱ ψυχὰι πάντων κατέχονται, ἀρχὴ καιροῦ ὃν ὁ Θεὸσ ὤρισεν, ἀνάστασιν τότε πάντων ποιησόμενοσ, οὐ ψυχὰσ μετενθωμάτων, ἀλλ' αὐτὰ τὰ σώματα ἀνίστασιν.—Adv. Graec., c. 1, 2, col. 797, 800, Pat. Gr. T. 10.

places. These the presiding angels lead and thrust down to the confines of hell. They being so near are incessantly shuddering, and are not free from the vapor of the heat. But from this near vision, seeing this fearful and excessive spectacle of fire, are struck with horror, being virtually punished.—And this is the Discourse concerning hades, in which the souls of all are placed until the time which God has determined, Who will then make a resurrection of all, not by putting the soul into another body, but by raising up the very same body.

ORIGEN, PRIEST OF ALEXANDRIA.

Puto enim quod sancti quique discedentes de hac vita permanebunt in loco aliquo in terra posito, quem paradisum dicit Scriptura divina, velut in quodam eruditionis loco, et, ut ita dixerim, auditorio vel schola animarum in quo de omnibus his quae in terris viderant, doceantur, etc.—*Περὶ ἀρχῶν*, L. 2, c. 11, n. 6, col. 245, 246, DAB., Pat. Gr. T. 11.

Nondum enim receperunt laetitiam suam ne apostoli quidem, sed et ipsi expectant, ut ego laetitiae eorum particeps fiam. Neque enim decedentes hinc sancti, continuo integra meritorum suorum praemia consequuntur; sed expectant etiam nos, licet morantes, licet desides.—Vides ergo quia expectat adhuc Abraham, ut quae perfecta sunt consequatur. Expectat et Isaac et Jacob, et omnes prophetae expectant nos ut nobiscum perfectam beatitudinem capiant.—Hom. 7 in Levit., c. 2, col. 480, BD., Ib. T. 12.

Hom. 26 in Numer., c. 4, col. 776, BC., Ib. T. 12; in Rom., L. 2, c. 4, col. 877, 878, T. 14.

For I think that the saints, whoever they be, departing this life, will remain in some place situated in the earth, which Divine Scripture calls paradise, as in a certain place of instruction, and, so to speak, lecture-room or school of souls, in which they may be taught concerning all these things which they had seen on earth, etc.

For as yet not even the Apostles have received their joy, but even they await that I also may be made a partaker of their joy. For neither do the saints, departing hence, immediately arrive at the full rewards of their merits; but they await us also, however delaying and slothful.—You see, then, that Abraham still waits, that he may attain to those things which are perfect. Isaac also still waits, and Jacob, and all the Prophets expect us, that with us they may receive perfect blessedness.

NOVATIAN, PRIEST OF ROME.

Namque quae infra terram jacent, neque ipsa sunt digestis et ordinatis potestativibus vacua. Locus enim est quo piorum animae impiorumque ducuntur, futuri iudicii praeiudicia sentientes.—De Trin., c. 1, col. 888, B., Pat. Lat. T. 3.

For the places which lie under the earth, neither are they void of arranged and ordained powers. For there is a place whither the souls of the righteous and the wicked are led, being sensible of the fore-judgments of the judgment to come.

VICTORINUS, BISHOP OF PETAU.

Sicut ara aurea coelum cognoscitur, sic et ara aerea terra intelligitur, sub qua est infernus remota a poenis et ignibus regio, et requies sanctorum; in qua quidem ab impiis videntur et audiuntur iusti, sed non illuc transvectari possunt.—Sed quia in novissimo tempore etiam sanctorum remuneratio perpetua, et impiorum est ventura damnatio, dictum eis expectare.—In Apoc. 6, col. 329, 330, DA., Pat. Lat. T. 5.

As the golden altar is understood of heaven, so also the brazen altar is understood of the earth, under which is infernus, a region removed from punishment and fire, which is the rest of the saints; in which indeed the just shall be seen and heard by the impious, but they cannot be transported thither.—But because in the last time also the perpetual remuneration of the saints, and the damnation of the impious is to come, they are told to wait.

Century IV.

LACTANTIUS:

Nec tamen quisquam putet, animas post mortem protinus iudicari; nam omnes in una communique custodia detinentur, donec tempus adveniat, quo maximus iudex meritorum faciat examen. Tum quorum fuerit probata iustitia, ii praemium immortalitatis accipient: quorum autem peccata et scelera detecta, non resurgent, sed cum impiis in easdem tenebras recondentur, ad certa supplicia destinati.—Instit., L. 7, c. 21, p. 146, 147, T. 2.

Nor yet let any one think that the souls are judged immediately after death; for all are detained in one common custody, till the time comes when the great Judge shall make an examination of merits. Then they whose righteousness shall have been approved shall receive the reward of immortality: but they whose sins and crimes have been detected, shall not rise again, but shall be hid with the impious in the same darkness, destined to certain punishments.

ATHANASIUS, BISHOP OF ALEXANDRIA.

JOANNES DAMASCENUS. — *Εἶτα ὁ ἐν βίῳ καὶ λόγῳ περιβλεπτός, καὶ τῆς τοῦ Θεοῦ ἐκκλησίας θεμέλιος Ἀθανάσιος, τὰδε φησὶ περὶ τῶν ἐν Κυρίῳ νεκρῶν· ὅτι περὶ διὰ τοῦτο τοὺς σωζομένους ὁ Θεὸς κηράρισται, τὸ μέχρι τῆς κοινῆς ἀναστάσεως, ψυχικῶς ἀλλήλοις συνεῖναι*

Moreover, Athanasius, admired both for his life and doctrine, and a pillar of the Church of God, speaks thus concerning the dead in the Lord: that God therefore indulges those who are to be saved, until the common resurrection, that they may come together in the spirit and rejoice together, having the expectation that

καὶ συνευφραίνεσθαι, ἀπεκδοχὴν ἔχοντες τῶν μελλόντων αὐτοῖς ἀποκολληροῦσθαι θείων δωρεῶν.—Orat. de defunct. sub finem., Op. Athanas., p. 1288, T. 1.

Αἱ δὲ τῶν δικαίων ψυχὰι μετὰ τὴν Χριστοῦ παρουσίαν, ὡς ἐκ τοῦ ληστού τοῦ ἐν τῷ σταυρῷ μανθάνομεν, ὅτι ἐν τῷ παραδείσῳ ὑπάρχουσιν. Οὐ γὰρ διὰ μόνην τὴν ψυχὴν τοῦ ἁγίου ληστοῦ Χριστοῦ ὁ Θεὸς ἡμῶν ἤνοιξεν τὸν παράδεισον, ἀλλὰ καὶ διὰ πάσας λοιπὸν τὰς τῶν ἁγίων ψυχάς.—Ad Antioch. Quaest. (opus spurium), qu. 19, p. 272, T. 2.

INDEX EXPURGATORIIUS HISPANUS.—Op. Athanas., ed. Basil, 1564, T. 2. In indice sequentia deleantur. Anima justorum nondum sunt in Regno coelorum.—Page 44.

CYRIL, BISHOP OF JERUSALEM.

Ἄλλὰ μὴ θαναμάσῃς διὰ τὴν ὑπέρθεσιν τῆς κρίσεως. Πᾶς ἀγωνιζόμενος, μετὰ τὸ παρελθεῖν τὸν ἀγῶνα, στεφανοῦται ἢ καταισχύνεται· καὶ οὐδέποτε ἀγωνασθέντος τοῦ ἐτι ἀγωνιζομένου στεφανοῖ, ἀλλ' ἐκδέχεται πάντων τῶν ἀγωνιστῶν τὸ τέλος· ἵνα ὕστερον διακρίνας, ἐπάγῃ τὰ βραβεῖα καὶ τὰ στεφανηφόρια. Οὕτω καὶ ὁ Θεός, ἐτι τοῦ ἀγῶνος ἐν τῷ κόσμῳ τούτῳ συνεστῶτος, τέως μὲν βοηθεῖ τοῖς δικαίοις μερικῶς, ὕστερον δὲ ἀποδίδωσι τοῖς μισθοῦς αὐτοῖς τελείως.—Catech. 18, c. 4, col. 1021, Pat. Gr. T. 33.

HILARY, BISHOP OF POICTIERS.

Non enim temporis hujus et seculi est ista custodia, non a duri sole atque luna, et ab omni malo conservari; sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni coelestis per custodiam Domini fideles omnes reservabuntur, in sinu scilicet interim Abrahae collocati, quo adire impios interjectum chaos inhibet, quousque introeundi rursus

they will share in the good things which are to come.

But the souls of the just, after the coming of Christ, as we learn from the thief on the cross, are in paradise. For not for the sake of the soul of the holy thief alone did Christ our God open paradise, but also for all other souls of the saints.

Works of Athanasius, ed. Basil, 1564, T. 2.—Let the following be removed from the Index: The souls of the just are not yet in the kingdom of heaven.

But do not wonder at the delay of the judgment. Every one contending, after the contest is ended, is crowned or disgraced; and the judge never crowns those who are still contending, but waits for the end of all the contestants, that after the end of the contest he may distribute the rewards and crowns. So also God, while the contest in this world is still going on, as yet only assists the just in part, but afterwards rewards them fully.

For this oversight is not of this time and world; it is not to be preserved from the fierce sun and moon, and from all evil; but it is the expectation of future good, when going out of the body all the faithful will be reserved by the custody of the Lord at that entrance of the heavenly kingdom, being placed, in the meantime, forsooth, in Abraham's bosom, whither an

in regnum coelorum tempus adveniat. Custodiet ergo Dominus exitum, dum de corpore exeuntes, secreti ab impiis interjecto chao quiescant. Custodiet introitum Dominus, in aeternum illud et beatum regnum introducens.—In Ps. 120, c. 16, p. 24, 25, T. 3.

AMBROSE, BISHOP OF MILAN.

Gubernator cum in portus navem subduxerit, vix finem impositum labori putat, et statim quaerit laboris exordium. Solutur corpore anima, et post finem vitae hujus adhuc tamen futuri iudicii ambiguo suspenditur.—Ita finis nullus, ubi finis putatur.—De Cain et Abel, L. 2, c. 2, n. 9, col. 344, Pat. Lat. T. 14.

Denique et Scriptura habitacula illa animarum promptuaria nuncupavit: quae occurrens querelae humanae, eo quod iusti qui praecesserunt, videantur usque ad iudicii diem, per plurimum scilicet temporis, debita sibi remuneratione fraudari, mirabiliter ait coronae esse similem illum iudicii diem, in quo sicut non novissimorum tarditas, sic non priorum velocitas. Coronae enim dies expectatur ab omnibus; ut intra eum diem et victi erubescant, et victores palmam adipiscantur victoriae.

Ergo dum expectatur plenitudo temporis, expectant animae remunerationem debitam. Alias manet poena, alias gloria; et tamen nec illae interim sine injuria, nec istae sine fructu sunt. Nam et illae videntes servantibus legem Dei repositam esse mercedem gloriae, conservari earum ab angelis habitacula, sibi autem dissimulationis et continuationis supplicia futura, et pudorum et confusionem; ut intuentes gloriam Altissimi, erubescant in ejus conspectum venire, cujus mandata temeraverint.—De bon. Mort., c. 10, n. 46, 47, col. 560, 561, Ib.

interposed gulf prevents the impious from coming, until the time come for entering again the kingdom of heaven. The Lord, therefore, shall keep their departure, until going forth from the body, hidden from the wicked by the interposed gulf, they are at rest. The Lord shall keep their coming in, leading them into that eternal and blessed kingdom.

When a pilot has brought his ship into port, he hardly thinks that an end is placed to his labor, and immediately seeks a beginning of labor. The soul is freed from the body, and yet after the end of this life it is still in suspense by uncertainty of the future judgment. So there is no end, where there is thought to be an end.

In short, Scripture also calls those habitations of souls repositories; which meeting with the complaint of men, for the reason that the just, who have preceded, seem to be defrauded of the remuneration due them until the day of judgment, it says (4 Esdras 5 : 42) admirably that that day of the judgment is like a crown, in which, as there is no tardiness of the last, so there is no quickness of the first. For the day of the crown is expected by all; that within that day, both the vanquished may blush and the victors may obtain the palm of victory.

Therefore, while the fullness of time is expected, the souls expect their due remuneration. Punishment awaits some, glory others; and yet meanwhile neither the former are without injury, nor the latter without advantage. For the former also seeing that a reward of glory is laid up for those who keep the law of God, that their habitations are guarded by angels, but that punishment is in store for themselves, and shame and confusion for their dissimulation and disobedience; so that beholding the glory of the Most High, they blush to come into His presence, Whose commands they have despised.

Justarum autem animarum per ordines quosdam digesta erit laetitia. — Quarto, quia incipiunt intelligere requiem suam, et futuram sui gloriam praevidere, eaque se consolatione mulcentes, in habitaculis suis cum magna tranquillitate requiescent stipatae praesidiis angelorum.— *Ib.*, c. II, n. 48, col. 561, 562.

THE BENEDICTINE EDITORS.—Verum quae S. Doctor de animarum corporibus suis exutarum statu, deque auctore a quo doctrina illa profecta est, sub descriptione hujusce finem tradit, ea sane nos in duas non minimas difficultates conficiunt. Primum enim si Doctoris nostri verba stricte atque ex apicibus interpretemur, cogemur liquido confiteri animas ipsius judicio in quibusdam habitaculis conclusas adusque generalem resurrectionem servari, eas ibi mercedem debitam operibus suis, sed ante diem ultimum minime reddendam expectare, interim tamen 'illas vel bonis quibusdam, vel poenis affici,' prout ipsarum quaeque fuit commerita, postremo 'justorum laetitiam per quosdam ordines esse digestam.'

Mirum quidem non est hoc modo de animarum statu scripsisse Ambrosium, sed illud propemodum incredibile videri potest, quam in ea quaestione sancti Patres ab ipsis apostolorum temporibus ad Gregorii XI. pontificatum, Florentinumque concilium, hoc est toto ferme quatuordecim saeculorum spatio, incerti ac parum constantes exstiterint.—*Admonit. in De bon. mort. Ambros.*, col. 535, 536, *Ib.*

ST. JEROME, PRIEST.

Infernus, locus in quo animae recluduntur, sive in refrigerio, sive in poenis, pro quantitate meritorum.—*Com. in Osee*, L. 3, c. 13, p. 74, B., T. 5.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἐννόησον γὰρ ἡλίκων ἐστὶν εἰς τιμῆς λόγον, Παῦλον καὶ τοὺς κατ' ἐκεῖνον ἅπαντες, τὸν Ἀβραάμ, καὶ

But the joy of the just souls will be distributed through certain orders.—Fourthly, because they begin to understand their rest and foresee their future glory, and flattering themselves with this consolation, they will rest in their habitations with great tranquillity, surrounded by guards of angels.

But what the holy Doctor relates near the end of this writing, concerning the state of souls who have put off their bodies, and concerning the author from whom that doctrine was derived, this indeed has thrown us into two not small difficulties. For, in the first place, if we interpret the words of our Doctor strictly and literally, we are compelled to frankly confess that in his judgment souls shut up in certain habitations are preserved till the general resurrection, that there they expect the reward due to their works, but which is in no wise to be rendered to them before the last day, yet that they meanwhile are affected with certain good things or punishments, according to their merits; lastly, that the joy of the just is distributed through certain orders.

Indeed, it is not surprising that Ambrose should have written in this manner concerning the state of souls; but this may seem almost incredible, how uncertain and inconsistent the holy Fathers have been upon this question from the very times of the Apostles down to the Pontificate of Gregory XI. and the Council of Florence, that is, for the period of almost fourteen hundred years.

Infernus is a place in which souls are secluded, either in refreshment, or in punishment, for the quality of their merits.

For think how great is the accession of honor; Paul and all men of his time, Abraham and those of his time, and again

τοὺς κατ' ἐκείνον, καὶ τοὺς πρὸ ἐκείνου πάλιν πρὸ τοσούτων ἐτῶν ἀθλήσαντας καὶ νικῆσαντος καθῆσθαι νῦν τὴν ἡμετέρων ἀναμείνοντας εὐδοκίησιν. Ὅτι γὰρ οὐδέπω τὸν στέφανον Παῦλος ἀπείληφεν, οὐδὲ ἄλλος οὐδεὶς τῶν ἐξ ἀρχῆς εὐηρεσθηκότων, ἀλλ' οὐδὲ ἀπόληφονται, ἕως ἂν ἅπαντες οἱ μέχρι τέλους στέφανον ὕθθαι μέλλοντες ἀφικωνται, ἄκουσον αὐτοῦ τοῦ Παύλου λέγοντος· τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ δίκαιος κριτής. Πότε; Ἐν ἐκείνῃ τῇ ἡμέρᾳ· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπημένοι τὴν ἐπιφάνειαν αὐτοῦ. Καὶ πάλιν ἀλλαχοῦ δεικνύς, ὅτι κοινῇ πᾶσιν ἡ τῶν ἀγαθῶν ἀπόλαυσις διδεται, Θεσσαλονικεῦσι γράφων ἔλεγεν· Εἶπερ δίκαιον παρὰ Θεῷ ἀποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μετ' ἡμῶν. Καὶ πάλιν, Ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· διὰ πάντων τούτων δηλῶν, ὅτι κοινῇ πάντας καὶ ὁμοῦ παραγενομένους τῶν οὐρανίων τιμῶν ἀπολαύειν χρὴ.

—Serm. 3 de verb. Apost., Habentes eundem Spirit., c. 10, p. 343, 344, EAB., T. 3.

Sed recedens anima, quae carnalibus oculis non videtur, ab angelis suscipitur, et collocatur aut in sinu Abrahae, si fidelis est; aut in carceris inferni custodia, si peccatrix est: dum status veniat dies, quo suum recipiat corpus et apud tribunal Christi iudicis veri reddat suorum operum rationem.—Serm. 2 de consolat. mort., c. 1, p. 359, T. 6.

Ὅθεν δῆλον, ὅτι μετὰ τὴν ἐν-τεῦθεν ἀποδημίαν εἰς χώραν τινὰ ἀπάγονται αἱ ψυχαί, οὐκ ἔτι κυρία

those before him for so many ages, who contended and were victorious, now sit awaiting till we are approved. For that Paul has not received his crown, neither any one of those who have pleased God from the beginning, nay, nor will receive, until all who are to be crowned come together, hear Paul himself saying: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the just Judge shall give to me. When? In that day, but not to me only, but unto all those also who love His appearing. And again elsewhere, showing that the enjoyment of those good things is given to all in common, writing to the Thessalonians, he said: It is indeed just with God to render affliction to those that afflict you, and to you who are afflicted rest with us. And again: We who are alive, who are left to the coming of the Lord, shall not prevent those who are asleep; by all these showing that we must all receive of the heavenly honors in common and at the same time.

But the departing soul, which is not seen by carnal eyes, is received by angels and placed either in Abraham's bosom, if it be faithful; or in the custody of the infernal prison, if it be sinful: until the appointed day come, on which it shall receive its body, and give an account of its works at the tribunal of Christ the true Judge.

Whence it is evident that souls, after departing hence, are received into a certain place, no longer having power to

οὐδαὶ ἐπανελεῖν, ἀλλὰ τὴν φοβερὰν ἐκείνην ἡμέραν ἀναμένουσαι.

—Hom. 28 al. 29 in Matt. 8, c. 3, p. 381, B., T. 7.

Καὶ ἐκεῖνοι μὲν χρόνους ἔχουσι τοσούτους νικήσαντες, καὶ οὐδέπω ἀπέλαβον· ὑμεῖς δὲ ἐν τῷ ἀγῶνι ἔτι ὄντες, ἀσχάλλετε; Ἐννοήσατε καὶ ὑμεῖς τί ἐστὶ, καὶ ὅσον, ἐστὶ τὸν Ἀβραάμ καθῆσθαι· καὶ τὸν ἀπόστολον Παῦλον περιμένοντας πότε σὺ τελειωθῆς, ἵνα δυνηθῶσι τότε λαβεῖν τὸν μισθόν.—Προέλαβον κατὰ τοὺς ἀγῶνας, ἀλλ' οὐ προλαμβάνουσι κατὰ τοὺς στεφάνους.—Hom. 28 in Heb. 11, c. 1, p. 363, 364, CA., T. 12.

Hom. 34 in Matt. op. Imperf. (op. spurium), p. 882–886, passim, T. 6; Hom. 39 in 1 Cor. 15, n. 3, p. 425, 426, DEA., T. 10.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Sinus Abrahæ requies beatorum pauperum, quorum est regnum coelorum, in quo post hanc vitam recipiuntur.—Quæst. Evang., L. 2, qu. 38, col. 1350, Pat. Lat. T. 35.

Habent ergo omnes animæ, ut ex hac occasione instruam Charitatem vestram, habent omnes animæ, cum de saeculo exierint, diversas receptiones suas. Habent gaudium bonæ, malæ tormenta. Sed cum facta fuerit resurrectio, et bonorum gaudium amplius erit, et malorum tormenta graviora; quando cum corpore torquebuntur. Recepti sunt in pace sancti Patriarchæ, Prophetæ, Apostoli, Martyres, boni fideles; omnes tamen adhuc in fine accepturi sunt quod promisit Deus: promissa enim est resurrectio etiam carnis, mortis consumptio, vita æterna cum Angelis. Hoc omnes simul accepturi sumus: nam requiem quæ continuo post mortem datur, si ea dignus est, tunc accipit quisque cum moritur.—Tract. 49 in Jo. Evang., n. 10, col. 1751, Ib., T. 35.

return hither, but awaiting that terrible day.

And so many ages have passed away since these were victorious, and they have not yet received their reward: yet do ye, who are still contending, grieve? And consider what and how great a thing it is, that Abraham sits, and Paul the Apostle, awaiting till thou hast been consummated, that then they may receive their reward. They preceded in contest, but they do not proceed in receiving their crowns.

Abraham's bosom is the rest for the blessed poor, of whom is the kingdom of heaven, into which they are received after this life.

All souls, therefore, that from this occasion I may instruct Your Charity, all souls have, when they have gone forth from the world, their diverse receptions. The good have joy, the evil torments. But after the resurrection, both the joy of the good will be greater, and the torments of the wicked more severe; when they shall be tortured with the body. The holy Patriarchs, Prophets, Apostles, Martyrs, the good faithful have been received in peace; yet all shall still receive in the end what God promised: for the resurrection of the flesh even is promised, the destruction of death, and life eternal with the angels. We shall all receive this at the same time: for the rest which is given immediately after death, each one then receives when he dies, if he be worthy of it.

Post vitam istam parvam nondum eris ubi erunt sancti, quibus dicitur: Venite, benedicti Patris mei, percipite regnum quod vobis paratum est ab initio mundi. Nondum ibi eris, quis nescit? Sed jam poteris ibi esse, ubi illum quondam ulcerosum pauperem, dives ille superbus et sterilis in mediis suis tormentis vidit a longe requiescentem. In illa requie positus, certe securus expectas iudicii diem, quando recipias et corpus, quando immuteris, ut angelo aequeris.—In Ps. 36, serm. 1. n. 10, col. 361, Ib., T. 36.

Tempus autem quod inter hominis mortem et ultimam resurrectionem interpositum est, animas subditis receptaculis continet, sicut uaqueaque digna est vel requie vel acrimina, pro eo quod sortita est in carne cum viveret.—Enchirid. sive de fide spe et charit., c. 109, n. 29, col. 283, Ib., T. 40.

After this short life thou wilt not yet be where the Saints will be to whom it is said: Come, ye blessed of My Father, inherit the kingdom which was prepared for you from the beginning of the world. That thou wilt not yet be there, who knows it not? But thou mayest already be there where that proud and barren rich man in the midst of his torments saw him who was once a poor man covered with sores, resting afar off. Placed in that rest, thou dost assuredly await in security the day of judgment, when thou wilt receive the body also, when thou wilt be changed, that thou mayest be made equal to an angel.

But the time which intervenes between the death of man and the last resurrection, contains the souls in hidden receptacles, as each one is deserving of rest or tribulation, according to what it obtained when it lived in the flesh.

Century V.

AURELIUS CLEMENS PRUDENTIUS.

Sed dum resolubile corpus
Revocas, Deus, atque reformas,
Quanam regione jubebis
Animam requiescere puram?

Patet ecce fidelibus ampli
Via lucida jam paradisi.

—Cathem. Hymn. 10, lin. 149,
col. 886, 887, Pat. Lat. T. 59.

FAUSTINUS AREVALUS.—Index librorum expurgandorum, cujus memini num. 184 prolog., jubet apponi margini hujus loci: Caute lege: nam videtur docere, animas piorum, quae nihil purgandum deferunt, egressa a corpore detineri in paradiso terrestri illo unde expulsus fuit Adam. Fortasse Prudentius per paradysum voluptatis et sinum Abrahae nihil aliud intelligit quam essentialem animae gloriam ante glorificationem corporis.—Auctores adducit [Malvenda], qui existimarunt animas

But until Thou recallest and reformest the resolvable body, O God, in what region wilt Thou command a pure soul to rest?

Lo, now, there lies open to the faithful the broad way of ample paradise.

The Index of books to be expurgated, which I have mentioned in num. 184 in the Preface, orders to be placed at the margin of this place: Read with caution; for he seems to teach that the souls of the pious, which carry away nothing to be purged, having gone out from the body, are detained in that terrestrial paradise whence Adam was expelled. Perhaps by a paradise of pleasure and Abraham's bosom, Prudentius understands nothing else than the essential glory of the soul

piorum detineri in paradiso voluptatis, et hanc paradisum esse sinum Abrahae. Hi autem recensentur Tertullianus, Origenes, S. Justinus in Quaest. ad orthodoxos, nos- ter Prudentius, Theophylactus, Euthemius, Moses Bar-Cepha, S. Athanasius, S. Augustinus, S. Joannes Chrysostomus, Petrus Comestor.—Not. in Ib., lin. 149, col. 886.

before the glorification of the body.— Malvenda cites authors who thought that the souls of the pious were detained in a paradise of pleasure, and that this paradise was Abraham's bosom. But these are enumerated: Tertullian, Origen, S. Justin in Quaest. ad Orthodox., our Prudentius, Theophylactus, Euthemius, Moses Bar-Cepha, S. Athanasius, S. Augustine, S. John Chrysostom, Petrus Comestor.

THEODORET, BISHOP OF CYRUS.

Οἱ μὲν οὖν τούτων ἀγῶνες τοσούτοι καὶ τηλικούτοι, ἀλλ' ὅμως οὐδέπω τῶν στεφάνων ἀπήλασαν. Ἀναμένει γὰρ ὁ τῶν ὅλων Θεὸς τοὺς τῶν ἄλλων ἀγῶνας, ἵνα τοῦ σταδίου λυθέντος, κοινῇ πάντα τῶν ἀναρρήσεων ἀξιῶσθαι τοὺς νικηφόρους.—In Heb. 11 : 39, 40, p. 623, 624, T. 3.

Their contests were many and great ; but nevertheless they have not yet received their crowns. For God awaits the contests of all the rest, that when the course is finished, He may honor in common as victors all those who have been victorious.

Century VI.

COSMAS INDICOPLEUSTES.

Ἐν τῇ οὖν συντελείᾳ πανομένων τῶν ἀγγέλων τοῦ περιστρέφειν τοὺς φωστῆρας καὶ πιπτόντων τῶν ἄστρων, οὐκ ἔτι τὰ χερουβίμ καὶ ἡ φλεγινὴ ρομφαία διαιρουῦσα κωλύει τοὺς ἀνθρώπους βαίνειν ἐν τῇ ὄντως ζωῇ, ἀλλὰ μετάρσιοι γενόμενοι οἱ δίκαιοι καὶ τὴν πρόσφατον ὁδὸν ὁδούοντες καὶ τέμνοντες τὸ στερέωμα σὺν τῷ δεσπότη Χριστῷ, τὴν βασιλείαν τῆς ζωῆς κληρονομήσουσιν.—Opin. de mund., L. 9, p. 315, T. 2.

In the end, therefore, when the angels cease to fly about the luminaries, and the stars fall, no longer will the cherubim and the flaming sword prevent men from entering into the true life ; but the just being raised up, and walking the new way, and cleaving the firmament with Christ our Lord, they shall receive the kingdom of life for an inheritance.

ANASTASIUS SINAITA, BISHOP OF ANTIOCH.

Οὔτω μοι νόει καὶ περὶ τοῦ ληστού· διότι οὐπω καιρὸς τῆς τῶν ἔργων ἀνταποδόσεως. Φησὶ γὰρ ὁ Ἀπόστολος περὶ τῶν δικαίων· καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκοιμίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ κρεῖττόν τι

Thus understand me concerning the robber also, that the time for the remuneration of works is not yet. For the Apostle says of the just : And all these having obtained a good report through faith, have not received the promise ; God having provided some better thing for us,

προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν
τελειωθῶσιν.—Quaest., qu. 73, col.
700, C., Pat. Gr. T. 89.

Πρῶτον, ὅτι οὐδεὶς οὐδέπω οὐδὲ
ἐν γεέννη, οὐδὲ ἐν βασιλείᾳ εἰσῆλ-
θεν ἕως τοῦ καιροῦ τῶν σωμάτων
ἀναστάσεως.—Πλὴν, ὡς προεῖπον,
οὐδὲ γέγονε τελεία κόλασις, ἢ ἀν-
ταπόδοσις, οὔτε ἀμαρτωλοῖς, οὔτε
δικαίοις.—Ib., qu. 91, col. 721-724,
DA.

that they without us should not be per-
fected.

In the first place, no man has ever
entered either into hell, or into the king-
dom, until the time of the resurrection of
the bodies.—But, as I have said, there has
not been perfect punishment or remunera-
tion either to sinners or to the just.

Century X.

MOSES BAR-CEPHA, BISHOP IN BETH-RAMAN.

In paradisum vero post resurrectio-
nem nemo ingreditur, sed mansurus est
ille cultoribus vacuus. Postremo diversa
inter se esse regnum coeli, et paradisum,
affirmant etiam Doctores.—Com. de Para-
dis., Pars 1, c. 12, col. 284, B., T. 6, La
Bigne.

Ex illo porro tempore usque ad Christi
adventum versati sunt in paradiso Enoch
et Elias : at vero post Christi regis adven-
tum huic praeterea rei servit, ut in ipso
habitant animae hominum justorum pio-
rumque, atque eorum qui per corporis sui
cruciatu Christi fidem comprobant qui-
que fideles Deum amarunt, exutae corpori-
bus usque ad resurrectionis diem.—Nam
latronis animam eo subvexit Dominus :
dicebat enim ad ipsum, Profecto dico tibi,
Hodie mecum eris in Paradiso. Porro
post diem resurrectionis nullus prorsus
ejus futurus est usus, sed supervacuum
manebit et vacuus.—Ib., c. 16, col. 287,
E.

But after the resurrection, no one
shall enter paradise, but it will remain
empty of inhabitants. Lastly, the Doc-
tors also affirm that there is a difference
between the kingdom of heaven and para-
dise.

From that time, moreover, until the
advent of Christ, Enoch and Elias re-
mained in paradise : but after the coming
of Christ the King, it serves for this pur-
pose, that the souls of just and pious men,
and of those who have acknowledged the
faith of Christ through torture of body,
and those faithful who have loved God,
having put off their bodies, may dwell in
it till the day of the resurrection.—For
the Lord conveyed thither the soul of the
thief ; for He said to Him : Verily I say
unto thee, this day shalt thou be with Me
in paradise. Moreover, after the day of
resurrection, there will be no further use
of it at all, but it will remain vacant and
empty.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Ὁ γὰρ ληστής τοῦ μὲν παραδεί-
σου τετύχηκε, τῆς δὲ βασιλείας οὐκ
ἔτυχε, τεύξεται δὲ ὅτε καὶ πάντες
οὗς ἀπηριθμήσατο ὁ Παῦλος, τῶς

The thief, therefore, obtained para-
dise, but he did not obtain the kingdom,
yet he will obtain it when also all shall
whom Paul enumerates ; but for the pres-

δὲ πρὸς τὸ παρὺν τὸν παράδεισον ἔχει, ὅς ἐστι χωρίον πνευματικῆς ἀναπαύσεως, ταῦτα μὲν οὖν πολλοὶ πολλάκις ἔφασαν. Ἔστι δὲ εἰπεῖν, ὅτι εἰ καὶ ταυτὸν ἐστι βασιλεία οὐρανῶν καὶ παράδεισος, οὐδὲν κωλύει καὶ τὸν Κύριον ἀληθεύειν, καὶ τὸν Παῦλον. Ὁ γὰρ ληστής ἐστὶ μὲν ἐν παραδείσῳ, ἦτοι τῇ βασιλείᾳ, καὶ οὐ μόνον οὗτός, ἀλλὰ καὶ πάντες οὓς ἀριθμῆται ὁ Παῦλος. Οὐ μέντοι ἀπήλαυσε τῆς τελείας τῶν ἀγαθῶν κληρονομίας, ὥσπερ γὰρ οἱ κατὰκριτοὶ ἐπὶ τῶν βασιλείων οὐκ εἰσὶν, ἀλλ' ἐν φρονεῖν ἀποκλεισμένοι τηροῦνται ταῖς ἀφωρισμέναις πειναῖς, οἱ δὲ ἰντιμοὶ εἰς τε τὰ βασιλεία εἰσέρχονται, καὶ τέως ἐπὶ τούτων διάγουσιν· εἴτα ὅτε ὁ καιρὸς ἐπιπέτῃ τῆς διανομῆς τῶν βασιλικῶν δωρεῶν, ἀξιοῦνται τούτων, οὕτως καὶ οἱ ἅγιοι, εἰ καὶ μήπω τοῦ τελείου ἀπολαύουσιν, ἀλλὰ γε τέως ἐν τούτοις τοῖς φωτεινοῖς καὶ εὐώδεσι καὶ βασιλικῶν ἀπλῶς εἰπεῖν σκηνώμασι διάγουσιν. Εἰ καὶ μήπω τῆς διανομῆς τῶν βασιλικῶν δώρων ἀξιοῦνται τελείως.—In Luc. 23 : 39-43, p. 487, 488, DEA., T. 1.

Οἱ εἰρημένοι πάντες ἅγιοι, καίτοι ἤδη μαρτυρηέντες διὰ τῆς πίστεως εὐηρότημένοι, οὐπω τευχήμασι τῶν ἐν οὐρανοῖς ἐπαγγελιῶν.—Ἴνα γὰρ μὴ δοκῶσι πλεονεκτεῖν ἡμῶν τῶ πρώτους στεφανώσῃσιν, ἵνα πᾶσι καιρὸν ὄρισε τῶν στεφάνων.—In Heb. 11 : 38, 40, p. 744, B., T. 2.

ent he has paradise, which is a place of spiritual rest. This, then, many have often said. But it remains to be said, that if the kingdom of the heavens and paradise are the same, nothing prevents our Lord from speaking the truth, and Paul also. For the thief is indeed in paradise, that is, in the kingdom, and not he alone, but also all whom Paul enumerates. Yet he does not enjoy a perfect participation in the good things; for as the wicked are not in the kingdom, but being shut up in custody, are kept in determinate punishments; but the honorable have come to the kingdom, and already dwell in it: then when the time comes for the distribution of the royal gifts, they obtain them; so also the saints, although they do not yet enjoy that which is perfect, nevertheless they are already in these light and fragrant places, and, to speak plainly, in royal tabernacles, though they do not yet perfectly obtain the distribution of the heavenly gifts.

All the above-mentioned saints, though they have testimony that they have pleased God through faith, yet have they not as yet obtained the heavenly promises.—For that they might not seem to have the advantage over us by being crowned first, He has determined one time for crowns to all.

Century XII.

ECUMENIUS.

Τί, φησίν, ἀδμονεῖτε καὶ ἀγαρκατεῖτε, ἵτι ἐν τῷ ἀγῶνι ὄντες, εἰ μὴ τὰς ἀμοιβὰς δεξήσθε; Καίτοι οἱ εἰρημένοι πάντες ἅγιοι μαρ-

Why, he says, are ye troubled and vexed, who are yet in the contest, if ye receive not the rewards? Although all the saints mentioned above have a testi-

τιρηθέντες εὐρεσθημένοι διὰ τῆς προσούσης αὐτοῖς πίστεως, οὐπω τετυχήκασι τῶν ἐπηγγαλμένων τοῖς δικαίοις ἀγαθῶν. Τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου. Πῶς κρείττον τι; "ἵνα γάρ, φησί, μὴ πλέον ἡμῶν ὄχῳδιν ἐκείνοι ἐν τῷ πρῶτῳ στεφανωθῆναι, ἕνα καιρὸν ὥρισεν ἀνταποδόσει, ἵνα καὶ ἡμεῖς σὺν αὐτοῖς στεφανωθῶμεν.—In Heb. 11, c. 16, p. 416, D., T. 2.

mony that they have pleased God through faith which they had, they have not yet obtained the good things promised to the just. 'God having provided some better thing for us.' How something better? Lest, he says, they should have something better than we by being crowned first, He has appointed one time for rendering rewards, in order that we may be crowned with them.

BERNARD, ABBOT OF CLAIRVAUX.

Jam multi ex nobis in atriis stent, donec recipiant corpora sua, donec impleatur numerus fratrum. In illam enim beatissimam domum nec sine nobis intrabunt, nec sine corporibus suis: id est sancti sine plebe, nec spiritus sine carne, —In fest. om. sanct., serm. 3, n. 1, p. 413, T. 2.

Already many of us stand in the courts, awaiting till they receive their bodies, until the number of the brethren be fulfilled. Neither shall they enter into that blessed mansion without us, nor without their bodies: that is, neither the saints without the people, nor the spirit without the flesh.

Century XIV.

JOHN XXII., BISHOP OF ROME.

WILHELMUS DE OCKHAM.—Primus error est, 'Quod anime sanctorum quantumcunque justorum, a corpore separatae non viderunt nec vident nec videbunt Deum facie ad faciem ante diem futuri judicii generalis, et futuram corporis resurrectionem.'

The first error [of Pope John XXII.] is, 'That the souls of the Saints, however just, being separated from the body, have not seen, do not see, nor shall see God face to face, before the day of the future general judgment, and the future resurrection of the body.'

Secundus error est, 'Quod anime quantumcunque reprobatorum et damnatorum, non iverunt neque ibunt in infernum, nec poenis infernalibus cruciantur nec cruciabuntur ante praedictum diem judicii.—Def. contra Jo. Papam XXII., p. 454, T. 2, ap. Brown, Fasc. rer. expet. et fug.

The second error is, 'That the souls of the most reprobate and damned have not entered, nor shall enter hell: neither are tortured by the pains of hell, nor shall be tortured, before the aforesaid day of judgment.'

Century XVI.

ALPHONSUS DE CASTRO.

Sexta haeresis docet, nullam animam ante diem judicii esse beatam.—Praeter hos sunt adhuc alii hujus erroris patroni,

The sixth heresy teaches that no soul is blessed before the day of judgment.—Besides these there are still other patrons

virī quidem illustres, sanctitate perinde ac scientia clari: Irenaeus videlicet beatissimus pro Christo martyr, Theophylactus Bulgariae episcopus, beatus Bernardus. Nec mirari quisquam debet, si tanti viri in tam pestiferum errorem sunt lapsi.—Adv. Haer., L. 3, Verb. Beatitudo, fol. 76, col. 1, AB.

FRANCISCUS SIXTUS OF SIENNA.

Bernardus, Claraevallensis Abbas, hunc locum enarrens, videtur devolvi in errorem Armenorum et Anabaptistarum, docentium, animas sanctorum, ante resurrectionem corporis, divinae visionis gloria frui non posse. Alphonsus Castrensis libro adversus haereses tertio, admonet, hanc Berdardi sententiam esse damnatam: quod et ipse non inficior, sed autorem tamen grato ac benigno affectu excusandum arbitror, ob ingentem numerum illustrium ecclesiae Patrum, qui ante ipsum huic dogmati auctoritatem suo testimonio visi sunt, praebuisse.

Joannes, Romanus Pontifex, ejus nominis XXII. horum sententiae dicitur subscripsisse et decreto sancisse sic esse credendum. Testes sunt hujus decreti Gulielmus Ocham in opere nonaginta dierum, et Hadrianus Papa sextus: cujus verba in 4 libro sententiarum, in fine quaestionis De sacramento confirmationis haec sunt: Novissime fertur de Joanne 22 quod publice docuit, declaravit, et ad omnibus teneri mandavit, quod animae purgatae ante finale judicium non habent stollam, quae est clara et facialis visio Dei: et universitatem Parisiensem ad hoc induxisse dicitur, quod nemo in ea poterat gradum in theologia adipisci, nisi primitus hunc errorem jurasset se defensurum, et adhaesurum.—Bib. sanct., L. 6, annot. 345, p. 617, 618, 620, 621, CA., DA.

of this error, men illustrious indeed, and distinguished alike for their sanctity and learning; namely, Irenaeus, a most blessed Martyr for Christ; Theophylactus, Bishop of Bulgaria, and S. Bernard. Nor ought any one to be surprised if so great men lapsed into so pestiferous an error.

Bernard, Abbot of Clairvaux, expounding this passage (Rev. 6: 9), seems to have fallen into the error of the Armenians and Anabaptists, who teach that the souls of the Saints, before the resurrection of the body, cannot enjoy the glory of the Divine vision. Alphonsus De Castro, in his third book, Adv. Haer., admonishes that this opinion of Bernard is condemned; which I myself do not deny, but I think the author must be excused, nevertheless, with grateful and benignant affection, on account of the great number of illustrious Fathers of the Church, who before him seem to have given authority to this dogma by their testimony.

John XXII., a Roman Pontiff, is said to have subscribed to the opinion of these, and to have enacted by a decree that it should be so believed. Gulielmus Ocham, in Opere nonag. trium dier., and Pope Hadrian VI. are witnesses of this decree, whose words, in 4 lib. sent., at the end of this question, De sac. confirm., are these: Lastly, it is related of John XXII. that he publicly taught, declared, and commanded that all should hold that purified souls do not have a robe, which is a clear and face-to-face vision of God, before the final judgment: and is said to have brought over the University of Paris to this, because no one was able to obtain the grade of Theology in it, unless he first swore that he would defend the error and ever adhere to it.

The reader must bear in mind that this John XXII., who, with the Holy Fathers, was a patron of a "pestiferous error," was an Infallible Pope.

Century XVII.

NICOLAUS RIGALTIUS.

'Aliud denique pendere in die judicii.' Ad notam Pamelii, ubi dicitur locum esse intelligendum de die particularis judicii uniuscujusque, Nic. Faber notat: Immo potius de extremo judicio, ex ea opinione quae fuit multorum et magnorum virorum tam Graecorum quam Latinorum in ecclesia primitiva, qui solos martyres gloria divina perfrui ante illud extremum judicium differi voluerunt. Quae fuit etiam Tertulliani sententia.—In Cyp. Ep. 52, p. 71.

'It is one thing to await until the day of judgment.' To the note of Pamelius, where it is said that the passage must be understood of the day of each one's particular judgment, Nicolaus Faber notes: Nay, rather, it must be understood of the last judgment, according to that opinion which was entertained by many and great men, both Greeks and Latins, in the primitive Church, who were of the opinion that the Martyres alone were permitted to enjoy the Divine glory before that last judgment; which also was the opinion of Tertullian.

CHAPTER III.

PURGATORIAL RELIEF.

THE CHURCH OF ROME.

The Church of Rome holds that some sins are remitted in the next life; the souls in Purgatory being relieved by the prayers and sufferings of the living.

THE CLIFTON TRACTS.

And this is just what Catholics believe: they believe that grievous and mortal sins can only be forgiven to the sinner whilst he is yet alive and heartily repentant of his sins; but that a Christian soul, habitually serving God, yet falling also into some of those lesser faults of which St. James speaks when he says that "in many things we offend all," and then cut off from all opportunity of doing penance for them, by sudden death, for example, or in any other way, will nevertheless receive forgiveness of those sins after its separation from the body.—Tract 10, p. 12, 13, vol. i.

THE FAITH OF CATHOLICS.

BY BERRINGTON AND KIRK.

We also believe that such souls so detained in Purgatory, being living members of Christ Jesus, are relieved by the prayers and suffrages of their fellow-members here on earth.—Prayers for the Dead, prop. xii, p. 355, Ed. 1830.

THE CATHOLIC CHURCH.

The ancient Church believed that in this life only was it possible to acquire the life to come and obtain remission of sins. As the day of death finds one, in that same condition will he appear before the tribunal of God, for, as St. Ambrose says: "Whoever does not obtain remission of sins here will not find forgiveness hereafter." Every one, the Fathers tell us, shall bear his own load, and the aid of friends will be of no avail to the departed. Though many of the Fathers are clear and express on this point, yet some of them from the fourth century have apparently contradicted themselves and sometimes seem to hold contrary opinions. But it does not seem probable that they could have expressed themselves as they do here, and yet have held the Roman Catholic doctrine of Purgatory. See this matter further discussed in Chapters IV, V, VI.

SCRIPTURE.

King James' Version.

Eccles. 9: 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave, whither thou goest.

Matt. 25: 7-12. Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves,

And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins saying, Lord, Lord, open unto us.

But he answered and said, Verily I say unto you, I know you not.

John 9: 4. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

1 Cor. 9: 24. Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

Douay Version.

Eccles. 9: 10. Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

Matt. 25: 7-12. Then all those virgins arose and trimmed their lamps.

And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves.

Now while they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.

But at last came also the other virgins, saying: Lord, Lord, open to us.

But he answering said: Amen I say to you, I know you not.

John 9: 4. I must work the works of Him that sent Me, whilst it is day: the night cometh when no man can work.

1 Cor. 9: 24. Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

Ephes. 5 : 16. Redeeming the time, because the days are evil.

Rev. 2 : 5. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Ephes. 5 : 16. But as wise : redeeming the time, because the days are evil.

Apoc. 2 : 5. Be mindful therefore from whence thou art fallen : and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.

Century II.

JUSTIN MARTYR.

Ἔστι δὲ τὸ περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου διήγημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος τοῦ μὴ δύνασθαι μετὰ τὴν ἐκ τοῦ σώματος ἐξοδὸν τῆς ψυχῆς, κατὰ πρόνοιάν τινά ἢ σπουδὴν ὠφελείας τινὸς τιχεῖν τοὺς ἀνθρώπους. — Quæst. et Resp. ad Orthodox. (op. spurium), qu. 60, col. 1304, Pat. Gr. T. 6.

The narrative of Lazarus and the rich man is a representation of the doctrine which teaches us that, after the departure of the soul from the body, men cannot by any providence or diligence obtain any aid.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Sane qualis fuerit uniuscujusque præperatio in hac vita, talis erit et resurrectio ejus. Qui beatus hic vixerit, corpus ejus in resurrectione diviniore splendore fulgebit et apta ei mansio beatorum tribuetur locorum ; huic vero qui in malitia consumperit tempus sibi vitæ præsentis indultum, tale dabitur corpus quod sufficere et perdurare tantummodo possit in poenis. — Frag. ex lib. 2 de resur., col. 94, C., Pat. Gr. T. 11.

Post hæc jam quod anima substantiam vitamque habens propriam cum ex hoc mundo decesserit, pro suis meritis dispensabitur, sive vitæ æternæ ac beatitudinis hæreditate potitura, si hoc ei sua gesta præstiterint ; sive igni æterno ac suppliciis mancipanda, si in hoc eam scelerum culpa detorserit. — Περὶ ἀρχαῶν, L. I, n. 5, col. 118, A., Ib.

Truly, as has been the preparation of each one in this life, such also will be his resurrection. Whoso shall have lived blessedly here, his body in the resurrection shall shine with a diviner splendor, and the mansion of the place of the blessed adapted to it shall be given to him ; but to him who has wasted in wickedness the time of the present life allowed him, such a body will be given which can suffice for and endure in punishment only.

After that the soul, having its own substance and life, has gone forth from this world, it shall be disposed of according to its merits, and shall obtain either the inheritance of life eternal and blessedness, if its deeds shall have warranted this to it ; or shall be delivered over to eternal fire and punishments, if wicked crimes shall have turned it aside to this.

Contr. Cels., L. 8, c. 52, col. 1593, CD., Ib., T. 11 ; Hom. 2 in Ps. 37, c. 5, col. 1385, Ib., T. 12.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Confiteantur singuli quaeso vos, fratres dilectissimi, delictum suum, dum adhuc, qui deliquit, in saeculo est, dum admitti confessio ejus potest, dum satisfactio et remissio facta per sacerdotes apud Dominum grata est.—De Lapsis, c. 29, p. 151.

Securitati igitur et vitae, dum licet, providete.—Quando istinc excessum fuerit, nullus jam poenitentiae locus est, nullus satisfactionis effectus. Hic vita aut amittitur aut tenetur. Hic salutem aeternae cultu Dei et fructu fidei providetur.—Ad Demetrian., c. 25, p. 224.

Let each one, I beseech you, dear brethren, confess his sin, while he who has been delinquent is still in the world: while his confession can be admitted; while satisfaction and remission made through the priests is well pleasing to the Lord:

Make provision, therefore, for security and life while you can.—When we have gone out hence, there is now no place for repentance, no accomplishment of satisfaction. Here life is either lost or gained; here eternal salvation is provided for by the worship of God and the fruit of faith.

GREGORY THAUMATURGUS, BISHOP OF NEOCAESEREA.

Οἱ μὲν γὰρ ζῶντες τοῦτο γοῦν ἐπίστανται, ὅτι τεθνήσκονται· οἱ δὲ νεκροὶ οὐδ' ὅτι οὖν γινώσκουσιν. Ἀμοιβαὶ δὲ οὐδενὸς πρόκεινται μετὰ τὸ ἀποπληρωθεῖν τὸ χρεῶν.—Metaphras. in Eccles., c. 9, col. 1009, Pat. Gr. T. 10.

For the living know this at least, that they shall die; but the dead know nothing. And no changes remain after the necessary end is fulfilled.

Century IV.

CYRIL, BISHOP OF JERUSALEM.

Καὶ εἰς λέγει, ὅτι Οὐχ οἱ νεκροὶ αἰνέσουσί σε, Κύριε, τοῦτο δηλοῦ, ὅτι τῆς μετανοίας καὶ τῆς ἀφέσεως, ἐν τῇ ζωῇ ταύτῃ μόνον τὴν προθεσμίαν ἐχούσης, ἐφ' ἣ καὶ οἱ ἀπολαύοντες αἰνέσουσί σε· οὐκ ἔστι μετὰ θάνατον λοιπὸν τοὺς ἐν ἀμαρτίαις τελευτήσαντας ὡς εὐεργετηθέντας αἰνεῖν, ἀλλὰ ἀποδύρεσθαι.—Catech. 18, c. 14, col. 1032, 1033, Pat. Gr. T. 33.

And if it be said: The dead shall praise Thee not, O Lord; this is designated, that the appointed time for repentance and remission is in this life only; those who partake of which, shall praise Thee. It does not remain after death for those who depart in sin, to praise Thee as having been benefited, but only to lament.

HILARY, BISHOP OF POICTIERS.

Non enim confessio peccatorum nisi in hujus saeculi tempore est: dum voluntati suae unusquisque permissus est et per vitae licentiam habet confessionis arbitrium. Decedentes namque de vita simul et de jure decedimus voluntatis. Tunc

For there is no confession of sins, but in the time of this world: while each one is allowed his own choice and has the power of confession by the freedom of life. For departing from life, at the same time we depart from the right of choice

enim ex merito praeteritae voluntatis lex jam constituta, aut quietis aut poenae, excedentium ex corpore suscipit voluntatem. Cujus temporis non jam liberam, sed necessariam voluntatem ostendit Propheta, cum dicit: Non est mihi in diebus illis voluntas. Cessante enim voluntatis libertate, etiam libertatis, si qua erit, cessabit effectus. Transire namque ad Abraham volens dives, chao medio non sinitur: cum tamen per libertatem voluntatis in Abrahae sinibus esse potuisset. Inclusa est ergo libertas voluntatis, quia confessio nulla est mortuis, secundum id, quod dictum est: In inferno autem quis confitebitur tibi?—In Ps. 51, c. 23, p. 238, T. 2.

also. For then the law, already established from the merit of the past will, either of rest or of punishment, receives the choice of those who depart the body. The Prophet shows that choice at this time is no longer free but necessary, when he says: I have no choice in those days. For the freedom of the will ceasing, the effect of freedom, if there be any, will cease also. For the rich man, wishing to pass to Abraham, is not allowed by the gulf between them to do it, though, notwithstanding, by freedom of choice he could have been in Abraham's bosom. The freedom of choice, therefore, is restrained, because there is no confession to the dead, according to what is said: But in hades, who will confess to thee?

BASIL, BISHOP OF CAESAREA.

Ἡ ἐνταῦθα ἐργασία ἐφόδιόν ἐστι πρὸς τὸ μέλλον. Καὶ ὁ ἐνταῦθα διὰ τῶν ἀγαθῶν ἔργων δόξαν φέρων, καὶ τιμὴν τῷ Κυρίῳ, οὗτος δόξαν εἰς αὐτῷ καὶ τιμὴν κατὰ τὴν δικαίαν τοῦ κριτοῦ ἀνταποδόσιν ἠσθαιρεῖται.—In Ps. 28, n. 1, p. 162, T. 1.

Ἵτι τῆς μετανοίας καὶ τῆς ἀφέσεως τῶν ἀμαρτιῶν ὁ παρών ἐστι καιρός· ἐν δὲ τῷ μέλλοντι αἰῶνι ἡ δικαία κρίσις τῆς ἀνταποδόσεως.—Moral., reg. 1, c. 1, p. 327, T. 2.

Ἵτι μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν οὐκ ἐστὶ καιρὸς κατορθωμάτων, τοῦ Θεοῦ τὸν παρόντα καιρὸν ἐπιμετρῆσαντος ἐν μακροθυμίᾳ εἰς ἐργασίαν τῶν πρὸς τὴν αὐτοῦ εὐαρέστησιν.—Ibid., c. 4, p. 329.

Νῦν καιρὸς εὐπρόσδεκτος, φησὶν ὁ ἀπόστολος, νῦν ἡμέρα σωτηρίας. Οὗτος ὁ αἰὼν τῆς μετανοίας, ἡκεῖνος τῆς ἀνταποδόσεως· οὗτος τῆς ἐργασίας, ἡκεῖνος τῆς μίσθαρδοσίας, οὗτος τῆς ὑπομονῆς, ἡκεῖνος τῆς παρακλήσεως.—Reg. fus. tract. Proem., n. 1, p. 457, 458, T. 2.

What is done now is a viaticum for the life to come. And he who here offers glory and honor to the Lord by good works, lays up glory and honor for himself, by the just remuneration of the Judge.

The present time is the time for repentance and remission of sins; but in the world to come will be the just judgment of retribution.

After departing hence, there is no time for doing rightly; since God assigns the present time in forbearance, for doing those things which conciliate His favor.

Now is the acceptable time, says the Apostle; now is the day of salvation. This is the time of repentance, that of retribution; this is the time of labor, that for receiving wages; this is a life of patience, that of consolation.

EPHRAEM SYRUS, DEACON OF EDESSA.

Διασκόρπισον Κύριε τὸ δυσβάστακτον φορτίον τῶν ἡμετέρων ἀμαρτημάτων πρὸ τοῦ θανάτου· ἵνα μὴ ἐμπόδιον ἡμῖν γένηται ἐν τῇ ὄρῃ τῆς κρίσεως, καὶ κατασπάσῃ εἰς τὸ πῦρ τὸ ἄβεβητον ἐκ τῆς συνδρομῆς τῶν δικαίων.—Serm. de resurr. mort., p. 127, T. 3.

Quoniam e corpore excedentem animam nullae sequentur opes; mors quippe rerum humanarum ultima linea est, idcirco quum ad sepulcri limen ventum fuerit, omnia quantolibet labore parta dilabuntur.

—Restat igitur, ut nisi nostra hic mora usque ad absolutam perfectamque poenitentiam protrahatur, tu, Domine, quod debemus tibi de tuo ipse dependas.—Funeb. 12, p. 244, D., 247, A., T. 3. Syr.

Remove, O Lord, the grievous burden of our sins before death, that they be not an impediment to us in the hour of judgment, and drag us into inextinguishable fire, away from the assembly of the saints.

Inasmuch as no works follow the soul departing from the body, death, forsooth, is the last limit of human things; therefore, when we shall come to the threshold of the sepulchre, everything acquired with however great labor will be scattered.

It remains, therefore, that unless our delay here be protracted unto absolute and perfect repentance, Thou, O Lord, mightest pay of Thyself what we owe to Thee.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Οὔτε μὴν πορισμὸς εὐσεβείας, οὔτε μετανοίας, ὡς ἔφην, μετὰ θάνατον. Οὐ γὰρ Λάζαρος ἀπέρχεται πρὸς τὸν Πλούσιον ἐκεῖ, οὔτε ὁ Πλούσιος πρὸς τὸν Λάζαρον· οὔτε Ἀβραὰμ ἀποστέλλει σκύλλων τὸν πένητα πλουτῆσαι ὕστερον· οὔτε ὁ πλούσιος ὧν αἰτᾶται, καίπερ μετὰ ἰκεσίας, τὸν ἐλεήμονα Ἀβραὰμ παρακαλέσας. Ἐσφράγισται γὰρ τὰ ταμιεῖα, πεπλήρωται ὁ χρόνος, καὶ ὁ ἀγὼν ἐτελέσθη, καὶ ἐκένθη τὸ σκάμμα, καὶ οἱ στέφανοι ἐδόθησαν, καὶ ἀγωνισάμενοι ἀνεπαύσαντο, καὶ οἱ μὴ φιάσαντες ἐξῆκαν, καὶ οἱ μὴ ἀγωνισάμενοι οὐκ ἐνὶ εὐποροῦσι, καὶ οἱ ἐν τῷ σκάμματι ἤτηθέντες ἐξεβλήθησαν, καὶ τὰ πάντα σαφῶς τετελειώται μετὰ τὴν ἐντεῦθεν ἐκδημίαν. Ἔτι δὲ ὄντων ἐν τῷ ἀγῶνι πάντων, καὶ μετὰ πρῶτον ἔτι ἀνάστασις, ἔτι ἐλπίς, ἔτι

Neither is there any providing of piety, or repentance, as I have said, after death. For Lazarus goes not to the rich man there, nor the rich man to Lazarus. Nor does Abraham send away any of his spoils, that the poor man may afterwards become rich; nor does the rich man obtain what he asks for, although with supplicant prayers he calls upon the merciful Abraham. For the storehouses are sealed up, the time is ended, the contest is finished, the course is emptied, the crowns are distributed, the athletes have gone to rest, and those who have not won have gone forth, and such as have not contended no longer have an opportunity for it, and those who have been overthrown in the course have been ejected; and all things are clearly ended, after our departure hence. But while all are yet in the contest, even after a fall one may rise again, there is still hope, there is still a

θεραπεία, ἔτι ὁμολογία· καὶ εἰ πῆ
τελειότατα, ἀλλ' οὖν γε τῶν ἄλ-
λων οὐκ ἀπηγόρευται ἡ σωτηρία.

—Haer. 59, c. 9, p. 502, BC., T. 1.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Ἐὼ γὰρ λέγειν τὰ ἐκείθεν δι-
καιωτήρια, οἷς ἡ ἐνταῦθα φειδῶ
παραδίδωσιν, ὡς βέλτι ν εἶναι νῦν
παιδευθῆναι, καὶ κἀκαρθῆναι, ἢ τῆς
ἐκείθεν βασάνῳ παραπευφθῆναι,
ἡνίκα καλᾶσεως καιρὸς, οὐ καθάρ-
σεως. Ὅπερ γὰρ θανάτου κρείτ-
των ὁ ἐνταῦθα Θεοῦ μνημονεύων,
καὶ κάλιότα τῶ θείῳ Δαβὶδ τοῦτο
πεφιλοσόφηται, οὕτως οὐκ ἔστιν ἐν
ἄδῃ τοῖς ἀπελθοῦσιν ἐξομολόγησις
καὶ διόρθωσις. — Orat. 15 in plag.
grand., p. 229, BC., T. 1.

Μία ζωὴ, πρὸς τὴν ζωὴν βλέ-
πειν.—Orat. 19 in Laud. patris, p. 315,
C.

Ἐρχεται νύξ, ὅτε οὐδεὶς δύνα-
ται ἐργάσασθαι, μετὰ τὴν ἐνβένδε
ἀπαλλαγὴν.—Orat. 40 in sanct. Bapt.,
p. 653, D.

AMBROSE, BISHOP OF MILAN.

Et ideo tanquam peregrinus ad illam
sanctorum communem omnium patriam
festinabat, petens pro hujus commoratio-
nis inquinamento remitti sibi peccata,
priusquam discederet e vita. Qui enim hic
non acceperit remissionem peccatorum, il-
lic non erit.—De bon. mort., c. 2, n. 5,
col. 542, Pat. Lat. T. 14.

Omnifariam igitur mors est bonum ;
et quia compugnantia dividit, ne se invi-
cem impugnent ; et quia portus quidam
est eorum qui magno vitæ istius jactati
salo, fidei quietis stationem requirunt : et
quia deteriores statum non efficit : sed
qualem in singulis invenerit, talem iudicio
futuro reservat.—Ibid., c. 4, n. 15, col.
547.

Hoc volens recipere David antequam
Christus veniret in terram, dixit : Remitte

remedy, still confession. And though that
condition be not perfect, nevertheless the
salvation of others is not despaired of.

For I omit to mention the tribunals
there, to which impunity here delivers
them ; so that it is better to be now chas-
tised and purged than to be sent into tor-
ment there, when it is the time of punish-
ment, not of purgation. For as he is
superior to death who is mindful of God
here, and this was well said by the holy
David, thus there is no confession in
hades to those who have gone forth, nor
correction of faults.

There is but one life to look forward
to life.

The night cometh, when no man can
work, namely, after our departure hence.

And therefore as a pilgrim he hasten-
ed to that common country of all the
saints, asking, for the defilement of his
tarrying, that his sins be forgiven him,
before that he departed from life. For
whoso has not received remission of sins
here, there will be none there.

Death, therefore, is in every way a
good thing ; both because it separates
contestants that they fight not with one
another, and because it is a kind of haven
to those who, tossed upon the great sea of
this life, seek after a station of quiet faith ;
and because it does not make one's condi-
tion worse, but as it finds it in each, such
it reserves it for the judgment to come.

David wishing to receive this, before
Christ came upon earth, said : O forgive

mihî ut refrigerer, priusquam eam, et amplius non ero; hoc est, hic mihî remitte, ubi peccavi. Nisi hic remiseris mihî, ibi remissionis requiem invenire non potero; quod enim in terra ligatum manserit, ligatum manebit in coelo, quod solutum in terra fuerit, solutum erit in coelo.

Hic ergo petenda est venia, Hic enim dictum est: Beati qui nunc fletis; quia ridebitis: hic locus est veniæ postulandæ. Deploremus igitur in terris, ut mereamur indulgentiam. Nisi remissum peccatum hic fuerit, non habebimus requiem: si requies non fuerit, non erit vita æterna: si vita æterna non fuerit, non erimus. Ideo petit remitti sibi, antequam eat, ut sit. Si enim remissum non fuerit, non ero, inquit, cum iis qui sunt, cum iis qui in paradysum merentur ascendere.—In Ps. 38, n. 37, 38, col. 1057, 1058, Ib.

me, that I may be refreshed, before I go hence, and be no more; that is, forgive me here, where I have sinned. Unless Thou forgivest me here, I shall not be able to find rest of remission there; for what shall have remained bound upon earth, will remain bound in heaven, and what shall have been loosed upon earth will be loosed in heaven.

Pardon, therefore, is to be sought for here. For it was said: Blessed are ye who now weep, because ye shall laugh: this is the place for asking pardon. Let us then lament upon earth, that we may deserve indulgence. Unless sin shall be remitted here, we shall not have rest: if there shall be no rest, there will not be eternal life: if there shall not be eternal life, we shall not be. Therefore he asks to be forgiven, before that he goes hence, that he may be. For unless it shall be forgiven me, I shall not be, he says, with those who are, with those who deserve to ascend into paradise.

ST. JEROME, PRIEST.

Ubicunque enim tibi locum præparaveris, futuramque sedem, sive ad austrum, sive ad boream: ibi, cum mortuus fueris, permanebis.—Et tu quasi lignum, quamvis longævus sis, non eris in perpetuum: sed subita vi ventorum, ita mortis tempestate subversus, ubicunque cecideris, ibi jugiter permanebis: sive te rigidum et truem, sive clementem et misericordem, ultimum invenerit tempus.—In Eccles. 11, p. 29, F., T. 5.

Dum in præsenti sæculo sumus, sive orationibus, sive consiliis invicem posse nos coadjuvari. Cum autem ante tribunal Christi venerimus, non Job, non Daniel, nec Noë rogare posse pro quoquam, sed unumquemque portare onus suum.—In Galat. 6, l. 3, p. 156, D., T. 6.

For wheresoever thou shalt have prepared a place for thee, and a future abode, whether to the south or to the north, there, when thou art dead, shalt thou remain.—And thou, though thou be long-lived like a tree, shalt not exist forever; but as overthrown by the sudden force of the winds, so by the tempest of death, wheresoever thou shalt fall, there likewise thou shalt remain: whether the last time shall find thee stern and fierce, or clement and merciful.

While we are in the present world we may be able to mutually aid one another, either by prayers or counsels. But when we shall come before the judgment-seat of Christ, neither Job, nor Daniel, nor Noah, can entreat for any one, but every one must bear his own burden.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἔως ἂν ἐνταῦθα ὦμεν, ἐλπίδας ἔχομεν χρηστάς· ἐπειδὴν δὲ ἀπέλθωμεν ἐκεῖ, κύριον λοιπὸν μετανοίας οὐκ ἔσμεν, οὐδὲ τὰ ἡμαρτημένα ἡμῖν ἀπονήσασθαι. Λιὸν χρὴ παρασκευάζεσθαι συνεχῶς πρὸς τὴν ἐντένδε ἐξοδον.—De Laz., conc. 2, c. 3, p. 894, BC., T. 1.

Ἐλεύσεται γὰρ ὥρα ὅταν τὸ θέατρον τοῦ κόσμου τοῦτου διαλυθῆσεται· Καὶ οὕτως οὐκ ἔστι λοιπὸν ἀγωνίζεσθαι· οὐκ ἔστι μετὰ τὴν πάροδον τοῦ βίου πραγματεύεσθαι, οὐκ ἔστιν μετὰ τὴν τοῦ θεάτρον ἀπόλυσιν στεφανωθῆναι. Οὗτος ὁ καιρὸς μετανοίας, ἐκείνος κρίσεως· οὗτος ὁ καιρὸς τῶν ἀγώνων, ἐκείνος τῶν στεφάνων· οὗτος κόπου, ἐκείνος ἀνέσεως· οὗτος καμάτου, ἐκείνος ἀνταποδόσεως.—De poenit. Hom. 9, c. 1, p. 413, DE., T. 2.

Νῦν μὲν γὰρ ἔστιν ὁ τοῦ σπόρου καιρὸς, ὃν μὴ παραδράμωμεν, παρακαλῶ, ἵνα ἐν τῇ τῆς ἀνταποδόσεως τῶν ἐνταῦθα σπαρέντων ἡμέρᾳ, τοὺς καρποὺς ἀποδρέψωμεθα, καὶ τῆς παρὰ τοῦ Δεσπότου φιλανθρωπίας ἀξιωθῶμεν.—Hom. 34 in Gen. 13, c. 3, p. 398, C., T. 4.

Ἔως μὲν γὰρ ἂν ὦμεν ἐν τῇ παρούσῃ ζωῇ, δυνατόν μεταγνόνας τοῦ ἐντεῦθεν ἀπόνασθαι κέρδους, καὶ τὰ πρότερα ἀπονήσασθαι ἀμαρτήματα τῆς τοῦ Δεσπότου φιλανθρωπίας ἀξιωθῆναι· εἰ δὲ τὸν παρонта καιρὸν προτιένοναι ἀθρόον προαναπαθεῖν, μετανοήσομεν μὲν καὶ τότε οὐδεμίαν δὲ ὄντισιν ἐκ τούτου ἔξομεν. Καὶ ἵνα μάθης, ἄκουε τοῦ προφήτου λέγοντος, Ἐν δὲ τῷ ἄδη τίς ἐξομολογήσεται σοι; Καὶ πάλιν, Ἀδελφὸς οὐ λυτροῦται, λυτρῶσεται ἄνθρωπος; Οὐδεὶς, φησὶν, ἔσται ἰκεὶ λοιπὸν ὁ ἐξαίρουμένος τὸν ὑπὸ τῆς οικείας ῥαθυμίας

As long as we are here we have bright hopes; but as soon as we go out thither we no longer have the power of repentance or to wash away our sins. Wherefore we ought constantly to be prepared for our departure thence.

For the hour will come when the theatre of this world will be closed, and thus it will no longer be possible to contend. It is impossible to work after the end of this life, it is impossible to be crowned after the theatre is closed. This is the time for repentance, that for judgment; this is the time for contests, that for crowns; this of labor, that of recreation; this of distress, that of retribution.

Now is the time for sowing seed; I exhort you that you pass it not over, that in the day of retribution for what we have sown here, we may pluck the fruit and obtain mercy of the Lord.

For as long as we are in the present life, it is possible for us, being penitent, to obtain gain, and washing away our former sins, to obtain mercy of the Lord. But if we, passing over the present time, are suddenly called away, we shall indeed be penitent, but shall derive no gain from this. And in order that you may learn this, hear the Prophet saying: But in hades who will confess to Thee; and again: The brother redeems not; shall man redeem? No man, he says, shall be there afterwards to snatch him who was betrayed by his own rashness, neither if he be a brother, or a father, or even a mother. And why do I say a brother, and

προδεδομένον; οὔτε ἂν ἀδελφὸς ἦ, οὔτε ἂν πατὴρ, οὔτε ἂν μήτηρ. Καὶ τί λέγω, ἀδελφός, καὶ πατήρ, καὶ μήτηρ; Οὔτε οὗτοι οἱ δίκαιοι οἱ παρρησίαν πολλὴν κεκτημένοι τότε συμβάλεσθαι τι δυνήσονται ἡμῖν εἰ νῦν ῥαθυμήσαιμεν.

Καὶ ἵνα μὴ νομίζωμεν ὅτι καὶ ἐν τῷ μέλλοντι αἰῶνι ἔσται τινὰ τοιαῦτα, καὶ οἱ ἐνάρετοι καὶ παρρησίαν ἔχοντες τοὺς μετὰ ῥαθυμίας ἐνταῦθα διάγοντας ἐλευθερῶσαι τῆς ἐκεῖ τιμωρίας δυνήσονται τοὺς αὐτῶν ἐπιτηδείους· διὰ τοῦτο τοὺς δικαίους τούτους παρήγαγεν ἡμῖν, τὸν φόβον ἡμῖν ἀνατεινόμενος, καὶ παιδεύων ἐν τοῖς οἰκείοις κατορθώμασι μετὰ τὴν ἄνω ἐν χάριτι τὰς ἐλπίδας τῆς σωτηρίας ἡμῶν ἔχειν, καὶ μήτε ἐπὶ προγόνων ἀρετῇ μέγα φρονεῖν, εἰ αὐτοὶ ἐν κακίᾳ τυγχάνομεν ὄντες, μήτε ἐπὶ ἄλλῳ τινί, ἀλλ' ἐν τούτῳ μόνον σπουδάζειν. — Ἐκαστος γὰρ ἐξ ὧν διεπράξατο, ἢ στεφανοῦται, ἢ κατακρίνεται, καθάπερ καὶ ὁ μακάριος Παῦλός φησὶν, Ἴνα κομιθῆται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν· καὶ πάλιν, Ὅς ἀπαδώσει ἕκαστῳ κατὰ τὰ ἔργα αὐτοῦ. Ἄπερ ἅπαντα εἰδότες καὶ πᾶσαν ῥαθυμίαν ἀποτιναξάμενοι, πολλὴν τῆς ἀρετῆς ποιησώμεθα λόγον. Καὶ ὡς ἐστὶ ἐν τῷ σκάμματι ἔσμεν, πρὶν ἢ διαλυθῆναι τὸ θέατρον, φροντίζωμεν ἡμῶν τῆς σωτηρίας, ἵνα ἐν τῷ βραχεῖ τουτῷ χρόνῳ τὴν ἀρετὴν μετελθόντες, ἐν τῷ διηνεκεῖ αἰῶνι τὰς ὑπὲρ ταύτης ἀμοιβὰς κομισώμεθα.—Hom. 43 in Gen. 19, c. 1, p. 504, ABC.; c. 2, p. 504, 505, EAB., T. 4.

Hom. de non esse ad grat. conc., c. 3, p. 790, D., T. 2; Hom. 66 in Gen. 47, c. 2, p. 730, BC., T. 4; Serm. 2 de consolat. mort., c. 1, 8, p. 359, 362, T. 6; Hom. 23 in 1 Cor., c. 5, p. 243, E., T. 10; Hom. 3 in Philip., c. 4, p. 249, 250, DFA., T. 11; Hom. 7 in Heb. 4, c. 2, p. 107, 108, AB., T. 12.

a father, and a mother? Neither the just themselves who have great boldness, will be able to aid us any then if we are slothful now.

And that we may not think that in the future also such things will be, and that the virtuous and those who have boldness with God shall be able to deliver their friends from vengeance there, who live here in negligence. For this reason He presents to us these just persons, threatening us with fear and teaching us to have our hopes of salvation in our own good works with grace from above, and not to presume much upon the virtues of our ancestors, if we happen to be in sin, nor upon anything else, but to put our trust in this alone.—For each one is either crowned or condemned from what he has done, just as the blessed Paul also says: That every one may receive the things done in his body, according to what he hath done, whether it be good or bad; and again: who shall render to every man according to his deeds. Seeing all these things, and casting off all slothfulness, let us practice all power of virtue. And while we are still in the course, before the show is finished, let us be solicitous for our salvation, that in this brief time, exercising virtues, we may receive in the eternal world the recompense for them.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Morum porro corrigendorum nullus alius quam in hac vita locus est ; nam post hanc, quisquis id habebit quod in hac sibi met conquisierit.—Ep. 153, Maced., c. 1, n. 3, col. 654, Pat. Lat. T. 33.

In quo enim quemque invenerit suos novissimus dies, in hoc eum comprehendet mundi novissimus dies ; quoniam qualis in die isto quisque moritur, talis in die illo judicabitur.—Ep. 199, Hesyc., c. 1, n. 2, col. 905.

Quod autem dicit, ad ea loca in quibus torquentur impii, justos, etiam si velint, non posse transire, quid aliud significat, nisi post hanc vitam ita receptis in carcere ut non inde exeant donec reddant novissimam quadrantem, per incommutabilitatem divinae sententiae, nullum auxilium misericordiae posse praebere a justis, etiam si eam velint praebere ? Quo admonet scilicet ut in hac vita homines subveniant quibus possunt, ne postea etiam si optime recepti fuerint, eis quos diligunt opitulari non valeant.—Qdaest. Evang., L. 2, c. 38, col. 1351, Ib., T. 35.

‘Quoniam non est in morte qui memor sit tui.’ Intelligit quoque nunc esse tempus conversionis, quia cum ista vita transierit, non restat nisi retributio meritorum.—In Ps. 6 : 6, n. 6, col. 93, Ib., T. 36.

Ergo longe sit dies iudicii, quando erit retributio injustorum et justorum : tuus certe dies ultimus longe abesse non potest. Ad hunc te praepara. Qualis enim exieris de hac vita, talis redderis illi vitae.—In Ps. 36, serm. 1, n. 10, col. 361.

In praesenti laboremus : in futura speremus. Modo tempus operis : tunc mercedis. Qui piger est in exhibendo opere, impudens est in exigenda mercede.—Serm. 233, n. 1, n. 1, col. 1112, Ib., T. 38.

Unusquisque enim resurrecturus est

Moreover, there is no other place for correcting morals than in this life ; for after this life any one will have that which he has acquired for himself in this life.

For in what his last day shall find each one, in this the last day of the world will apprehend him ; since as a man dies on that day, such will he be judged on that day.

As to what He says, that to those places in which the impious are tormented, the just, even though they so will, cannot pass, what else does He signify than that after this life, being so received into a prison, that they may not come out thence till they pay the uttermost farthing, by the incommutability of the divine decree, no aid of pity can be given them by the just, even though they would give it ? By which, forsooth, He admonishes us that in this life men may help whom they can, lest afterwards, even if they have been well received, they may not be able to help those whom they love.

‘For there is no one in death who is mindful of Thee.’ He observes also that now is the time of conversion, because when this life has passed away there remains nothing but the retribution of merits.

The day of judgment, when there will be a retribution of the unjust and of the just, may be a long way off ; yet surely thy last day cannot be far off. For this prepare thyself. For such as thou goest out from this life, such wilt thou be handed over to that life.

In the present life let us labor ; in the future let us have our hope. Now is the time of work ; then of reward. He that is slothful in showing work, is impudent in demanding a reward.

For each one shall arise with his own

cum causa sua. Qualis enim modo cum moritur, recipitur in carcerem, talis procedit ad judicem. Modo opus est ut componat causam suam, inclusus non potest. Qui ergo bonas habent causas, recipiuntur in requiem: qui autem malas habent causas, recipiuntur in poenas. Sed majores poenas passuri sunt, cum resurrexerint: in quarum comparatione tales sunt istae quas patiuntur qui mortui sunt homines mali, qualia sunt somnia hominum qui torquentur in somnis.—Serm. 328, c. 6, col. 1453, 1454.

Quod heri non est factum, fiat hodie. Nondum finita est via: quid expectatis quousque finiatur? Cum finita fuerit, non erit alia ubi cum adversario concordetis. Judex restat, minister et carcer.—Serm. 387, n. 1, col. 1698, *Ib.*, T. 39.

Frustra itaque homo post hoc corpus inquirat, quod in hoc corpore sibi comparare neglexit.—*De civ. Dei*, L. 21, c. 24, n. 5, col. 740, *Ib.*, T. 41.

Unusquisque nostrum proprium onus portabit, et a tritico paleam ventilabrum ultimum separabit.—*Contr. Lit. Petil.*, L. 2, c. 23, n. 54, col. 279, *Ib.*, T. 43.

Qualem enim invenit Dominus cum hinc evocat, talem et judicat.—*In Apoc. expos.* (opus spurium), *Hom.* 11, col. 2437, *Ib.*, T. 35.

Ecce nunc tempus salutis, ecce nunc tempus acceptabile Deo. Tempus est nunc remissionis poenitentibus; sed tempus erit post mortem vindictae negligentibus confiteri scelera sua. Serm. 254 (opus spurium), n. 2, col. 2215, *Ib.*, T. 39.

HESYCHIUS, PRIEST OF JERUSALEM.

Dies autem tertia, quia in ipsa mortuus Dominus noster resurrexit, figuram futuri saeculi, et mortuorum resurrectionis gerit, in quo jam non licet operari, sed qui nunc operati sunt, illic ad retributionem veniunt.—*In Levit.*, L. 6, c. 19, p. 132, C., T. 12. *Max. Bibl. Vet. Pat.*

cause. For such as he is now when he dies, he is received into prison, and such he proceeds to the Judge. It is needful for every one to set his cause in order now; when he is shut up he cannot. They, therefore, that have good causes, are received to rest; but they that have bad causes are received to punishment. But they will suffer greater punishments when they shall rise again: in comparison with which, those which men suffer now who died in sin, are as the dreams of men who are tormented in their sleep.

What was not done yesterday, let it be done to-day. The way is not yet finished: why do ye await till it is finished? When it shall be finished, there will not be another where ye may be at agreement with your adversary. The judge remains, the officer and the prisoner.

In vain, therefore, man inquires after this body, for that which while in this body he neglected to provide himself with.

Each one of us shall bear his own burden, and the last fan shall separate the chaff from the wheat.

For such as the Lord finds him when He calls him hence, such also does He judge him.

Behold, now is the time of salvation; behold, now is the time acceptable to God. Now is the time of remission to the penitent; but after death the time will be of vengeance to those who neglect to confess their sins.

But the third day, because on it our Lord arose from the dead, bears a figure of the future world and of the resurrection of the dead, in which we can no longer work, but those who have worked now, there come to retribution.

Century V.

ISIDORE, MONK OF PELUSIOTA.

Τὰ μὲν γὰρ τῆδε, ἀγώνων ἐστὶ καὶ στεφάνων ὑπόθεσις· τὰ δὲ ἐκεῖ γερῶν καὶ τιμῶν. Μὴ τοίνυν τὴν εὐκαιρίαν τῶν πραγμάτων προδῶμεν, ἵνα μὴ ἐκεῖ ἀνόνητα μεταμεληθῶμεν.—L. 3, Ep. 60, p. 246.

For the things here are a foundation for contests and crowns; but those there are of honors and rewards. Wherefore let us not lose the propitious time for business, that we may not there repent in vain.

THEODORET, BISHOP OF CYRUS.

Οὐκ ἔστιν ἐν τῷ θανάτῳ ὁ μνημονεύων σου, ἐν δὲ τῷ ἄδῃ τις ἐξομολογῆσεται σου; ἀντὶ τοῦ, ἀποκλείεται τοῖς ἐντεῦθεν ἐξιούσι τῆς μετανοίας ἡ θύρα, καὶ οὐχ οἷόν τε τοῖς μὴ κατὰ τὸν παρόντα βίον τοῖς τῆς μετανοίας χρῆσάμενους φαρμάκοις, ἐκεῖ τὴν ὑπὲρ τῆς ἀμαρτίας ἐξομολόγησιν προσενεγκεῖν τῷ Θεῷ. Μαρτυρεῖ δὲ τοῦτοις τοῖς λόγοις, καὶ ἡ τῶν παρθένων παραβολή· καὶ γὰρ δι' ἐκείνης μεμάηκαμεν, ὡς αἱ μωραὶ παρθένοι σεβεσθεισῶν τῶν λαμπάδων ἔμειναν ἔξω τῶν τοῦ νυμφῶνος θυρῶν, παιουσαι μὲν τὰς θύρας, ἀποπεμπόμεναι δὲ, καὶ τῆς παστῆδος ἀποστερούμεναι. Ἐφη γὰρ πρὸς αὐτάς, ὑπάγετε, οὐκ οἶδα ὑμᾶς διὰ τοῦτο ὁ μακάριος Δαβὶδ, μετὰ τὴν διπλὴν ἐκείνην ἀμαρτίαν, ταύτην τῷ Θεῷ προσφέρει τὴν ἰκετείαν, ἰατρευθῆναι παρακαλῶν, ὡς μήκετι χῶραν ἐξόντων ἐν ἐκείνῳ τῷ βίῳ τῶν τῆς μετανοίας φαρμάκων.—In Ps. 6, p. 640, 641, T. 1.

There is no one in death who is mindful of Thee, and in hades who will confess to Thee? That is, the gate of repentance is closed to those who have gone out hence; and it is not possible for those, who in the present life neglected to make use of the remedies of penitence, to offer confession of sins to God there. The parable of the virgins also gives testimony to these words. For by them we learn that the foolish virgins, their lamps having gone out, remained outside of the gates of the bridal-chamber, knocking indeed at the gates, but rejected and excluded from the bridal-chamber. For He said to them: Depart, I know you not. Wherefore the blessed David, after his double sin, offers this prayer to God, asking to be healed, as the remedy of penitence no longer had a place in that life.

LEO THE GREAT, BISHOP OF ROME.

Si autem aliquis eorum pro quibus Domino supplicamus, quocumque interceptus obstaculo, a munere indulgentiæ præsentis exciderit, et priusquam ad constituta remedia perveniat, temporalem vitam humana conditione finierit, quod manens in corpore non recepit, consequi exutus carne non poterit.—Ep. 118 ad Theodor., c. 3, col. 1012, AB., Pat. Lat. T. 54.

But if any one of those for whom we make supplication to the Lord, being interrupted by any obstacle, falls from the gift of the present indulgence, and before that he arrives at the appointed remedies, ends this temporal life by human condition, what he did not receive while remaining in the body, this he will not be able to obtain when divested of the flesh.

APOSTOLIC CONSTITUTIONS,

Ταῦτα δὲ περὶ εὐσεβῶν λέγομεν. Περὶ γὰρ ἀσεβῶν, τὰ τοῦ κόσμου δῶς πένησιν, οὐδὲν ὀνησεῖς αὐτόν. ὧ γὰρ περιόντι ἐχθρὸν ἦν τὸ Θεῖον, δῆλον ὅτι καὶ μετὰβ-
ταντι.—L. 8, c. 43, p. 424, T. 1.

But these things we say concerning the pious; for as for the wicked, though you give all the world to the poor, you will benefit him nothing. For to whom the Deity was an enemy while alive, it is plain that He is also when he has departed.

AMMONIUS, PRIEST OF ALEXANDRIA.

Σπουδάσωμεν οὖν εἰς ἐνταῦθα ἔσμεν, τὸν συσταυρούμενον ἡμῖν ἰλεώσασθαι Λόγον, εἴπερ ἡ σήμερον τὴν ἐνεστῶσαν τοῦτο τοῦ αἰῶνος ἡμέραν ἐνδείκνυται. 'Σήμερον γὰρ, φησὶ, μετ' ἐμοῦ ἔσῃ ἐν τῷ παρεδείσῳ.' Ἡ δὲ αὔριον, τὴν τοῦ μέλλοντος καθ' ἣν οὐδεμίαν ἄφεσιν ἀμαρτημάτων ἐνδέχεσθαι χρή.—In Matt. 27 : 44, col. 1389, C., Pat. Gr. T. 85.

Let us be diligent, therefore, while we are here, to appease the Word Who was crucified with us, if to-day shows the day of this world drawing nigh. For to-day, He says, thou shalt be with Me in paradise. But to-morrow is of the future, in which we can obtain no remission of sins.

OLYMPIODORUS, DEACON OF ALEXANDRIA.

In quocunque igitur loco seu illustri seu tenebroso, hoc est, sive in turpi scelerum statione, sive in honesta virtutum, deprenendatur homo cum moritur, in eo gradu atque ordine permanet in aeternum. Nam vel requiescit in lumine foelicitatis aeternae cum justis et Christo Domino, vel in tenebris cruciatur cum iniquis, et principe mundi hujus diabolo.—Ennarat. in Eccles. 11, col. 463, A., T. 6, La B.

In whatsoever place, therefore, whether bright or dark, that is, whether in the base station of crime, or in the honest one of virtue, man is apprehended when he dies, in that grade and order he remains for eternity. For he either rests in the light of eternal felicity with the just and with Christ our Lord, or he is tormented in darkness with the unjust and the prince of this world, the devil.

Century VI.

FULGENTIUS, BISHOP OF RUSPE.

Quaeris itaque 'utrum rerum conditor Dominus in hoc saeculo tantummodo quibus voluerit peccata dimittit, et sic hinc quisquam solutus exeat; an per omnipotentiam suam quibus in saeculo praesenti non dimisit, exeuntibus de corpore ante diem iudicii peccata dimittat, vel in eodem die futuri saeculi.'

You inquire, then, whether the Lord, the Creator of things, remits sins to whom He will in this world only, and thus each one goes out hence absolved; or whether by His omnipotence He remits sin to those who have departed the body, to whom He did not remit them in the present world, before the day of judgment, or on the very same day of the world to come.

Idcirco si quos in praesenti saeculo pia Dei bonitas a dominatione peccati non liberat, ipsos in futuro severitas justa condemnat.—De rem. pecc. ad Euthemium, l. 1, c. 2, 8, col. 529, 533, Pat. Lat. T. 65.

Hoc enim verbo Dominus et Salvator noster non aliqua peccata insinuavit in futuro saeculo dimittenda quae in hoc saeculo dimissa non fuerint.

Quod enim in praesenti saeculo sibi homo non thesaurizaverit, futurae retributionis tempore non habebit.—Ibid., l. 1, c. 24, 29, col. 547, 550.

Illud etenim tempus non erit remissionis, sed retributionis; nec indulgentiae, sed vindictae. — Noverat etiam beatus Paulus praesentis saeculi futurique distantiam. Sciebat in praesenti posse tantum beneficium salutis acquiri; in futuro autem non nisi mercedem justitiae singulis, pro bonorum seu malorum operum qualitate restitui.—Ibid., l. 2, c. 5, col. 555.

Ut autem plenius agnoscamus praesentis tantum saeculi tempus humanae conversioni concessum, illos attendamus operarios quos Dominus vocavit ad vineam.—Post hujus horae consummationem non ad vineam Dominus operarios vocat, sed veniet ut unicuique mercedem sui operis reddat, sicut ipse ait: Ecce venio cito, et merces mea mecum est.

Praesentis namque saeculi tempus misericors Dominus et justus solum remissionis beneficio deputavit: futurum vero justae retributioni servat, quo unusquisque pro qualitate credulitatis et operis condigna, sed non finienda recipiat. — Ibid., l. 2, c. 18, 21, col. 569, 572.

In quali enim fide et opere unumquemque hominum vitae hujus invenerit finis, talis ei retributio dabitur, cujus non erit finis.—Ibid., c. 22, col. 574.

Tempus vero acquirendi vitam aeternam in ista tantum vita Deus hominibus dedit, ubi voluit esse etiam poenitentiam fructuosam.—De fide ad Petrum., n. 36, col. 689.

Therefore, whom the pious goodness of God does not liberate from the domination of sin in the present world, His just severity condemns in the future.

For by this word our Lord and Saviour did not insinuate that some sins would be remitted in the world to come, which were not forgiven in this world.

What man has not treasured up for himself in this world, he will not have at the time of the future retribution.

For that time will not be of remission, but of retribution; not of indulgence, but of vengeance.—The blessed Paul also knew the difference between the present and the future world. He knew that in the present only could the benefit of salvation be acquired; but that in the future a just reward was returned to each according to the quality of good or bad works.

But that we may more fully apprehend that the time of the present world only is granted to human conversion, let us attend to those workmen whom the Lord called to His vineyard.—After the end of this hour, the Lord does not call workmen to His vineyard, but He shall come to render to every one the reward of his work, as He says: Behold, I come quickly, and My reward is with Me.

For the merciful and just Lord allotted the time of the present world only for the benefit of remission: but the future He reserves for just retribution, in which each one shall receive what he deserves, but which is endless, according to the quality of his belief and work.

For in what faith and work the end of this life shall find each man, such will be the retribution given him, of which there will be no end.

But God gave to men the time of acquiring eternal life, in this life only; where He wished also that repentance should be fruitful.

PROCOPIUS GAZAEUS.

Non enim, ubi praeterierit haec nox, est quaedam residua peccati emundatio.— In Exod. 12 : 10, col. 571, 572, Pat. Gr. T. 87.

For when this night has gone by, there is no remaining cleansing of sin.

GREGORY THE GREAT, BISHOP OF ROME.

Exutam vero carne animam nequaquam jam visus hominis aspicit : quia post mortem non liberat, quem ante mortem gratia ad veniam non reformat. Hinc etenim Paulus dicit : Ecce nunc tempus acceptabile, ecce nunc dies salutis.' Hinc Psalmista ait : ' Quoniam in saeculum misericordia ejus.' Quia nimirum quem nequaquam modo misericordia eripit, sola post praesens saeculum justitia addicit. Hinc Solomon ait : ' Quia lignum in quocumque loco ceciderit, sive ad Austrum, sive ad Aquilonem, ibi erit'; quia cum humani casus tempore, sive sanctus sive malignus spiritus egredientem animam claustra carnis acceperit, in aeternum secum sine ulla permutatione retinebit : ut nec exaltata ad supplicium proruat, nec mersa aeternis suppliciis, ultra ad remedium ereptionis ascendat.—Moral. in Job, L. 8, c. 15, n. 30, col. 255, T. 1.

But human sight no longer beholds the soul divested of the flesh : because after death grace does not liberate him whom before death it did not reform for pardon. For hence Paul says : Behold, now is the acceptable time, now is the day of salvation. Hence the Psalmist says : Since His mercy is in the world. Because, forsooth, whom mercy does not now snatch, after the present world justice alone sentences. Hence Solomon says : The tree, in what place soever it fall, whether to the south or to the north, there shall it be : because, when at the time of man's calamity, either a holy or a malignant spirit has received the soul going out from the bands of the flesh, it will retain it forever with itself without any change ; so that neither, being exalted, can it rush down to punishment, nor, sunk in eternal punishments, can it further ascend to a remedy for escape.

Century VII.

ELIGIUS, BISHOP OF NOYON.

Exuti corporibus, postea bona vel mala gerere non poterimus, sed pro his quae in isto saeculo egerimus condignam remunerationem in illo accipiemus ab eo qui reddet unicuique secundum opera sua.—Hom. 8 in die coen. Dom., col. 615, B., Pat. Lat. T. 87.

When we are divested of our bodies, we shall not be able to do either good or evil, but we shall receive in that world condign remuneration for those things which we have done in this from Him Who shall render to every one according to his works.

Century VIII.

VENERABLE BEDE, PRIEST.

Post separationem corporis et animae nemo memor tui efficitur cum sua utilitate : id est, Nemo, qui in hoc saeculo de suis

After the separation of the body and the soul, no one is made mindful of Thee with utility to himself : that is, no one who

peccatis non compungitur, postquam mortuus est, utiliter compungitur: quia hic tantum locus est misericordiae, post hoc saeculum tantum locus justitiae.—In Ps. 6 (opus dubium), col. 513, BC., Pat. Lat. T. 93.

in this world has not remorse for his sins, is stung with remorse to any advantage after that he is dead: because here only is the place of mercy, after this world the place of justice alone remains.

CHAPTER IV.

PRAYERS FOR THE DEAD.

THE CHURCH OF ROME.

The Church of Rome holds that the souls of the departed, detained in Purgatory, are aided by the prayers of the faithful and the Sacrifice of the Mass. The ancient practice of praying for the dead is cited as a proof that their doctrine of a Purgatory has always existed in the Church.

COUNCIL OF TRENT.

Purgatorium esse, animasque ibi detentas fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari, etc.—Sess. 25, p. 173.

There is a Purgatory, and the souls there detained are benefited by the suffrages of the faithful, but particularly by the acceptable sacrifice of the altar, etc.

A DOCTRINAL CATECHISM.

Q. Does it follow, from the circumstance that the ancient Church prayed for the dead, that there is a Purgatory?

A. Certainly; if the Church always prayed for the dead, she believed the dead were in a place where prayer could be beneficial to them. This place was not heaven, nor could it be hell; therefore it was Purgatory.—On Purgat., c. 3, p. 137.

THE CATHOLIC CHURCH.

In the ancient Church prayers were offered on the anniversary day for Saints and Martyrs as well as for all the faithful. These commemorations were to incite men to imitate the virtues of the deceased, and to remind them that those who had departed were not dead, but would rise again at the last day. It is not till the fourth century that we find that the dead were regarded as aided by the prayers of the Church. But even then prayers were not offered to deliver the souls of the faithful dead from the torments of Purgatory. On the contrary, the Church

prayed for those who were represented as being already in a state of rest and quiet with Christ. Prayers were offered for the Patriarchs, Prophets, Apostles, Martyrs, and the Blessed Virgin Mary, as well as for the humblest layman. Renandotus is much exercised in regard to the prayers in a Syrian Liturgy in the Codex Colbertinus, where Christ is prayed to kindly remember and give rest to His mother the Virgin Mary.

The ancients themselves seemed hardly to know why prayers and oblations were offered for the dead. This practice had been handed down to them in the Church, and so they retained it. Epiphanius says that prayers for the saints were to distinguish the perfections of Christ from the imperfections of all the rest of mankind; for the Church did not pray for Him. The ancients did not know how the souls of the departed were aided, but out of that perfect love and charity for the dead in the Lord, which characterized that primitive age, they prayed for all Christians who had died in the faith, asking God to be merciful unto them and to remit whatever vestiges of sin still adhered to them, that at the judgment day they might find favor in His sight and not be cast into hell.

As the Catholic Church believed that the Saints were not received into heaven till after the resurrection, and consequently that the happiness of the soul was not in a perfect state till then, prayers were offered that it might be augmented, as Innocent III. says in regard to the old formula of prayer for St. Leo the Great, Bishop of Rome, which may be seen in its original form in Hincmar. This ancient form had been entirely changed in Innocent's time, that it might not be at variance with the belief in Purgatory which was then prevalent. Some thought that the pains of the damned even were rendered more tolerable through the prayers of the Church.

In regard to this difficult subject, one thing at least is certain. We nowhere find among the ancients, as Medina truly remarks, that prayers and oblations were ever offered to release souls from the temporary pains of Purgatory, they being spoken of as being already in a state of rest and quiet, though we do find that the Church prayed God to increase their rest and glory, and deliver them from the eternal pains of hell. See also the ingenious explanation given by Salmeron in regard to the prayers for the Saints in the old Liturgies.

According to the Roman Catholic theory in regard to these prayers, the Virgin herself, to say nothing of the Apostles and Martyrs, was considered as expiating her sins in Purgatory, and needing the suffrages of the faithful to deliver her soul from torment. And yet Roman Catholics declare that sin never had dominion over her even for an instant, and

moreover, that at her death she was taken up, body and soul, into heaven, and sits at the right hand of her Son, and has all dominion and power, and can save whom she will.

Roman Catholic writers are very inconsistent on this point in their controversial works. If they find that prayers were offered in the ancient Church for the dead in general, it was to release their souls from Purgatory. But if they find that these same prayers were offered for the Apostles and the Virgin, they are careful to say nothing about it, being sorely puzzled to reconcile this practice with their doctrine of Saint worship and the Immaculate Conception and Assumption of the Virgin Mary.

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Oblationes pro defunctis, pro natalitiis, annua die facimus.

Harum et aliarum ejusmodi disciplinarum si legem expositules Scripturarum, nullam invenies; traditio tibi praetenditur auctrix, consuetudo confirmatrix, et fides observatrix.—*De corona milit.*, c. 3, 4, p. 188, 189, Pars 1.

Neque pristinam [uxorem] poteris odisse, cui etiam religiosiorem reservas affectionem, ut jam receptae apud deum, pro cuius spiritu postulas, pro qua oblationes annuas reddis. Stabis ergo ad deum cum tot uxoribus, quot in oratione commemoras, et offeres pro duabus, et commendabis illas duas, per sacerdotem de monogamia ordinatum, aut etiam de virginitate sancitum, circumdatum virginitatis ac univiris?—*De exhort. ad castitat.*, c. 11, p. 109, Pars 2.

Enimvero et pro anima ejus orat, et refrigerium interim adpostulat ei et in prima resurrectione consortium, et offert annuis diebus dormitionis ejus.—*De monog.*, c. 10, p. 125, Pars 2.

We make oblations for the dead, and for their natal days on the annual day.

If you require a precept from the Scriptures for these and other like customs, you will find none; tradition is alleged to you as an authority, custom as a confirmer, and faith as an observer.

Neither can you hate your former wife for whom you reserve a more religious affection even, as already received with God, for whose spirit you make requests, for whom you pay the annual oblations. Will you, therefore, stand before God with as many wives as you commemorate in prayer, and will you offer for two, and commend those two through a priest ordained of monogamy, or appointed of virginity even, surrounded by virgins and those of but one husband?

Indeed, she prays for his soul also, and begs for him refreshment in the meanwhile, and a part in the first resurrection, and makes offerings on the annual days of his death.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

'Memoriis sanctorum communicantes.' Nam usibus sanctorum honeste et decenter, non quasi stipem indigentibus

'Communicating to the memories of the saints.' For it seems fitting and proper to supply the necessities of the

praebere, sed censum nostrum cum ipsis quodammodo habere communem, et meminisse sanctorum sive in collectis solemnibus, sive pro eo ut ex recordatione eorum proficiamus, aptum et conveniens videtur.—In Rom. 12 : 13, L. 9, c. 12, col. 1220, B., Pat. Gr. T. 14.

Diem mortis celebramus quia non moriuntur hi qui mori videntur ; propterea et memorias sanctorum facimus et parentum nostorum vel amicorum in fide morientium devote memoriam agimus, tam illorum refrigerio gaudentes, quam etiam nobis piam consummationem in fide postulantes.—In Job (opus spurium), L. 3, col. 519, AB., Ib., T. 12.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Quod episcopi antecessores nostri religiose considerantes et salubriter providentes censuerunt, ne quis frater excedens ad tutelam vel curam clericum nominaret, ac si quis hoc fecisset, non offeretur pro eo, nec sacrificium pro dormitione ejus celebraretur.—Ep. 1, Presb. et diac. Furnis, c. 2, p. 2.

Quamquam Tertullus fidelissimus et devotissimus frater noster pro caetera sollicitudine et cura sua, quam fratribus in omni obsequio operationis impertit, qui nec illic circa curam corporum deest, scripserit et scribat et significat mihi dies, quibus in carcere beati fratres nostri ad immortalitatem gloriosae mortis exitu trans-eunt, et celebrentur hic a nobis oblationes et sacrificia ob commemorationes eorum, quae cito vobiscum Domino protegente celebrabimus.—Ep. 12, Presb. et diac., c. 2, p. 28.

Avia ejus [Celerini] Celerina jam primum martyrio coronata est. Item patruus ejus et avunculus Laurentius et Egnatius in castris et ipsi quondam saecularibus militantes, sed veri et spiritales Dei milites, dum diabolum Christi confessione prosternunt, palmas a Domino et coronas

saints honorably and decently, not as if in need of alms, but, in a certain manner, to have our possessions in common with them, and to call to remembrance the saints in the solemn prayers even, for this reason also that we may profit by the remembrance of them.

We celebrate the day of their death, because they do not die who seem to die ; on this account also we celebrate the memorials of the saints, and devoutly commemorate our parents or friends who die in the faith : as well rejoicing in their refreshment, as desiring for ourselves also a pious consummation in the faith.

The Bishops who were our predecessors, religiously considering this and making healthful provision, ordained that no brother departing this life should nominate a clergyman for guardianship or administration ; and should any one do this, no offering should be made for him, nor should the sacrifice be celebrated for his repose.

However, Tertullus, our most faithful and devoted brother, in accordance with his solicitude and care in other matters, which he imparts to the brethren in every work, who is neither wanting there in care for the bodies, has written, and writes, and can signify to me the days on which our blessed brethren in prison pass to immortality by the event of a glorious death, and oblations and sacrifices may be celebrated here by us in commemoration of them, which we shall soon celebrate with you, the Lord defending us.

Celerina, the grandmother of Celerinus, was long since crowned with martyrdom. Likewise his paternal and maternal uncles, Laurentius and Egnatius, themselves also once engaged in secular warfare, but true and spiritual soldiers of God, while by the confession of Christ they

illustri passione meruerunt. Sacrificia pro eis semper, ut meministis, offerimus quoties martyrum passiones et dies anniversaria commemoratione celebramus.—Ep. 39, Presb. et diac., c. 3, p. 78.

overthrew the devil, merited from the Lord palms and crowns by an illustrious passion. We ever offer sacrifices for them, as you remember, as often as we celebrate the passions and days of the martyrs with an anniversary commemoration.

ARNOBIUS JUNIOR.

Nam nostra quidem scripta cur ignibus meruerunt dari? Cur immaniter conventicula dirui, in quibus summus oratur deus, pax cunctis et venia postulatur magistratibus, exercitibus, regibus, familiaribus, inimicis, adhuc vitam degentibus et resolutis corporum vinctione?—Adv. nat., l. 4, c. 36, p. 199, 200.

For why, indeed, have our Scriptures deserved to be given to the flames? Why have our places of worship deserved to be cruelly destroyed, in which the supreme God is invoked with prayer, in which peace and pardon is implored for all men, magistrates, armies, kings, friends, and enemies, for those who are still alive, and for those who are freed from the body? etc.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Ἀμφὶ μεσημβρινὰς ἡλίου ὥρας [ἐν τῇ τῆς Πεντηκοστῆς ἑορτῇ], πρὸς τὸν αὐτοῦ Θεὸν ἀνελαμβάνετο, ἡγητοῖς μὲν τὸ συγγενὲς παραδοῦς ἔχειν, αὐτὸς δ' ὅσον ἦν αὐτοῦ τῆς ψυχῆς νοερόν τε καὶ φιλόθεον, τῷ αὐτοῦ Θεῷ συναπτόμενος. Τοῦτο τὸ τέλος τῆς Κωνσταντίνου ζωῆς.

About the hour of noon, on the Feast of Pentecost, he departed to his God, leaving to mortals that which he had in common with them, but uniting that which is of the soul, possessed of intelligence and the love of God, to his God. This was the end of the life of Constantine.

Ἐνθα δὴ ὁ μὲν μακάριος ἄνω κείμενος ἐφ' ὑψηλῆς κρηπίδος ἐδοξάζετο, λεῶς δὲ παμπληθῆς σὺν τοῖς τῷ Θεῷ ἱερωμένοις, οὐ δακρύων ἐκτός, σὺν κλαυθμῷ δὲ πλείονι, τὰς εὐχὰς ὑπὲρ τῆς βασιλείως ψυχῆς ἀπεδίδοσαν τῷ Θεῷ, τὰ καταθύμια τῷ Θεοφιλεῖ πληροῦντες.—Vit. Const., l. 4, c. 64, 71, col. 1220, B., 1225, B., Pat. Gr. T. 20.

And there the blessed Prince, lying above on a lofty stage, was extolled with praise, while an immense concourse of people with the priests of God, not without sighs and much weeping, offered their prayers to God for the soul of the Emperor, performing an acceptable duty to the pious Prince.

CYRIL, BISHOP OF JERUSALEM.

Εἶτα μνημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριάρχων, προφητῶν, ἀποστόλων, μαρτύρων· ὅπως ὁ Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προδδέξηται

Afterwards we also remember those who have fallen asleep; first the Patriarchs, Prophets, Apostles, Martyrs, that God, through their prayers and recommendations, may accept our request. Then

ἡμῶν τὴν δέησιν. Εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων Πατέρων, καὶ ἐπισκόπων, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων· μεγίστην ὄνησιν πιστεύοντες ἔσεσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται, τῆς ἁγίας καὶ φρικωδέστατης προκειμένης θυσίας.

Καὶ βούλομαι ὑμᾶς ἀπὸ ἀποδείγματος πείσει. Οἶδα γὰρ πολλοὺς τοῦτο λέγοντας· Τὴν ψυχήν, μετὰ ἁμαρτημάτων ἀπαλλασσόμενη τοῦδε τοῦ κόσμου, ἢ οὐ μεθ' ἁμαρτημάτων, ἐὰν ἐπὶ τῆς προσευχῆς μνημονεύηται; Ἄρα γὰρ, εἴ τις βασιλεὺς προσκεκρουκτάς αὐτῷ ἔξοριζτους ποιήσειεν, εἶτα οἱ τούτοις διαφέροντες, στέφανον πλέξαντες, ὑπὲρ τῶν ἐν τιμωρίαις αὐτῷ τοῦτον προσενέγκωσιν, οὐκ ἂν αὐτοῖς ἄνεσιν δῶν τῶν κολάσεων; Τὸν αὐτὸν τρόπον, καὶ ἡμεῖς ὑπὲρ τῶν κεκοιμημένων, αὐτῷ τὰς δεήσεις προφέροντες, καὶ ἁμαρτωλοὶ ὄσιν, οὐ στέφανον πλέκομεν· ἀλλὰ Χριστὸν ἐσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέρομεν, ἐξελεούμενοι ὑπὲρ αὐτῶν τε καὶ ἡμῶν τὸν φιλόνηρωπον Θεόν.—Catech. 23, Mystag. 5. c. 9, 10, col. 1116, 1117, Pat. Gr. T. 33.

EPHANIUS, BISHOP OF CONSTANTIA.

Ἐπειτα δὲ περὶ τοῦ ὀνόματος λέγειν τῶν τελευτησάντων, τί ἂν εἴη τοῦτου προυργιαίτερον; Τί τοῦτου καιριώτερον, καὶ θαυμασιώτερον, πιστεύειν μὲν τοὺς παρόντας ὅτι οἱ ἀπελθόντες ζῶσι, καὶ ἐν ἀνυπραξία οὐκ εἰσὶν, ἀλλὰ εἰσὶ, καὶ ζῶσι παρὰ τῷ δεσπότῃ, καὶ ὅπως ἂν τὸ σεμνότατον κήρυγμα διηγῆσοι, ὡς ἐλπὶς ἐστὶν ὑπὲρ ἀδελφῶν ὑχομένοις ὡς ἐν ἀποδημίᾳ τυγχάνοντων· ὠφελεῖ δὲ καὶ ἡ ὑπὲρ αὐτῶν γινομένη εὐχή, εἰ καὶ τὰ ὅλα τῶν αἰτιαμάτων μὴ ἀποκόπτοι

we also pray for the holy Fathers who are fallen asleep, and Bishops, and for all in general among us who have gone to sleep; believing the greatest help for those souls, for whom prayer is made, is while the holy and most awful sacrifice lies there.

And I wish to persuade you from an example. For I know that many say this: How is the soul helped which departs from this world with sins, or without sins, if mention is made of it in prayer? For surely, if a certain king should send into exile those who had offended him, and afterwards their connections having plaited a crown, should present it to him in behalf of those who are undergoing punishment, would he not grant them a relaxation of their punishment? In the same manner, we also offering prayers to Him in behalf of those who have fallen asleep, although they be sinners, do not plait a crown; but we offer Christ sacrificed for our sins, appeasing the benevolent God both for them and for us.

But then, concerning the reciting of the names of the defunct, what can be more profitable than this? What more opportune and wonderful? Namely, for those who are still present to believe that the dead live and are not reduced to nothing, but still exist and live with the Lord; and in order that this religious dogma may be preached to you, that they have hope who pray for their brethren, as being on a journey. And the prayer also which is said in their behalf helps them, although it may not cancel all their faults. But [for this reason they are profitable] be-

ἀλλ' οὖν γε διὰ τὸ παλλάμεις ἐν κόσμῳ ἡμᾶς ὄντας σφάλλεσθαι ἀκουσίως τε καὶ ἐκουσίως, ἵνα τὸ ἐντελέστερον σημαυθῆ. Καὶ γὰρ δικαίων ποιούμεθα τὴν μνήμην, καὶ ὑπὲρ ἀμαρτωλῶν. Ἵπὲρ μὲν ἀμαρτωλῶν, ὑπὲρ ἐλέους Θεοῦ δεόμενοι, ὑπὲρ δὲ δικαίων καὶ πατέρων καὶ πατριάρχων, Προφητῶν καὶ Ἀποστόλων, καὶ Ἐυαγγελιστῶν, καὶ Μαρτύρων, καὶ Ὁμολογητῶν, Ἐπισκόπων τε, καὶ Ἀναχωρητῶν, καὶ πάντος τοῦ τάγματος, ἵνα τὸν Κύριον Ἰησοῦν Χριστὸν ἀφορισώμεν ἀπὸ τῆς τῶν ἀνθρώπων τάξεως, διὰ τῆς πρὸς αὐτὸν τιμῆς, καὶ βέβας αὐτῷ ἀποδώμεν, ἐν ἐννοίᾳ ὄντες, ὅτι οὐκ ἔστιν ἐξισούμενος ὁ Κύριος τινὶ τῶν ἀνθρώπων.—Haer. 75. c. 7. p. 911, ABC., T. 1.

cause while we live in the world we frequently err, both involuntarily and willingly, in order that that which is more perfect may be signified. And we make mention both of the just and sinners; for sinners, begging mercy of God, but for the just, and the Fathers, and Patriarchs, Prophets and Apostles, and Evangelists, and Martyrs, and Confessors, Bishops also, and Anchorets, and the whole order, that we may distinguish the Lord Jesus Christ from the rank of men, for the sake of His honor, and give Him the worship due Him, being mindful that our Lord is not to be held on an equality with any one of men.

AMBROSE, BISHOP OF MILAN.

Itaque non tam deplorandam, quam prosequendam orationibus reor: nec moestificandam lacrymis tuis, sed magis oblationibus animam ejus Domino commendandam arbitror.

Quid est quod ingemiscamus pro mortuis, cum jam reconciliatio mundi apud Deum Patrem facta sit per Dominum Jesum.—Ep. 39, Faust., n. 4, 7, col. 1099, 1101, Pat. Lat. T. 16.

Tibi nunc, omnipotens Deus, innoxiam commendo animam, tibi hostiam meam offero: cape propitius ac serenus fraternum munus, sacrificium sacerdotis.

Quid enim mihi superest solatii, quam quod me citius ad te, frater, spero venturum, nec digressus tui inter nos longa divortia fore.—De excessu frat. Satyr., l. 1, n. 80, col. 1315; l. 2, n. 135, col. 1354, Ib.

'Domine, peto ut ubi ego fuero, sint et illi mecum'; ut vel illic eorum perpetua copula fruatur, quia hic uti eorum diuturniore conjunctione non potui. Te quaeso,

Therefore she is not so much to be deplored, I think, as to be followed with prayers: nor ought she to be made sad by thy tears, but rather, in my opinion, her soul is to be commended to the Lord by oblations.

Why, then, should we bewail the dead, when now the reconciliation of the world is made with God the Father, through the Lord Jesus.

To Thee, Almighty God, I now commend a harmless soul; to Thee I offer my sacrifice: propitiously and serenely receive a brother's gift, a priest's sacrifice.

For what solace now remains to me, unless that I come to thee soon, brother, and that the separation of us by thy departure may not be long.

'Lord, I pray Thee, that where I shall be, they also may be with Me'; that there even I may enjoy their perpetual connection, because here I was unable to

summe Deus, ut charissimos juvenes maturatione resurrectione suscite et resuscites; ut immaturum hunc vitae istius cursum maturiore suscitatione compenses. Amen.—De obit. Valent., n. 80, col. 1384, 1b.

In quam [requiem] festinavit intrare Theodosius atque ingredi civitatem Hierusalem, de qua dictum est: Et reges terrae ferent gloriam suam in illam. Illa est vera gloria, quae ibi sumitur; illud regnum beatissimum, quod ibi possidetur, ad quod festinabat Apostolus.

Absolutus igitur dubio certamine, frui tunc nunc augustae memoriae Theodosius luce perpetua, tranquillitate diuturna.

Da requiem perfectam servo tuo Theodosio, requiem illam, quam praeparasti sanctis tuis. Illo convertatur anima ejus, unde descendit; ubi mortis aculeum sentire non possit, ubi cognoscat mortem hanc non naturae finem esse, sed culpae.—De obit. Theodos., n. 31, 32, 36, col. 1396, 1397, 1b.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Πολλοὶ καὶ ἐκ τῶν ὑφ' ἑτέρων δι' αὐτοῦ γεγενημένων ἐλεημοσυνῶν ἀπώναντο. Εἰ γὰρ καὶ μὴ τέλειον, ἀλλ' ὅμως παραμυθίαν εὐρόντινα· ἐπεὶ, εἰ μὴ τοῦτο ἔστι, πῶς τὰ παῖδια σώζονται; Καίτοι γε ἐκεῖ οὐδὲν αὐτὰ εἰσφέρει, ἀλλ' οἱ γοεῖς τὸ πᾶν.—Hom. 21 in Act. c. 4, p. 187, C., T. 9.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Ego itaque, laus mea et vita mea, Deus, cordis mei, sepositis paulisper bonis ejus actibus, pro quibus tibi gaudens gratias ago, nunc pro peccatis matris meae deprecor te:—dimitte illi et tu debita sua, si qua etiam contraxit per tot annos post aquam salutis.

Et credo jam feceris quod te rogo,

have a lasting friendship with them. I beseech Thee, Most High God, that Thou wouldst raise up these most dear youths by an early resurrection; that Thou mayest compensate the immature course of this life by an earlier resurrection. Amen.

Into this rest Theodosius hastened to enter, and go into the city of Jerusalem, of which it is said: And the kings of the earth shall bring their glory into it. That is the true glory which is there taken; that is the most blessed kingdom, which is there possessed, to which the Apostle hastened.

Freed, therefore, from the doubtful contest, Theodosius, of august memory, now enjoys perpetual light and lasting tranquility.

Give perfect rest to thy servant Theodosius, that rest which Thou hast prepared for thy saints. May his soul be turned thither, whence it came, where it cannot feel the sting of death, where it may learn that this death is the end, not of nature, but of sin.

And many are assisted by the alms of others made for them. For if they are not freed, yet they find some consolation; since, were this not so, how are children saved? inasmuch as they bring nothing here, but their parents the whole.

I therefore, O my praise and my life, the God of my heart, setting aside for a while her good deeds, for which with joy I give Thee thanks, now entreat Thee for the sins of my mother.—Do Thou likewise forgive her her debts, if she also has contracted some in these many years after the saving water.

And I believe that Thou hast already

sed voluntaria oris mei approba, Domine. Confess., L. 9, c. 13, n. 35, 36, col. 773, Pat. Lat. T. 32.

Neque negandum est defunctorum animas pietate suorum viventium relevari, cum pro illis sacrificium Mediatoris offeratur, vel eleemosynae in Ecclesia fiunt. Sed eis haec prosunt, qui cum viverent, ut haec sibi postea possint prodesse, meruerunt. Est enim quidam vivend imodus, nec tam bonus ut non requirat ista post mortem; nec tam malus ut non ei prosint ista post mortem: est talis in bono, ut ista non requirat; et est rursus talis in malo, ut nec his valeat cum ex hac vita transierit, adjuvari. Quo circa hic omne meritum comparatur, quo possit post hanc vitam relevari quispiam vel gravari. Nemo se autem speret, quod hic neglexerit, cum obierit, apud Deum promereri. Non igitur ista quae pro defunctis commendandis frequentat Ecclesia, illi apostolicae sunt adversa sententiae, quadietum est, Omnes enim adstabimus ante tribunal Christi, ut referat unusquisque secundum ea quae per corpus gessit, sive bonum, sive malum; quia etiam hoc meritum sibi quisque dum in corpore viveret comparavit, ut ei possint ista prodesse. —Enchirid., c. 110, n. 29, col. 283, Ib., T. 40.

done what I ask Thee, but approve of these voluntaries of my mouth, O Lord.

Nor can we deny that the souls of the dead are relieved by the piety of their living friends, when the sacrifice of the Mediator is offered for them, or alms are made in the Church. But these things avail those who, while they were alive, deserved that these should afterwards profit them. For there is a certain way of living, neither so good as not to require these after death, nor so evil that these may not profit it after death: there is one so good as not to require this: and again, there is one so evil that he cannot be helped by these when he has departed from this life. Wherefore all merit, by which any one may be relieved or oppressed after this life, is acquired here. But let no one hope to deserve with God, when he is dead, what he neglected here. Therefore these things which the Church celebrates for commemorating the dead, are not in opposition to that sentence of the Apostle, by which it is said: For we all shall stand before the tribunal of Christ, that each one may receive according to those things which he has done through the body, whether good or evil: because also each one prepared this merit for himself while he lived in the body, that these things might benefit him.

LITURGIES.

LITURGY OF ST. GREGORY.

Dignare, Domine, recordari omnium sanctorum qui tibi placuerunt ab initio, Patrum nostrorum sanctorum, Patriarchorum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, et eorum qui Evangelium annuntiaverunt ecclesiae tuae et omnium spiritum iustorum qui consummati, defuncti sunt in fide. Praecipue vero sanctae, gloria plenae semper Virginis, Genetricis Dei Sanc-

Vouchsafe, O Lord, to be mindful of all the saints who have pleased thee from the beginning, our holy Fathers, the Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, and those who published the Gospel to Thy Church, and all just spirits, who, having finished their course, died in the faith. But especially of the holy, glorious ever-Virgin, the Mother of God, St. Mary, and of St. John the

tae Mariae, et sancti Joannis Praeursoris, Baptistae et Martyris, et sancti Stephani Protodiaconi et protomartyris.—Page 33, 34, T. 1, Renaudotus.

Forerunner, Baptist and Martyr, and of St. Stephen the first deacon and martyr.

LITURGY OF ST. BASIL.

Ἐτι μνησθῆναι καταξιῶσον κύριε, καὶ τῶν ἀπ' αἰῶνος εὐαρεσθησάντων σοι ἁγίων πατέρων, πατριάρχων, ἀποστόλων, προφητῶν, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, καὶ πάντος πνεύματος δικαίου ἐν πίστει Χριστοῦ τετελειωμένου. Ἐξαίρετων τῆς παναγίας, ὑπερενδόξου, ἀσχράντου, ὑπερευλογημένης, δεσποίνης ἡμῶν θεοτόκου, καὶ ἀειπαρθένου Μαρίας.—Page 71, 72, T. 1, Renaudot.

Vouchsafe, O Lord, to remember those who have pleased Thee from the foundation of the world, the holy Fathers, Patriarchs, Apostles, Prophets, Preachers, Evangelists, Martyrs, Confessors, and every just spirit which has finished its course in the faith of Christ. Especially the most holy, glorious, immaculate, and blessed Mother of God, our lady, and ever-Virgin Mary.

LITURGY OF ST. CHRYSOSTOM.

Memento Domine Patriarcharum, Patrum Sanctorum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorumque sanctorum. Praecipue vero sanctae et gloriosae semper Virginis Beatae Mariae; et B. Joannis, nuncii et Baptistae, praecursoris, et desponsatoris Ecclesiae tuae sanctae; et sancti gloriosique Stephani principis Diaconorum et Protomartyris, omniumque qui placuerunt nomini tuo et te confessi sunt.—Page 249, T. 2, Renaudot.

Be mindful, O Lord, of the Patriarchs, the holy Fathers, Prophets, Apostles, Preachers, Evangelists, Martyrs, and holy Confessors. But especially of the holy and glorious ever-Virgin, the blessed Mary; and of the blessed John, Messenger and Baptist, the Forerunner and Betrother of Thy holy Church, and of the holy and glorious Stephen, the first of Deacons and Protomartyr, and of all who have pleased Thy name and confessed Thee.

LITURGY OF ST. GALL.

Precamur ergo ac petimus ne spiritus servi tui illius, vel ancillae, — tristibus abyssi tenebris, aut ignitis Gehennae caminis, aut perpetuis Tartari frigoribus deputatus, poenalis locum habitationis introeat; sed in sinum Abrahae, et in gremio patriarchae tui requiescens, tempus resurrectionis, diemque judicii cum gaudio secuturae immortalitatis expectet. — Ap. Bunsen, p. 471, col. 4.

We pray Thee, therefore, and beseech Thee, that the spirit of this thy servant or hand-maid be not committed to the gloomy darkness of the abyss, or the fiery ovens of Gehenna, or the eternal cold of Tartarus, or may not enter into the place of punishment; but that, resting in Abraham's bosom, and in the lap of Thy Patriarch, it may await the time of the resurrection, and the day of judgment with the bliss of immortality which is to follow.

Century V.

APOSTOLIC CONSTITUTIONS.

Τῶν ἁγίων μαρτύρων μνημονεύσωμεν· ὅπως κοινωνῶν γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθώμεν. Ἐπὶ τῶν ἐν πίστει ἀναπαύσαμένων δεηθώμεν.—I.. 8, c. 13, p. 409, T. 1.

Let us be mindful of the holy Martyrs, that we may be judged worthy to be partakers of their trial. Let us pray for those who have gone to rest in the faith.

DIONYSIUS, THE AREOPAGITE.

Ἡ μὲν οὖν εὐχή, τῆς θεαρχικῆς ἀγαθότητος δεῖται, πάντα μὲν ἀφῆναι τὰ δι' ἀνθρωπίνην ἀσθένειαν ἡμαρτημένα τῷ κεκοιμημένῳ, κατατάξαι δὲ αὐτὸν ἐν φωτὶ καὶ χώρῳ ζώντων, εἰς κόλπους Ἀβραάμ, καὶ Ἰσαάκ, καὶ Ἰακώβ, ἐν τόπῳ οὐ ἀπέδρα ὀδύνη καὶ λύπη καὶ στεναγμός.—Εἰ γὰρ ἀμοιβὰς ἀπολήψεται πᾶς ὑπὸ τῆς θείας δικαιοσύνης, ὧν ἐν τῇ παρουσίᾳ ζωῆ χρηστών ἢ ἐτέρων ἔδρασαν, ἐτέλεσε δὲ τὰς κατὰ τὸν τῆδε βίον οἰκειίας ἐνεργείας ὁ κεκοιμημένος, πρὸς τίνος ἱεραρχικῆς εὐχῆς, ἐφ' ἐτέραν ληξιν μεταταχθήσεται, παρὰ τὴν ἀξίαν αὐτοῦ, καὶ τῆς ἐνθάδε ζωῆς ἀμοιβαίαν; Ἐγὼ δὲ, ὅτι μὲν ἀμοιβαίων ἔξει τὴν ἀποκλήρωσιν ἕκαστος, εὐοῖδα, τοῖς λογίοις ἀκολουθῶν· ἀπέκλεισε γὰρ, φησιν, ὁ κύριος κατ' αὐτοῦ, καὶ κοιμῆται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν, εἴτε ἀγαθὸν εἴτε κακόν. Ὅτι δὲ καὶ τῶν δικαίων αἱ προσευχαὶ κατὰ τὸν τῆδε βίον, μὴ τι γε μετὰ θάνατον, εἰς τοὺς ἀξιους ἱερῶν, εὐχῶν ἐνεργούσι μόνον, αἱ τῶν λογίων ἡμᾶς ἐκδιδάσκουσιν ἀληθεῖς παραδόσεις.—Ὁ θεῖος ἱεράρχης ἐκφαντορικός ἐστιν, ὡς τὰ λόγια φησὶ, τῶν θεαρχικῶν δικαιωμάτων· ἄγγελος γὰρ Κυρίου παντοκράτορος Θεοῦ ἐστὶ· μεμάθηκεν οὖν ἐκ τῶν θεοπαραδότων λογίων, ὅτι τοῖς ὀσείως βιώσασιν, ἢ φανωτάτῃ καὶ θεία ζῶῃ κατ' ἀξίαν ὑπὸ τῶν δικαι-

This prayer, therefore, asks the Divine goodness to remit to the departed all sins that he has contracted through human frailty, and to bring him into the light and the region of the living, into the bosom of Abraham, Isaac and Jacob, in the place where pain and grief, and sighing flee away.—For if every one shall receive recompense of Divine justice for those things which he has done in the present life, whether good or otherwise; but he who has departed has finished his works in this life; by what prayer of the priest can he be transferred to another recompense other than that which he has deserved in this life? But that each one will receive his lot of retribution, I well know, following the Scriptures. For the Lord has confined him with Himself, he says, and each one shall receive of the things done in the body, according to that which he has done, whether it be good or evil. But that the prayers of the just, even in this life, much more after death, assist those only who are deserving of holy prayers, the true traditions of the Scriptures teach us.—The holy priest is the interpreter, as the Scriptures say, of the Divine judgments: for he is the angel of the Lord God Almighty. Therefore he has learned from the divinely delivered Scriptures that, to those who live holy lives, the bright and divine life according to their deserts is given with most just measure, Divine clemency, in its goodness, overlooking the blemishes which they have contracted from human frailty;

οτάτων ζυγῶν ἀντιδίδοται, παρορώσεως ἀγαθότητι τῆς θεαρχικῆς φιλανθρωπίας, τὰς ἐγγενομένας αὐτοῦς ἐξ ἀνθρωπίνης ἐσθeneίας κηλιδας· ἐπεὶ περ οὐδεὶς, ὡς τὰ λόγια φησι, καθαρὸς ἀπὸ ῥύπου. Ταῦτα μὲν οὖν ὁ ἱεράρχης οἶδεν ἐπηγγεμένα πρὸς τῶν ἀληθῶν λογίων· αἰτεῖ δὲ αὐτὰ γενέσθαι, καὶ δωρηθῆναι τοῖς ὁσίως βιώσασιν τὰς ἱεράς ἀντιδόσεις, ἅμα μὲν ἐπὶ τὸ θεομίμητον, ἀγαθοειδῶς ἐκτυπούμενος, καὶ τὰς ἐτέρων δωρεὰς ὡς οἰκείας ἐξαιτῶν χάριτας· ἅμα δὲ καὶ τὰς ἀψευδεις ἐπαγγελίας εἰδῶς ἐσομένας, καὶ τοῖς παροῦσιν ἐκφαντορικῶς ἐμφαινῶν, ὅτι τὰ παρ' αὐτοῦ κατὰ θεομὸν ἱερὸν ἐξαιτούμενα, πάντως ἔσται τοῖς κατὰ θεῖαν ζῶῃν τετελειωμένοις.—Eccl. Hierarch., c. 7, sect. 3, n. 4, 7, p. 267, 268, 269, T. 1.

since no one, as the Scriptures say, is clean from defilement.—The priest, therefore, knows that these things are promised in the Scriptures, which are true; and he asks that they be accomplished, and that the holy rewards be bestowed upon those who have lived a holy life, at the same time conforming himself well in imitation of God, and asking these gifts for others as favors for himself; and at the same time knowing that the promises are infallible, he also openly declares to those present that those things which are requested by him in accordance with the divine precept, will all happen to those who have finished their life according to God.

Century VI.

ANASTASIUS SINAITA, BISHOP OF ANTIOCH.

Πλὴν δεῖ ἡμᾶς φροντίζειν τῶν ἰδίων ψυχῶν, καὶ μὴ ἐλπίζειν μετὰ θάνατον δι' αλλοτρίων προσφορῶν συγχωρεῖσθαι.—Quaest., q. 22, col. 536, D., Pat. Gr. T. 89.

But we ought to give heed to our own souls, and not hope for remission after death through the oblations of others.

Ἀμφιβάλλουσί τινες λέγοντες ὅτι οὐκ ὠφελοῦνται οἱ νεκροὶ ἐν τῶν γινομένων συνάξεων ὑπὲρ αὐτῶν.—Qu. extra ord., col. 753, C.

Some do doubt, saying that the dead are not profited by the sacrifices which are made for them to God.

GREGORY THE GREAT, BISHOP OF ROME.

Memento etiam Domine, famulorum tuorum Ill. qui nos praecesserunt, et dormiunt in somno pacis.—Istis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis indulgentiam deprecamur.—Lib. Sacrament., col. 215, T. 3.

Be mindful also, O Lord, of those Thy servants who have preceded us and sleep in the sleep of peace.—To these, O Lord, and to all who rest in Christ, give a place of refreshment, light, and the indulgence of peace, we pray Thee.

Century VII.

MAXIMUS, MONK OF CONSTANTINOPLE.

Ἐνθην ἄρχεται λέγειν, ὡς ὠφελεῖ τὸν νεκρὸν ἢ εὐχὴν, καὶ σημειῶσαι, ὅτι καὶ πρὸ αὐτοῦ ἐζητήθη τὸ ἄπορον τοῦτο.—Schol. in Dion. Areop. de eccl. hierarch., c. 7, sect. 3, n. 6, p. 89, T. 2.

Thence he commences to declare that prayer profits the dead; and observe that even before him this doubt was questioned.

THEODORUS, ABBOT OF CAMPON.

Commendans se [Magnus] Domino et venerabili pontifici sanctam animam Deo reddidit, de hujus vite liberatur ergastulo. Fientibus autem Episcopo et Theodoro coram lectulo ejus, audita est vox. Veni Magne, veni, suscipe coronam, quam tibi Dominus praeeparatam habet. Audita ergo hac voce, dixit Tozzo ad Theodorum: Cessemus flere frater, quia potius nobis oportet gaudere de anima ejus in immortalitate sumpta in hoc signo audito, quam luctum facere. Sed eamus ad Ecclesiam, et pro tam charissimo amico salutare hostias Domino immolare studeamus.—De vit. S. Magni, c. 28, p. 944, T. 5, Pt. 2. Ap. Canisius, Antiq. Lect.

Magnus, commending himself to the Lord and the venerable Bishop, yielded up his holy soul to God, and is set free from the prison-house of this life. But while the Bishop and Theodorus were weeping before his couch, a voice was heard: Come, Magnus, come, receive the crown which the Lord hath prepared for thee. Therefore, having heard this voice, Tozzo said to Theodorus: Let us cease weeping, brother, for we ought rather to rejoice, having heard the sign of the receiving of his soul into immortality, than to make lamentation. But let us go to the Church, and endeavor to offer salutary sacrifices to the Lord for so dear a friend.

ADAMANUS, ABBOT OF THE MONASTERY AT HY.

Alia itidem die, dum vir venerandus in Jova conversaretur insula, mane primo suum advocat saepe memoratum ministratorem Diormitium nomine, eique praecepit, inquires: Sacra celeriter Eucharistiae ministeria praeparantur, hodie enim natalis beati Brendini est dies. Quare, ait minister, talia missarum solemnities hodierna praeparari praecipis die? Nullus enim ad nos de Scotia sancti illius viri obitus pervenit nuntiū. Vade tu, ait Sanctus, meae obsecundare jussioni debes. Hoc enim nocte praeterita vidi subito apertum coelum, angelorumque choros sancti Brandini animae obvios descendere, quorum luminosa et incomparabili claritudine totus eadem hora illustratus est mundi orbis.

On another day also, when the venerable man was living in the island of Jova, at daybreak he calls the frequently mentioned servant, Diormitius by name, and commanded him, saying: The holy vessels of the Eucharist should be quickly made ready, for to-day is the natal day of the blessed Brendinus. Why, says the servant, do you order such solemn masses to be prepared to-day? for no tidings of the death of that holy man has come to us from Scotland. Go, says the saint, you ought to obey my command. For in this night just past, I saw heaven suddenly opened and choirs of angels descend to meet the soul of St. Brendinus, by whose luminous and incomparable brightness the whole earth at that same hour was lit up.

Quadam itidem die cum fratres se calciantes mane ad diversa monasterii opere ire praeparerent, Sanctus econtra otiosi praecepit sacraeque oblationis obsequia praeparari, et aliquam quasi in Dominico prandioli adjectionem fieri. Meque, ait, hodie quamlibet indignus sim, ob venerationem illius animae, quae hoc in nocte inter sanctos angelorum choros vecta ultra siderea coelorum spatia ad Paradisium ascendit, sacra oportet Eucharistiae celebrare mysteria.

—Sed forte cum inter alia cum modulatione officia illa consueta decantaretur deprecatio, in qua sancti Martini commemoraretur nomen, subito Sanctus ad cantores ejusdem onomatidis ad locum peruenientes: Hodie, ait, pro sancto Columbano episcopo decantare debetis. Tunc omnes qui inerant fratres intellexere quod Columbanus episcopus Larginensis, charus Columbae amicus, ad Dominum emigravit.—De vit. S. Columbae, L. 3, c. 15, 16, col. 764, 675, DAB., Pat. Lat. T. 88.

On a certain day, likewise, when the brethren, putting on their shoes in the morning, were preparing to go to the different occupations of the monastery, the saint on the contrary commanded a holiday to be observed, and the rites of the holy oblation to be prepared, and some addition to be made, as if for the Lord's Supper. And, he said, it behooves me to-day, however unworthy I am, out of veneration for his soul, which, in this night, carried among choirs of angels beyond the starry spaces of the heavens, ascended to paradise, to celebrate the holy mysteries of the Eucharist.

—But by chance, when, among the other offices, that customary prayer was being sung with melody, in which the name of St. Martin is commemorated, suddenly the saint says to the singers, coming to the place of the said name: To-day ye ought to sing for the Bishop, St. Columbanus. Then all the brethren that were present understood that Bishop Columbanus, the dear friend of Columba, had departed to the Lord.

Century VIII.

VENERABLE BEDE, PRIEST.

Vidit [Begu] animam praefatae Dei famulae [Hildae] in ipsa luce, comitantibus ac ducentibus angelis, ad coelum ferri.—Quod cum illa audiisset, suscitavit cunctas sorores, et in ecclesiam convocatas orationibus ac psalmis pro anima matris operam dare monuit.—H. E., L. 4. c. 23, p. 108, 110, T. 3.

Illam autem [Elfreda abatissa] diligentius adjuvante ac flagitante, ut exponeret visionem, 'Vidi,' inquit, 'animam cujusdam sancti manibus angelicis ad regni coelestis gaudia ferri.'—'Precor,' inquit, 'domine mi episcopé, memineris ad missas Hadwaldi mei' (hoc enim viro erat nomen), 'qui heri cadendo de arbore defunctus est.'—Vit. S. Cuthbert., c. 34, p. 314, 316, T. 4.

Begu saw the soul of the aforesaid servant of God, Hilda, carried to heaven in light itself, accompanied and led by angels.—When she had heard this, she roused up all the sisters, and admonished them, being assembled in the Church, to devote themselves to prayers and psalms for the soul of their mother.

But the Abbess Elfreda, entreating and demanding more earnestly that he would relate the vision, 'I saw,' he said, 'the soul of a certain holy person carried by the hands of angels to the joys of the heavenly kingdom.'—'I pray,' he said, 'my lord Bishop, remember at the mass my Hadwaldus (for this was the man's name), who died yesterday by falling from a tree.'

FLACCUS ALCUINUS, ABBOT.

Quod bonum sit orare pro defunctis fidelibus.

Arguit sanctus Apostolus quosdam Corinthios infidelitatis, quia de resurrectionis gloria titubabant: Si Christus, etc. Nos ergo qui absque omni scrupulo resurrectionem veraciter credimus et expectamus, oremus quotidie pro resurrecturis dormientibus fratribus nostris. — Opuse. secund. de Psalm. usu, col. 488, 489, DA., Pat. Lat. T. 101.

THE EMPEROR CHARLEMAGNE.

Cognoscat quoque dilectio vestra, quod aliquam benedictionem de dalmaticis vestris, vel palliis ad singulas sedes episcopales regni vestri, vel Aethelredi in eleemosinam domini Adriani, apostolici patris nostri, et amatoris vestri direximus; deprecantes, ut diligenter jubeatis intercedere pro anima illius, nullam habentes dubitationem beatam illius animam in requie esse; sed ut hanc et dilectionem ostendamus in amicis nobis charissimum. Sicut et beatus praecepit Augustinus, pro omnibus ecclesiasticae pietatis intercessionem fieri debere; asserens, pro bono intercedere, facienti proficere. — Ep. ad Offam, col. 738, BC., T. 1, Mansi Supplem., and Ep. 7, c. 12, col. 907, B., Pat. Lat. T. 98.

That it is good to pray for the faithful departed.

The holy Apostle accuses certain Corinthians of infidelity, because they doubted of the glory of the resurrection: If Christ, etc. Let us then, who truly believe and expect the resurrection without any scruple, pray daily for our sleeping brethren who are to rise again.

May Your Love also know that we have sent some gift for your dalmatics or palliums to each of the episcopal sees of your kingdom, or of Aethelredus for an alms of our Lord Adrian, our Apostolic father and your friend: beseeching that you diligently command them to intercede for his soul, having no doubt that his blessed soul is at rest; but that we may show fidelity and love towards a friend who was most dear to us. As also the blessed Augustine directs, that intercessions ought to be made for all men of ecclesiastical piety; affirming that to intercede for a good man is profitable to him that does it.

Century IX.

WALAFRIDUS STRABO, MONK OF FULDA.

Quadam itaque die, dum post laborem matutinalis officii quiescendi gratia lectos suos reviserem, primo diluculo vir Dei vocavit Magnoaldum diaconem suum, dicens illi: Instrue sacrae oblationis ministerium, ut possim divina sine dilatione celebrare mysteria. Et ille: Num, inquit, tu Pater, missam celebrabis? dixit ergo ad illum: Post hujus vigiliis noctis cognovi per visionem dominum et Patrem meum Columbanum de hujus vitae angustiis hodie ad paradisi gaudia comigrasse. Pro ejus itaque requie sacrificium salutis

On a certain day, therefore, when, after the labor of the matutinal office, they had returned to their couches for the sake of rest, at the first dawn the man of God called Magnoaldus, his deacon, saying to him: Prepare the service of the holy oblation, that I may without delay celebrate the divine mysteries. And he said: Wilt thou celebrate mass, Father? He said to him, therefore: After the vigils of this night, I perceived by a vision that my lord and Father, Columbanus, has to-day departed from the perplexities of this life

debeo immolare. Et signo pulsato, oratorium ingressi, prostraverunt se in orationem, et coeperunt missas agere et precibus insistere pro commemoratione beati Columbani. *Vita S. Galli Abbat.*, L. I., c. 26, col. 999, BC., Pat. Lat. T. 114.

to the joys of paradise. For his rest, therefore, I ought to immolate the sacrifice of salvation. And the bell having been struck, and having entered the oratory, they prostrated themselves in prayer, and began to celebrate masses, and to be instant in prayer, for the commemoration of the blessed Columbanus.

RABANUS MAURUS, BISHOP OF MENTZ.

Cum ergo sacrificia sive altaris, sive quarumcumque elemosynarum, pro baptizatis defunctis offeruntur, pro valde bonis gratiarum actiones sunt: pro non valde malis propitiationses sunt; pro valde malis, etiamsi nulla sunt adjuncta mortuorum, qualescumque vivorum sunt consolationes. Quibus autem prosunt, aut ad hoc prosunt, ut plena fiat remissio aut ut tolerabilior fiat damnatio.—In 2 Macc., c. 12. col. 1252, CD., Pat. Lat. T. 109.

When, therefore, the sacrifices, whether of the altar or of any alms whatsoever, are offered for the baptised dead; for the very good they are thanksgivings; for those who are not very wicked they are propitiations, for the very wicked, though they are of no advantage to the dead, they are a sort of consolation for the living. But whom they do profit, they either profit for this, that remission may be full or that damnation may be more tolerable.

HINCMAR, ARCHBISHOP OF RHEIMS.

Annue nobis, Domine, ut animae famuli tui Leonis [magni] haec prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta.—De praedest., c. 34, p. 297, T. I.

Grant us, O Lord, that this oblation may profit the soul of Thy servant Leo the Great; by the immolation of which Thou hast granted the relaxation of the sins of the whole world.

In the twelfth century this prayer had undergone an alteration to suit the change of belief which had taken place meanwhile, as we learn from Innocent III., whose testimony is cited below.

GRIMALDUS, ABBOT OF ST. GALL.

Omnipotens sempiterne Deus, collocare dignare corpus et animam et spiritum famuli tui N.—sinibus Abrahae, Isaac, et Jacob, ut cum dies agnitionis venerit, inter sanctos et electos tuos eum suscitari praecipias.—*Lib. sac.*, c. 102, col. 842, C., Pat. Lat. T. 121.

Almighty and everlasting God, vouchsafe to place the body, and soul, and spirit of thy servant N.—in the bosoms of Abraham, Isaac and Jacob, that when the day of Thy acknowledgment shall come Thou mayest command him to be raised up among Thy saints and elect.

Century XII.

BERENGOSUS, ABBOT OF TREVES.

Sed quoniam ipse [Constantinus] post mortem suam diu fortasse jam luit, dig-

But inasmuch as he, Constantine, perhaps now for a long time after his death

num est ut pro nobis ipsis Deo semper eo propensiori supplicemus oratione, quo jam ille fortassis est in requie, et nos in labore. Et quoniam ipse futuræ quietis plenariam nondum habet perfectionem, sed nobiscum potius meliorem adhuc sperat invenire resurrectionem, orandum est nobis ut ipse qui per sanguinem suum vivificæ crucis voluit sanctificare vexillum, ad perfectam requiem nos perducat quandoque et illum. Sciendum est enim quia licet ille talis et tantus non sit ex imperfectione meritorum, ut digne computari possit in numero Sanctorum, vere tamen et absque omni dubitatione partem habebit 'in concilio justorum et congregatione.'—De laud. et invent S. Crucis, L. 2, c. 11, col. 963, DC., Pat. Lat. T. 160.

makes expiation, it is proper that we should always supplicate God for ourselves with prayer so much more the earnest, by as much as he perhaps is in rest and we are in labor. And forasmuch as he has not yet the full perfection of his future rest, but rather still hopes with us to find a better resurrection, we are to pray that He Who by His blood was pleased to sanctify the banner of the quickening cross, may lead us to perfect rest when He does him also. For we must know that though he is not such and so great, by the imperfection of merits, that he can be worthily computed in the number of the saints, yet truly and without any doubt he will have a part 'in the council and congregation of the just.'

INNOCENT II., BISHOP OF ROME.

Presbyterum quem sine unda baptismatis extremum diem clausisse significasti, quia in sanctæ matris ecclesiæ fide et Christi nominis confessione perseveravit, ab originali peccato solutum et coelestis patriæ gaudium esse adeptum, asserimus incunctanter.—Sopitis igitur questionibus, doctorum Patrum sententias teneas, et in Ecclesia tua juges preces hostiasque Deo offerri jubeas pro presbytero memorato.—Ep. 558 ad Episc. Cremon., col. 624, 625, DA., Pat. Lat. T. 179.

As to the Priest whom you have signified as having died without the water of baptism, because he continued in the faith of holy mother Church and the confession of the name of Christ, we declare without any hesitation that he was loosed from original sin and has attained the joy of the heavenly country.—Laying aside, therefore, all questions, hold the sentences of the learned Fathers and command continual prayers and sacrifices to be offered to God in thy Church for the aforesaid Priest.

PETER, ABBOT OF CLUNY.

De reliquis vero, quod scilicet bona virorum mortuis prodesse valeant, et hi hæretici negant, et quidam etiam Catholici dubitare videntur.—Tract. adv. Petrobros., col. 823, B., Pat. Lat. T. 189.

But as for the rest, namely, that the goods of the living can profit the dead, both these heretics do deny, and some Catholics even seem to doubt.

HUGO ETHERIANUS.

Sed scio plerosque vanis opinionibus deformari, putantes non esse orandum pro mortuis, eo quod neque Christus, neque Apostoli ejus successores hæc scriptis intimerint. Nesciunt quidem illi plura

But I know that many are deformed with vain opinions, thinking that the dead are not to be prayed for, because that neither Christ nor the Apostles, His successors, have intimated these things in the

esse ac persummè necessaria, quae sancta Ecclesia frequentat, quorum traditio ex scripturis non habetur. Nihil tamen minus ad cultorem Dei pertinent, et vigorem maximum obtinent.—De anim. corp. exuta, c. 13, col. 196, C., Pat. Lat. T. 202.

Scriptures. They are ignorant, indeed, that there are many things, and those exceeding necessary, which holy Church observes, the tradition whereof is not had in the Scriptures. Yet they pertain nevertheless to the worship of God, and obtain great strength.

INNOCENT III., BISHOP OF ROME.

Tertio vero loco, tua fraternitas requisivit quis mutaverit, vel quando fuerit mutatum, aut quare, quod in secreta beati Leonis secundum antiquiores codices continetur; sic videlicet: Annue nobis, Domine, ut animae famuli tui Leonis haec prosit oblatio, cum in modernioribus Sacramentariis habeatur: Annue nobis, Domine, quaesimus, ut intercessione beati Leonis haec nobis prosit oblatio.—Unde quod in plerisque orationibus continetur, 'prosit' videlicet vel 'proficiat huic sancto vel illi talis oblatio ad gloriam vel honorem,' ita sane debet intelligi, ut ad hoc prosit, quod magis ac magis honeretur, licet plerique reputent non indignum sanctorum gloriam usque ad iudicium augmentari, et ideo ecclesiam interim sane posse augmentum glorificationis eorum optare.—L. 5, Ep. 121, col. 1122, 1123, CDA., Pat. Lat. T. 214.

But in the third place Your Fraternity has inquired who changed, or when, or for what reason was that changed, which is contained in the secret of the blessed Leo, according to the more ancient copies, namely: Grant us, O Lord, that this oblation may profit the soul of Thy servant Leo; while in the more modern Sacramentaries we have it: Grant us, O Lord, we beseech Thee, that by the intercession of the blessed Leo this oblation may profit us.—Wherefore what is contained in very many prayers, namely, 'May such an oblation profit or assist this or that saint to his glory or honor,' ought surely to be thus understood, that it may profit him for this, that he may be more and more honored; though many think it to be not unworthy that the glory of the saints should be increased unto the judgment, and therefore the Church can meanwhile desire an increase of their glorification.

Century XIII.

GEORGE PACHYMERES.

Εἶται ὁ Ἀρχιδιάκονος ἀπολύει μὲν τοὺς κατηχομένους, εἶτα ἀνακηρύττει τὰ τῶν ἁγίων ἀνδρῶν καὶ κεκοιμημένων ὀνόματα, μετῴων ἄξιοι τὸν προκειμένον τῆς ἀναρρήσεως ταύτης, καὶ προτρέπεται πάντας ὑπὲρ αὐτοῦ αἰτῆσαι τὴν ἐν Χριστῷ τελείωσιν.—Paraph. in Dion. Areop. Eccl. hierarch. c. 7, sect. 2, p. 275, T. 1.

Then the Archdeacon dismisses the catechumens, and proclaims the names of the departed saints, with whom he judges the present defunct one worthy of the same commemoration, and exhorts all to seek their end in Christ.

Century XVI.

BEATUS RHENANUS.

'Oblationes pro defunctis.' Unde anniversariorum sacrorum cum eleemosynis origo, quae apud nos perpetua instituntur.—In Tertul. de corona milit. annot., p. 440. Ed. Basil, 1562.

Caeterum quod dicit sacrificia pro martyribus offerri, sic accipiendum, ni fallor, ut pro eis idem valeat quod pro commemoratione eorum (nam id prioris loci mox citati verba aperte continent) veluti passione sive commemoratione passionis occasionem oblationibus et sacrificiis dante. Quare res inde nata videtur, quod in sacrificio juxta ritum veteris ecclesiae—post symbolum decantatum, et mutuam pacis consulationem nomina pie defunctorum conscripta in scheda, quae in altari ponabatur, recitebantur non sine laude et praeconio virtutum quae in viventibus eluxerant.—Gratuloriae ergo praesces erant potius, quibus quum Deo gratias agebant, qui martyribus eam gratiam et tantum dignationis contulisset: tum simile donum coelitus sibi dari concordibus votis flagitabant, ceu adhuc canit Ecclesia, Gaudiamus in Domino, et reliqua.—Ad Ter. ad Mart. annot., p. 461. Ibid.

INDEX EXPURGATORIUS ROMANUS.

—Beatus Rhenanus in illa Tertulliani verba, oblationes pro defunctis, deleatur illud, unde anniversariorum sacrorum cum eleemosynis, origo, quae apud nos perpetua instituntur.—Pages 32, 33.

JOHN MEDINA.

Si dicas secundo, quod Ecclesia non oret, ut fideles defuncti ab aeterna poena liberentur, nec ut finaliter salventur, sed ut citius a poena liberentur, et salventur. Contra videtur, quod etsi quam plures orationes fidelium defunctorum legerim, quae

'Oblations for the departed.' Hence the origin of the sacred anniversaries with alms, which are instituted as perpetual among us.

But what he says, that sacrifices are offered for the Martyrs, is to be understood thus, if I mistake not, that it signifies the same as for the commemoration of them (for the words of the previous passage just cited openly contain this), as if the passion or commemoration of the passion gave occasion for oblations and sacrifices. This thing seems derived thence, that in the sacrifice, according to the rite of the ancient Church, after the singing of the creed and the mutual salutation of peace, the names of the pious dead written upon a sheet, which was placed upon the altar, were recited not without praise and commendation of the virtues which had shone among the living.—The prayers, therefore, were gratulatory rather, by which they not only gave thanks to God, who had bestowed that grace and so much honor upon the Martyrs, but also with concordant vows importuned a similar gift for themselves from heaven, just as the Church still sings: Let us rejoice in the Lord, etc.

Beatus Rhenanus on those words of Tertullian, 'oblations for the defunct;' let that be removed: Whence the origin of those sacred anniversaries with alms, which are instituted as perpetual among us.

If you say, secondly, that the Church doth not pray that the faithful dead may be freed from eternal pain, nor that they may be finally saved, but that they may be sooner freed from pain and saved: it seems, on the contrary, that although I

in Missali Romano continentur, in nulla tamen earum legi, per Ecclesiam peti, ut citius a poenis liberentur; legi tamen in nonnullis peti, ut ab aeternis poenis liberentur. Et ultra ea, quae in tertio argumento, quod nobis praesentem ingressit difficultatem, tanguntur, in quibus aperte videtur peti ut Deus liberet animas fidelium a iudicio aeternae damnationis, sunt aliae orationes, in quibus petitur, ut Deus animas defunctorum in corporibus ad beatitudinem in die iudicii suscitet.—De Poenit. cod. de orat., Tr. 6, qu. 6, p. 411, T. 1.

have read many prayers for the faithful dead, which are contained in the Roman Missal, yet in none of them have I read that petition is made by the Church, that they may be sooner freed from pains; but in some I have read that petition is made, that they may be freed from eternal pains. But besides those that are touched upon in the third argument, which presented to us the present difficulty, in which it seems to be openly petitioned that God would free the souls of the faithful from the judgment of eternal damnation, there are other prayers in which it is petitioned, that God would raise up the souls of the deceased in their bodies for blessedness in the day of judgment.

After citing several of these prayers, Medina makes this suggestion, among others, in accounting for this difficulty :

Multa enim in Ecclesia legi permittuntur, quae quamvis non omnino vera sunt, vel non apta, conferunt tamen ad fidelium devotionem excitandam, et augendam.—Ac perinde, non mirum orationibus praedictis aliquid minus aptum contineri, et ab Ecclesia tolerari, cum tales orationes factae sint a personis privatis, non a Conciliis, et per Concilia omnino sint approbata.—Ib., p. 412, 413.

For many things are allowed to be read in the Church, which, though they be not entirely true or not appropriate, yet serve to excite and increase the devotion of the faithful.—And, in like manner, it is not strange that something far from appropriate is contained in the aforesaid prayers and tolerated by the Church, seeing that such prayers were made by private persons, not by Councils, and have not been expressly approved by and through Councils.

But the difficulty is solved at once when we recollect that these prayers are much more ancient than the modern doctrine of Purgatory, and were composed when the doctrine of the Church was that the souls of the faithful departed were in hades awaiting the day of judgment, and not in heaven, as the Church of Rome now asserts.

GEORGE CASSANDER.

Apud veteres quoque haec loquendi consuetudo usitatissima est, non solum pro iis defunctis, pro quibus misericordia Dei implorabitur, sed etiam pro martyribus pro quorum certaminibus Deo gratiae agebantur, et quorum precibus Ecclesia

Among the ancients also this custom of speaking was in very frequent use, not only for those departed, for whom the mercy of God was implored, but even for the Martyrs for whose contests thanks were given to God, and to whose prayers

commendabitur, offerri diceretur,—quod ex Cypriano et Augustino multis locis constat, et in Graecorum liturgiis manifestius exprimitur, qui se rationalem hunc et incruentum cultum offerre dicunt, pro Virgine Maria, Patriarchis, Prophetis, Apostolis, Martyribus, etc.—Et quamvis de statu illo animarum, quibus haec propositum, non satis constaret, nec inter omnes conveniret, omnes tamen hoc officium, ut testimonium charitatis erga defunctum, et ut professionem fidei de immortalitate animarum et futura resurrectione, Deo gratum et ecclesiae utiles esse judicaverunt.—Consult., Art. 24, de Iterat., p. 605, 606.

the Church was commended, it was said to be offered, as is evident from Cyprian and Augustine in many places, and more manifestly expressed in the Liturgies of the Greeks, who say they offer this reasonable and unbloody worship for the Virgin Mary, the Patriarchs, Prophets, Apostles, Martyrs, etc.—And although it was not very evident, nor agreed upon by all concerning that state of souls, for whom they made these requests, yet all judged that this office was well-pleasing to God and useful to the Church, as a testimony of charity towards the defunct and as a profession of their faith in the immortality of the soul and the future resurrection.

ALPHONSUS SALMERON, JESUIT.

Titubantur quidam ex Catholicis, cum in missae sacrificio pro defunctis illud legitur: Domine Jesu Christe Rex gloriae, libera animas fidelium defunctorum de poenis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas Tartarus, ne cadant in obscurum, etc.—Audi virum quemdam nostri Ordinis atque instituti, virum, religione, et doctrina insignem, novam rationem excogitasse, qua haec plane elucidari possent. Dicebat enim his verbis Ecclesiam certam quamdam precandi rationem complecti, qua videlicet nihil novi a Deo petamus, sed ea tantum, quae jam actu facit Deus, et quae semper faciet, et quae aliter efficere non potest, etiamsi maxime velit, tamen ut illud faciat, serio rogamus. Ecce exempli gratia, petimus ut Deus se ipsum amet, ut immortalitatem servet, et aeternitatem, ut rerum omnium habeat providentiam ut gloriam suam illustret: etc.—Adhaec oramus in praecatione Dominica: 'Sanctificatur nomen tuum, et sit nomen Domini benedictum ex hoc nunc, et usque in seculum: quod tamen nunquam non sanctificatur, et in aeternum laudatur.—In 1 Cor. 15, disp. 26, p. 229, T. 14.

Certain Catholics were embarrassed, when in the sacrifice of the mass for the dead that was read: O Lord Jesus Christ, King of glory, liberate the souls of the faithful departed from the pains of hell, and from the deep pit: deliver them from the mouth of the lion, that Tartarus swallow them not, that they fall not into obscurity, etc.—I have heard that a certain man of our Order and institute, a man distinguished for his religion and doctrine, has devised a new way whereby these things could be plainly elucidated. For, he said, by these words the Church embraces a certain way of praying, whereby, forsooth, we ask nothing new of God, but that only which God already does in fact, and which He will always do, and which He cannot do otherwise, though He exceedingly desired to; yet we earnestly ask Him to do it. Behold, for example, we ask God to love Himself, to preserve immortality and eternity, to have the providence of all things, to illustrate His own glory: etc.—Besides, in the Lord's prayer, we pray: Sanctified be Thy name; and: Let the name of the Lord be blessed from henceforth and forever: which yet is ever sanctified, and praised forever.

FRANCISCUS SIXTUS SENENSIS.

Et in Liturgia divini sacrificii ab eo [Chrysostomo] edita, et in variis homiliis ab eodem approbata, conscripsit formulam precandi et offerendi pro omnibus fidelibus defunctis, et praecipue pro animabus beatorum in haec verba: offerimus tibi rationalem hunc cultum pro in fide requiescentibus, Patribus, Patriarchis, Prophetis, et Apostolis,—et Martyribus, etc.—Bibl. sanct., L. 6, annot. 47, p. 488, A.

And in the Liturgy of the divine sacrifice edited by Chrysostom, and in the various homilies approved by the same, he wrote a formula for praying and offering for all the faithful departed, and especially for the souls of the blessed, in these words: We offer to Thee this reasonable worship for the Fathers resting in faith, the Patriarchs, Prophets, Apostles and Martyrs, etc.

Century XVIII.

EUSEBIUS RENAUDOTUS.

Verum major difficultas nascitur ex formula, nova prorsus et alibi inusitata, quam habet Ordo officii communis in Codice Colbertino. Nam inter commemorationes eorum pro quibus oratur, ut Deus 'praestet illis quietem et memoriam bonam,' nominatur B. Virgo. 'Praesta etiam per illud incensum, quietem et memoriam bonam Genetrici tuae, et sanctis tuis, fili Christe, qui adoraris, et glorificaris cum Patre tuo, et Spiritu Sancto.' Et paulo prius. 'Ecce obsecramus te Domine Deus, suscipe incensum istud aromatum, quod offert tibi tenuitas nostra, pro sancta Genetrice Dei Maria, pro patre nostro Adamo, et matre nostra Eva, pro prophetis et apostolis, etc., pro divitibus et pauperibus, pro angustiatis et afflictis.' Iterum: 'Deus per elementiam tuam, praesta requiem et memoriam bonam Genetrici tuae, et Sanctis tuis, omnibusque defunctis, super altare tuum sanctum et coeleste.'—Observat. in Liturg. Syriacas, p. 98, T. 2.

But a greater difficulty arises from a formula, certainly new and elsewhere unusual, which the Order of the common office has in the Codex Colbertinus. For among the commemorations of those for whom prayer was offered, that God 'would grant them quiet and a good remembrance,' the blessed Virgin is named. 'Grant likewise by this incense, quiet and a good remembrance to Thy mother, and Thy saints, O Son Christ, Who art adored and glorified with Thy Father and the Holy Spirit.' And a little before: 'Behold, we beseech Thee, O Lord God, receive this sweet incense, which our weakness offers to Thee, for the holy mother of God, Mary, for our father Adam and our mother Eve, for the Prophets and Apostles, etc., for the rich and the poor, for those in straits and affliction.' Again: 'O God, by Thy clemency grant rest and a good remembrance to Thy mother, and Thy saints, and all the departed, upon Thy holy and heavenly altar.'

CHAPTER V.

A PURGING FIRE AT THE DAY OF JUDGMENT.

THE CATHOLIC CHURCH.

The ancient Church believed that there would be a purging, cleansing fire at the Day of Judgment. Through this flame all would have to

pass, not excepting the Apostles and the Virgin Mary, in order to be purified of all stains of sin, and then enter heaven. Those whose sins were light would pass quickly through, those whose sins were graver would endure longer in the fire, while the wicked—those who did not die in the faith—unable to endure the searching examination, would not pass through at all, but would be cast into hell. It is to this fire that the Apostle Paul alluded in 1 Cor. 3:13. This text is referred by Roman Catholics to the fire of Purgatory, but all the Fathers correctly refer it to the fire of the Day of Judgment.

The difference between the doctrine of the Church of Rome on this point and the Catholic Church consists in this: The Roman Catholic Purgatory commences at death and ends with all at the Day of Judgment, and in the case of many, long before that time. The Purgatorial fire of the ancients began with the Judgment Day. The Roman Catholic is for souls alone without the body. The Catholic is for souls united to the body after the resurrection. The Roman Catholic is only for those souls of the faithful which are still liable to some temporal punishment; the souls of the wicked being at death immediately cast into hell-fire, and the souls of the pure being immediately received into heaven. The Catholic Purgatory is for all, both the wicked and the righteous. Saints, Apostles, Martyrs, and the Mother herself of Him Who is God, will pass through this fire and be rendered pure by it.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Idcirco igitur qui salvus fit, per ignem salvus fit, ut si quid forte de specie plumbi habuerit admistum, id ignis decoquat et resolvat, ut efficiantur omnes aurum bonum: quia aurum terrae illius bonum esse dicitur, quam habituri sancti, et sicut fornax probat aurum, sic homines justos tentatio. Veniendum est ergo omnibus ad ignem, veniendum est ad conflatorium. Se dat enim Dominus et conflavit, et purgat filios Juda. Sed et illuc cum venitur, si quis multa opera bona, et parum aliquid iniquitatis attulerit, illud parum tanquam plumbum igni resolvitur ac purgatur, et totum remanet aurum purum. Et si quis plus illuc plumbi detulerit, plus exuritur, ut amplius decoquatur, ut etsi parum aliquid sit auri, purgatum

On this account, therefore, whoso is saved is saved by fire, so that if perchance he has anything of the nature of lead mixed with him, this the fire may melt and destroy, that all may be made good gold: because the gold of that land which the saints are to inhabit, is said to be good; and as the furnace tries gold, so does temptation try just men. We must all, therefore, come to the fire, we must come to the furnace. For the Lord shall sit and refine and purify the sons of Juda. But also when we arrive there, if any one shall bring many good works and little that is evil, that little is melted and purified by the fire as lead, and the whole remains pure gold. And if any one shall bring there more lead, he shall be burnt

tamen resideat. Quod si aliquis illuc totus plumbus venerit, fiet de illo hoc quod scriptum est, demergetur in profundum, tanquam plumbum in aquam validissimam.—Hom. 6 in Exod., c. 4, col. 334, 335, CDA., Pat. Gr. T. 12.

Sed si quidem verbi Dei praevenimus hoc opus, et in hac vita positi faciamus in nobis interire peccatum, ut nunquam omnino, a nobis, neque per cogitationem, neque per opus, neque per verbum peccati gladius proferatur, non indigebimus poenae ignis aeterni, non tenebris exterioribus condemnabimur, neque illis suppliciis quae peccatoribus imminent subiacebimus. Si vero in hac vita contemnimus commonentis nos divinae Scripturae verba, et curari vel emendari ejus corruptionibus nolumus, certum est quia manet nos ignis ille qui praeparatus est peccatoribus, et veniemus ad illum ignem in quo uniuscujusque opus quales sit ignis probabit. Et, ut ego arbitror, omnes nos venire necesse est ad illum ignem. Etiamsi Paulus sit aliquis vel Petrus, venit tamen ad illum ignem, sed illi tales audiunt: 'Etiamsi per ignem transeas, flamma non aduret te.' Si vero aliquis similis mei peccator sit, veniet quidem ad ignem illum sicut Petrus et Paulus, sed non sic transiet sicut Petrus et Paulus.—Hom. 3 in Ps. 36, c. 1, col. 1337, AB., 1b.

Τίς ἐστὶν ὁ ἐν ἐτέρα βωζόμενος ἀναστᾶσει; Ὁ δεόμενος βαπτίσματος, ὅταν ἔλθῃ ἐπὶ τὸ πῦρ ἐκεῖνο, καὶ τὸ πῦρ αὐτὸν δοκιμάσῃ, καὶ εὔρη τὸ πῦρ ἐκεῖνο ξύλα, χόρτον, καὶ καλάμην, ὥστε αὐτὰ κατακαῦσαι. Διὰ τοῦτο τούτων λεγομένων, ὅση δύναμις συναγαγόντες τοὺς λόγους τοὺς τῶν γραφῶν, εἰς τὴν καρδίαν ἀποτιθώμεθα αὐτοῦς, καὶ κατ' αὐτοῦς πειραθώμεν ζῆν, ἵνα δυνηθώμεν πρὸ τῆς ἐξόδου καθαροὶ γενέσθαι, καὶ ἐτοιμάσαντες εἰς τὴν ἐξοδὸν τὰ ἔργα ἡμῶν, ἐξελθόντες ἐν αὐτοῖς τοῖς ἀγαθοῖς παραληφθῆναι, καὶ ἐν Χριστῷ Ἰησοῦ σωθῆναι.
—Hom. 2 in Jerem., c. 3, col. 281, B., 1b., T. 13.

more, that he may be further melted, that, although there be but little gold, yet it may remain, being purified. But if any one shall come there all lead, that shall be done with him which is written: He shall sink in the deep, as lead in the mighty water.

But if indeed we anticipate this work of the word of God, and while we are placed in this life make sin to die in us, so that never at all the sword of sin is revealed by us, neither by thought, nor by deed, nor by word, we shall not stand in need of the punishment of eternal fire, we shall not be condemned to outer darkness, nor shall we be subjected to those punishments which threaten sinners. But if in this life we despise the words of Divine Scripture admonishing us, and refuse to be cured and amended of its corruptions, it is certain that that fire awaits us which is prepared for sinners, and we shall come to that fire in which the fire shall prove each man's work, of what sort it is. And, as I think, it is necessary for us all to come to that fire. Although one be Paul or Peter, yet he comes to that fire, but such as they hear: Though thou pass through fire, the flame shall not scorch thee. But if any one be a sinner like me, he shall come indeed to that fire as do Peter and Paul, but he shall not pass through as do Peter and Paul.

Who is he that shall be saved in the second resurrection? He is that one who needs baptism when he shall come to that fire, and the fire shall examine him, and the fire shall find him wood, and hay, and stubble, so as to burn them. Wherefore, since such things are said, and such power accompanies the words of the Scriptures, let us treasure them up in our hearts and strive to live according to them, that we may be able to be made pure before our departure, and make ready our works for our departure, that going forth in good works we may be raised up and saved in Christ Jesus.

Sic stabit in igneo flumine Dominus Jesus juxta flammeam* romphaeam, ut quemcunque post exitum vitae hujus, qui ad paradysum transire desiderat, et purgatione indiget, hoc eum amne baptizet, et ad cupida transmittat: eum vero, qui non habet signum priorum baptismatum, lavacro igneo non baptizet. Oportet enim prius aliquem baptizari aqua et spiritu, ut cum ad igneum fluvium venerit, ostendat se et spiritus lavacra servasse, et tunc mereatur etiam ignis accipere baptismum in Christo Jesu.—Hom. 24 in Luc., col. 1864, 1865, CA., Ib.

So the Lord Jesus shall stand in the fiery river, near the flaming sword, that He may baptise after the end of this life every one who desires to pass to paradise, and stands in need of purification, and send him to his desire. But He shall not baptise him with the fiery laver, who has not the seal of the former baptism. For every one must be baptised with water and the Spirit, that when he shall come to the fiery river he may show that he has preserved the laver, both of water and the Spirit, and then he may deserve to receive the baptism of fire even in Christ Jesus.

Century IV.

LACTANTIUS.

Sed et justos cum judicaverit, etiam igni eos examinabit. Tum quorum peccata vel pondere vel numero praevaluerint, perstringentur ab igni, atque amburentur: quos autem plena justitia et marturitas virtutis incoxerit, ignem illum non sentient: habent enim aliquid in se Dei, quod vim flammae repellat ac respuat. Tanta est vis innocentiae, ut ab ea ignis ille refugiat innoxius, qui accepit a Deo hanc potestatem, ut impios urat, justis obtemperet. Nec tamen quisquam putet, animas post mortem protinus judicari: nam omnes in una communique custodia detinentur, donec tempus adveniat, quo maximus judex meritorum faciat examen.—Instit., l. 7, c. 21, p. 146, 147, T, 2.

But when He shall judge the just also, He shall examine them with fire even. Then they whose sins shall prevail either in weight or number, shall be reprimanded by fire and shall be burnt: but they whom full justice and maturity of virtue have seasoned, shall not feel that fire; for they have something divine in themselves, which repels and rejects the force of the flame. Such is the power of innocence, that that fire, which has from God this power of burning the impious, and of tempering the just, shall flee back from it harmless. Nor yet let any one think that the souls are judged straightway after death: for all are detained in one common custody, until the time come when the great Judge shall make an examination of merits.

CYRIL, BISHOP OF JERUSALEM.

Ὁ Θεὸς ἐμφανῶς ἤξει, ὁ Θεὸς ἡμῶν· καὶ οὐ παρασίωπήσεται. Πῦρ ἐνώπιον αὐτοῦ καθήσεται, καὶ κύκλω αὐτοῦ καταιγὶς σφοδρὰ, καὶ τὰ ἕξῃς. Ἐρχεται πρὸς τὸν Πατέρα, κατὰ τὴν Γραφὴν τὴν ἀρτίως ἀναγνωσθεῖσαν, ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, ποταμοῦ πυρὸς ἔλκοντος,

God shall come manifestly, our God: and shall not keep silence. A fire shall burn before Him, and round about Him shall be a strong tempest, etc. The Son of man shall come to the Father, according to the Scripture just read, with the clouds of heaven, and with a stream of fire, which is to try men, following as His train. If any man has works of gold, he

δοκιμαστικοῦ τῶν ἀνθρώπων. Εἴ
τις χρυσίου ἔχει τὰ ἔργα, λαμπρό-
τερος γίνεται· εἴ τις καλαμῶδη ἔχει
τὴν πράξιν καὶ ἀνυπόστατον, κα-
τακαίεται ὑπὸ τοῦ πυρός.—Catech.
15, n. 21, col. 897, 900, Pat. Gr. T. 33.

shall be made brighter; if any man has his course of life like stubble and without solidity, he shall be burnt by the fire.

HILARY, DEACON OF ROME.

Quia enim per ignem examinatio fiet, si in aliquo non invenerit, quod exurat, manifestat illum bonum fuisse doctorem.—In 1 Cor. 3:13, col. 200, Op. Ambros., Pat. Lat. T. 17.

For the examination shall be by fire; if in any one it shall find nothing to burn, it makes it manifest that he was a good doctor.

HILARY, BISHOP OF POICTIERS.

Est ergo, quantum licet existimare, perfectae illius emundatio puritatis etiam post baptismi aquas reposita: quae nos sancti Spiritus sanctificet adventu, quae iudicii igni nos decoquat, quae per mortis injuriam a labe morticinae et societate purgabit, quae martyrii passione devota ac fidei sanguine abluet.

There is laid up, therefore, as much as it is lawful for us to think, a cleansing of that perfect purity even after the waters of baptism: which shall sanctify us by the coming of the Holy Spirit, which shall burn us by the fire of judgment, which shall purge us from the stain and community of corruption by the injury of death, which shall wash us with the devoted passion and faithful blood of martyrdom.

An cum ex omni otioso verbo rationem simus praestituri, diem iudicii concupicemus, in quo est nobis ille indefessus ignis subeundus, in quo subeunda sunt gravia illa expiandae a peccatis animae supplicia? Beatae Mariae animam gladius pertransibit, ut revelentur multorum cordium cogitationes. Si in iudicii severitatem capax illa Dei Virgo ventura est, desiderare quis audebit a Deo judicari?—Tract. in Ps. 118, Lit. 3, c. 5, 12, p. 477, 480, T. 2.

Seeing that we must render an account for every idle word, shall we desire the day of judgment, in which we shall have to undergo that indefatigable fire, in which we shall have to undergo those severe punishments for cleansing a soul from its sins? A sword shall pierce through the soul of the Blessed Mary, that the thoughts of many hearts may be revealed. If that Virgin, who conceived God, must come into the severity of the judgment, who will dare to desire to be judged by God?

Ille baptizabit vos in Spiritu Sancto et igni; quia baptizatis in Spiritu Sancto reliquum sit consummari igne iudicii. Habens ventrilabrum in manu, et purgabit aream suam, etc.—Ventelabri opus est, ab infructuosis fructuosa discernere. Quod in manu Domini sit, arbitrium indicat potestatis, triticum suum, perfectos scilicet credentium fructus, horreis recondentis; paleas, id est, inutilium atque infructuo-

He shall baptise you with the Holy Spirit and fire, because it remains for those who have been baptised with the Holy Spirit to be consummated by the fire of the judgment. Having His fan in His hand, and He will purge His floor, etc.—There is need of the fan to separate the grain from the chaff. That it is in the Lord's hand denotes the judgment of power, gathering up his wheat, namely,

orum hominum inanitatē, igne iudicii concremantis.—In Matt. 2, c. 4, p. 322, T. 3.

the perfect fruit of believers, into his garners; but burning the chaff, that is, the useless and fruitless inanity of men, with the fire of the judgment.

BASIL, BISHOP OF CAESAREA.

Ἐἴ τις οὖν μὴ ἐπιφωδομήσῃ τῆς οἰκοδομῆς τοῦ ἑαυτοῦ βίου ξύλα, ἢ χόρτον, ἢ καλάμην, ἐπιθυμείτω τὴν ἡμέραν Κυρίου, ἐν ᾗ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. Εἰ δὲ οὐδεὶς καθαρὸς ἀπὸ ἔργων τῶν ἀπηγορευμένων, φοβείσθω τὴν ἡμέραν ἐκείνην.—In Esa., c. 13, n. 262, p. 833, T. 1.

If any one, therefore, has not built upon the edifice of his life, wood, or hay, or stubble, let him desire the day of the Lord, in which the fire shall try every man's work, of what sort it is. But if no one is free from forbidden works, let him fear that day.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Τλὴν ἀσθενῆ καὶ ῥαδίως δαπανωμένην, ἥνικα ἂν πυρὶ κρινῆται τὰ ἡμέτερα, ἢ καθάρηται.—Orat. 2, Ad eos qui, etc., p. 49, A., T. 1.

The light matter will be quickly consumed, when our actions shall be judged and purified by fire.

AMBROSE, BISHOP OF MILAN.

Nam et ceram urit ignis, et liquescit, ut purgetur: et nos per ignem probamur.

For the fire burns wax, and it is melted that it may be purified: we also shall be proved by fire.

'Beatus qui habet partem in prima resurrectione'; isti enim sine iudicio veniunt ad gratiam: qui autem non veniunt ad primam resurrectionem, sed ad secundam reservantur, isti urentur, donec impleant tempora inter primam et secundam resurrectionem: aut si non impleverint, diutius in supplicio permanebunt.—In Ps. 1, n. 48, 54, col. 947, 951, Pat. Lat. T. 14.

Blessed is he who has a part in the first resurrection; for these come to grace without judgment; but they who come not to the first resurrection, but are reserved to the second, these shall be burnt until they fill up the time between the first and second resurrection: or if they shall not fill up the time, they shall remain longer in punishment.

'Igne nos examinasti,' dicit David. Ergo omnes igne examinabimur.—Igne ergo purgabunter filii Levi, igne Ezechiel, igne Daniel. Sed hi etsi per ignem examinabuntur, dicent tamen: Transivimus per ignem et aquam. Alii in igne remanebunt: illis rorabit ignis, ut Hebraeis pueris, qui incendio fornacis ardentis obiecti sunt; ministros autem impietatis ultor ignis exuret. Vae mihi si opus meum arserit, et laboris hujus patiar detrimentum! Et si salvos faciet Dominus servos

'Thou hast examined us with fire,' David says. Therefore we shall all be examined with fire.—By fire, therefore, the sons of Levi shall be purged, by fire Ezechiel, by fire Daniel. But these, although they shall be examined by fire, shall say, nevertheless: We have passed through fire and water. Others shall remain in the fire: the fire shall bedew them as it did the Hebrew children, who were cast into the flame of the fiery furnace; but the avenging fire shall burn the min-

suos, salvi erimus per fidem, sic tamen salvi quasi per ignem; et si non exurimur, tamen uremur. Quomodo tamen alii remaneant in igne, alii pertranseant, alio loco nos docet Scriptura divina. Nempe in mare rubrum demersus populus Aegyptiorum, transivit autem populus Hebraeorum; Moyses pertransivit, praecipitatus Pharaos: quoniam graviora eum peccata meruerunt.—In Ps. 36, n. 26, col. 980, 981.

Si quidem post consummationem saeculi missis angelis qui segregent bonos et malos, hoc futurum est baptisma: quando per caminum ignis iniquitas exuretur; ut in regno Dei fulgeant iusti sicut sol ipse in regno patris sui. Et si aliquis sanctus ut Petrus sit, ut Joannes, baptizatur hoc igni.—In Ps. 118, serm. 3, n. 15, col. 1227, Ib., T. 15.

Omnes oportet per ignem probari quicumque ad paradysum redire desiderant; non enim otiose scriptum est, quod eiecit Adam et Eva de paradysi sede, posuit Deus in exitu paradysi gladium ignem versatilem. Omnes oportet transire per flammam, sive ille Joannes Evangelista sit, quem ita dilexit Dominus, ut de eo diceret ad Petrum: Si eum volo manere quod ad te? Tu me sequere. De morte ejus aliqui dubitaverunt, de transitu per ignem dubitare non possumus; quia in paradiso est, nec separatur a Christo. Sive ille sit Petrus, qui claves accepit regni coelorum, qui supra mare ambulavit, oportet ut dicat: 'Transivimus per ignem et aquam, et induxisti nos in refrigerium.' Sed Joanni cito versabitur igneus gladius; quia non invenitur in eo iniquitas quem dilexit aequitas. Si quid in eo vitii humani fuit, charitas divina decoxit; 'Alae' enim 'ejus sicut alae ignis.'—Ib., serm. 20, n. 12, col. 1487.

isters of impiety. Woe is me if my work shall burn and I suffer the loss of this labor! Although the Lord shall save His servants, we shall be saved by faith, yet thus saved as by fire; and though we are not consumed, nevertheless we shall be burnt. Yet how some shall remain in the fire, and others pass through, Divine Scripture teaches us in another place. Namely, in the Red Sea the people of the Egyptians were sunk, but the people of the Hebrews passed over; Moses passed over, Pharaos was overthrown: for his heavier sins sunk him.

After the end of the world, the angels being sent forth to sever the good from the bad, this baptism is to take place: when iniquity shall be consumed in a furnace of fire, that in the kingdom of God the just may shine as the sun himself in the kingdom of their father. And if any one be holy, as Peter, as John, he is baptised with this fire.

It is necessary that all who desire to return to paradise should be proved by fire; for it is not written to no purpose that Adam and Eve, having been ejected from the seat of paradise, God placed at the outlet of paradise a flaming sword which turned every way. All must pass through the flames, whether he be John the Evangelist, whom our Lord so loved as to say of him to Peter: If I will that he remain, what is it to thee? Follow thou Me. Concerning his death, some have doubted; concerning his passage through the fire, we cannot doubt; for he is in paradise, nor is he separated from Christ. Or whether he be Peter, who received the keys of the kingdom of heaven, who walked upon the sea, he ought to say: We have passed through fire and water, and thou hast brought us into refreshment. But the flaming sword will be quickly turned by John; for iniquity is not found in him whom Equity loved. If any human blemish was in him, divine love burnt it out: For her wings are as wings of fire.

ST. JEROME, A PRIEST.

Itcirco nunc dominus ad ignem iudicium vocare se monstrat : ut uniuscujusque opus quale sit ignis probet, et impleatur illud quod scriptum est : Ambulate in lumine ignis vestri, et in flamma quam succendisti.—In Amos 7 : 4, p. 117, H., T. 5.

For this reason now the Lord shows that He calls us to fiery judgment : that the fire may prove every man's work of what sort it is, and that that may be fulfilled which is written : Walk in the light of your fire, and in the flame which you have kindled.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Arguuntur autem in die iudicii omnes qui non habent fundamentum quod est Christus : emendantur autem, id est purgantur, qui huic fundamento supraedificant lignum, foenum, stipulam ; detrimentum enim patientur, sed salvi erunt, tanquam per ignem.—In Ps. 6, n. 3, col. 92, Pat. Lat. T. 36.

All they shall be accused in the day of judgment who have not the foundation which is Christ : but they are amended, that is, purged, who have built upon this foundation, wood, hay, stubble ; for they shall suffer loss, but shall be saved, as by fire.

'Uniuscujusque opus quale sit ignis probabit' : ignis tribulationis et tentationis. Iste ignis multos martyres hic probavit, omne autem genus humanum probat in fine.—In Ps. 29, serm. 2, n. 9, col. 222.

The fire shall try every man's work, of what sort it is : the fire of tribulation and trial. This fire has proved many Martyrs here, it shall prove the whole human race in the end.

Neque in ira tua emendes me : ut in hac vita purges me, et talem me reddas, cui jam emendatorio igne non opus sit, propter illos qui salvi erunt, sic tamen quasi per ignem. Quare, nisi quia hic aedificant supra fundamentum ligna, fenum, stipulam ? Aedificarent autem aurum, argentum, lapides pretiosos, et de utroque igne securi essent ; non solum de illo aeterno qui in aeternum cruciaturus impios, sed etiam de illo qui emendabit eos qui per ignem salvi erunt.—In Ps. 37, n. 3, col. 397.

Neither correct me in Thine anger : that Thou mayest forgive me in this life, and render me such that there shall no longer be need of the correcting fire, which is for those who shall be saved, yet so as by fire. Wherefore, except because they here build upon the foundation wood, hay, stubble ? But they should have built gold, silver, precious stones, and thus they would have been secure from both fires ; not only from that eternal fire which shall torment the wicked eternally, but also from that which shall correct those who shall be saved by fire.

Salvus ergo eris, cum ardere coeperit quod aedificasti, sic tamen quasi per ignem.—In Ps. 80, n. 21, col. 1045, Ib., T. 37.

Thou shalt be saved, therefore, when that shall begin to burn what thou hast built ; yet so as by fire.

Ex his quae dicta sunt, videtur evidentius apparere in illo iudicio quasdam quorumdam purgatorias poenas futuras.—De civ. Dei, l. 20, c. 25, col. 700, Ib., T. 41.

From these things which are said, it seems to appear more evidently that there will be certain purgatorial pains in the case of some in that judgment.

RUFINUS, PRIEST OF AQUILEIA.

Arguuntur in die iudicii omnes qui non habent fundamentum Christum.—In Ps. 6 (op. dub.), n. 2, col. 664, Pat. Lat. T. 21.

All are accused in the day of judgment who have not the foundation Christ.

Century V.

GAUDENTIUS, BISHOP OF BRESSE.

Idcirco Dominus nunc et tribulationum et aegritudinum flagello castigat, ne in illo aliquid sordium futurus ignis inveniatur, sed ut per exiguas plagas brevissimi temporis, ab omnibus purgatus maculis, securior ad aeternam migrare requiem mereatur.—Tract. in Scrip. praef., col. 46, C., T. 7, La B.

For this reason the Lord chastises him with the scourge of tribulation and sickness, that the future fire may find no defilement in him, but that by the trifling misfortunes of a brief space of time, being purged from all blemish, he may deserve to depart with more security to the eternal rest.

CYRIL, BISHOP OF ALEXANDRIA.

Φοβοῦμαι ἐννοῶν τῆς ἡμέρας ἐκείνης τὸ φοβερόν καὶ ἀδέκαστον δικαστήριον, τὸ βῆμα τὸ φρικῶδες, τὸν δικαστὴν τὸν ἀδέκαστον. Φοβοῦμαι τὸν ποταμὸν τοῦ πυρός, τὸν πρὸ τοῦ βήματος ἐκείνου συρόμενον, καὶ σφοδροτάτη κατακλάζοντα τῇ φλογί, τὰς ἠκονημένας ῥομφαίας.—Hom. divers. Hom. 14, col. 1072, B., Pat. Gr. T. 77.

I fear, when I think of the fearful and impartial judgment of that day, the awful tribunal, the impartial judge. I fear the river of fire flowing before that tribunal, and boiling up sharp swords with the fierce flame.

PAULINUS, BISHOP OF NOLA.

Tribuat hic mihi Dominus, ut et in me pro me fiat ignis consumens. Ardeat hoc igne cor meum in lumen aeternum mihi, ne eodem ardeat anima mea in poenam perennem. In hoc enim igne revelabitur dies Dei, et unusquisque nostrum opus quale sit ignis probabit.—Haec est domus illa non manufacta, in qua si habitemus iis operibus, quibus cives sanctorum fieri mereamur, non ardebit opus nostrum; et ignis ille sapiens transeuntes nos per examen suum non severo ardore ambiat puniendos; sed ut commendatos suscipiens, blando lambit tactu, ut possimus dicere transivimus per ignem et aquam,

May the Lord grant me here, that for my sake a consuming fire be in me also. May my heart burn with this fire to my eternal light, lest by the same my soul burn to everlasting punishment. For in this fire shall the day of God be revealed, and the fire shall try the work of each one of us, of what sort it is.—This is that house not made with hands, in which, if we dwell with those works by which we deserve to be made citizens with the saints, our work shall not burn, and that wise fire, upon our passing through its examination, shall surround us with no severe heat of punishment; but receiving us as

et induxisti nos in refrigerium.—Ep. 28 Severo, col. 309, 310, BB., Pat. Lat. T. 61.

Opus per omne curret ignis arbiter,
Quod non cremarit flamma, sed probaverit,

Illud perenni præmio pensabitur.
Quæ concremanda gesserit, damnum feret,
Sed ipse salvus evolvabit ignibus.

Tamen subusti corporis signis miser
Vitam tenebit, non tenebit gloriam.

—Poem vii, col. 499, CD., Ib.

commended to itself, it will lick us with a gentle touch, so that we can say: We have passed through fire and water, and Thou hast brought us into refreshment.

The examining fire shall run through every work; what the flame shall not burn but prove, that shall be requited with an eternal reward. Whoso shall bring things to be burnt, shall suffer loss, but he himself shall fly out from the fire safe. Yet, miserable man, he shall retain life with the signs of a scorched body; he shall not have glory.

Century VI.

CAESARIUS, BISHOP OF ARLES.

Multi sunt qui lectionem istam male intelligentes falsa securitate decipiuntur, dum credunt quod si supra fundamentum Christi capitalia crimina aedificent, peccata ipsa per ignem transitorium possint purgari, et ipsi postea ad vitam perpetuam pervenire. Intellectus iste, fratres charissimi, corrigendus est; quia ipsi se seducunt qui taliter sibi blandiuntur. Illo enim transitorio igne, de quo dixit Apostolus, Ipse autem salvus erit, sic tamen quis per ignem, non captitalia sed minuta peccata purgatur.

Ita peccata ipsa in hoc saeculo purgantur, ut in futuro ille ignis purgatorius aut non inveniat quod exurat.

Sed dicit aliquis: Non pertinet ad me quamdiu moras habeam, si tamen ad vitam aeternam porrexero. Nemo hoc dicat, fratres charissimi, quia ille purgatorius ignis durior erit, quam quidquid potest in hoc saeculo poenarum aut cogitari aut videri, aut sentiri. Et cum de die iudicii scriptum sit quod erit dies unus tanquam mille anni, et mille anni tanquam dies unus; unde scit unusquisque utrum diebus aut mensibus, an forte etiam et annis per illum ignem sit transiturus?—Serm. 104 in I Cor., n. 1, 4, 5, col. 1946, 1947, 1948, Pat. Lat. T. 39, Op. Augustin.

There are many who, incorrectly understanding this passage, are deceived with a false security, while they believe that if they build upon the foundation of Christ capital sins, the sins themselves can be purged by the transitory fire, and they afterwards can come to perpetual life. This understanding, dear brethren, must be corrected; seeing they deceive themselves, who in this way flatter themselves. For by that transitory fire, of which the Apostle said: But he shall be saved, yet so as by fire, not capital, but minute sins are purged.

Thus sins themselves are purged in this world, that in the future that purgatorial fire may either find nothing, or, at most, find but little to consume.

But someone says: It matters not to me how long I am delayed, if yet I shall reach life eternal. Let no one say this, dear brethren, for that purgatorial fire will be fiercer than any punishment that can be imagined, seen, or felt in this world. And since it is written of the day of judgment that one day shall be as a thousand years, and a thousand years as one day; whence does any one know whether he shall be passing through that fire for days, or months, or perchance for years even?

PRIMASIUS, BISHOP OF ADRUMETUM.

Id est, examinatio iudicii, vel praesens tribulatio quae igni frequentissime comparatur.—In I Cor. I, col. 514, A., Pat. Lat. T. 68.

That is, the examination of the judgment, or the present tribulation, which is very frequently compared to fire.

Century VII.

ELIGIUS, BISHOP OF NOYON.

Duo namque iudicia in Sanctis Scripturis legimus: unum per aquam in diluvio quod praefiguravit baptismum quo ab omnibus peccatis mundati sumus; et aliud quod futurum est per ignem, quando veniet Deus ad iudicium, de quo Psalmista ait: 'Deus manifeste veniet, Deus noster et non silebit, ignis in conspectu ejus ardebit, et in circitu ejus tempestas valida; ut tempestas examinet quos ignis exuret. Mundemus nos ab omni inquinamento carnis ac spiritus, nec ab aeterno, quod absit, nec ab illo igne transitorio exuramur; de quo igne iudicii Dei, Apostolus ait: 'Uniuscujusque opus quale sit, ignis probabit,' quod de igne purgatorio eum dixisse non est dubitandum. Quem ignem aliter impii sentient, aliter sancti, aliter justi. Impii siquidem de illius ignis cruciatu ad perpetuas ignium flammam detrudentur; sancti vero qui sine omni peccatorum macula in corporibus suis resurgent, quia 'super fundamentum,' quod Christus est, 'aurum, argentum et lapides pretiosas,' id est, sensum fidei lucidum, eloquium salutis clarum, et opera pretiosa aedificaverunt, tanta facultate illi igni praevalerunt quanta integritate fidei et dilectionis Christi in hac vita custodierint praecepta. Erunt ergo quidem justi minutis quibusdam peccatis obnoxii, qui aedificaverunt supra fundamentum quod est Christus, 'foenum, ligna, stipulum,' quae significant levium peccatorum diversitatem, a quibus non digne adhuc expurgati invenientur. Illo quoque transitorio igne, et toto extremi iudicii die completo, unusquisque secundum modum meritorum, aut damnabitur, aut coronabitur. Illum ergo

For we read of two judgments in the Holy Scriptures: one by water in the deluge which prefigured baptism, whereby we are purified from all sins; and the other which will be by fire, when God shall come to judgment, of whom the Psalmist says: God shall come manifestly, our God, and shall not keep silence, fire shall burn in His sight, and round about Him shall be a mighty tempest; that the tempest may examine those whom the fire burns. Let us cleanse ourselves from all iniquity of the flesh and spirit, that we may not be burnt by that eternal fire, which God forbid! nor by that transitory fire; of which fire of the judgment of God, the Apostle says: The fire shall try every man's work, of what sort it is. We cannot doubt but that he said this of the purgatorial fire. This fire the impious feel in one way, the saints and just in quite another. The impious from the torture of this fire are thrust down to the perpetual flames of fire; but the saints, who shall rise again without any spot of sin in their bodies, because they have built upon the foundation, which is Christ, gold, silver and precious stones, that is a lucid perception of faith, a clear declaration of salvation, and precious works, will prevail by as much power over that fire, by so much as in this life, by the integrity of their faith and love of Christ, they have kept His commandments. Therefore the just even will be subject to some minute sins, who have built upon the foundation which is Christ, hay, wood, stubble, which signify a diversity of light sins, from which they shall not be found as yet

diem, fratres Charissimi, tota intentione cogitemur, vitam corrigamus, mores mutemus, mala tentantia resistendo vincamus, perpetrata autem fletibus puniamus.—Hom. 8, col. 618, 619, DAB., Pat. Lat. T. 87.

properly purged. That transitory fire also, and the whole day of the last judgment being finished, every one shall be damned or crowned according to the measure of his deserts. That day, therefore, dear brethren, let us meditate upon with our whole attention, let us correct our life, let us change our morals, let us overcome our temptations by resistance, but those things which we have committed let us punish with tears.

Century VIII.

VENERABLE BEDE, PRIEST.

Constat eos utpote in terra positos igni circumdatos iudicis expectare sententiam: sed an illo urantur qui non per illum castigandi, sed aeterno potius sunt igne damnandi, quis praejudicare audeat? Namque aliquos electorum eo purgari a levioribus quibusdam admissis, et beatus Augustinus in libro de Civitate Dei vigesimo, ex prophetarum dictis intelligit, et sanctus Papa Gregorius in Homilia Evangelii exponens illud Psalmographi: Ignis in conspectu ejus ardebit et in circuitu ejus tempestas valida: districtionem quippe inquit tantae justitiae, tempestas ignisque comitantur, quia tempestas examinat, quos ignis exurat.—De temp. rat., c. 70, de die iudicii, p. 338, 339, T. 6.

It is evident that they, as placed upon earth and surrounded by fire, await the sentence of the judge: but whether they shall be burnt by that fire, who are not to be chastised by it, but rather are to be condemned to eternal fire, who shall dare pre-judge? For that some of the elect are purged by it from certain light sins which they have committed, the blessed Augustine also, in the twentieth book of the City of our God, understands from the words of the Prophet and the holy Pope Gregory in his Homilies on the Gospel, expounding that passage of the Psalmist: A fire shall burn in His sight, and round about Him shall be a mighty tempest: the tempest and fire, he says, accompany the severity of so great a judgment, because the tempest examines whom the fire burns.

JOHN OF DAMASCUS, A PRIEST.

Ἀπὸ τῶν μελλόντων αὐτοὺς φοβεῖ, τὴν δὲ ἡμέραν αὐτοῖς ἐκείνην μὴνύων τὴν φοβερὰν, τὴν τοῦ Θεοῦ δικαιοῦτηριου, καθ' ἣν καθεζομένον τοῦ κριτοῦ, ποταμὸς ἐμπροσθεν αὐτοῦ εἴλκει πυρός.—In Ep. Pauli ex interp. Jo. Chrysost. in 1 Cor. 3, p. 71, E., T. 2.

He terrifies them by the future, making mention to them of that terrible day of the judgment of God, in which, while the Judge sits, a river of fire flows before Him.

FLACCUS ALCUINUS, ABBOT.

De igne diei iudicii Apostolus ait: Uniuscujusque opus quale sit, ignis declarabit. De igne purgatorio hoc eum dixisse non est dubitandum, quem ignem aliter impii sentient, aliter sancti, aliter justi.—Sunt ergo quidam justi minutis quibusdam peccatis obnoxii, quia aedificaverunt supra fundamentum, quod est Christus, fenum, ligna, stipulas, quae illius ignis ardore purgantur, a quibus mundati, aeternae felicitatis digni efficiuntur gloria. Illoque transitorio igne, et toto extremi diei iudicio completo dividuntur duae congregationes, sanctorum et impiorum; una Christi, altera diaboli; etc.—Quoniam utique extremi iudicii ventilabrum discernit frumentum a paleis; unusquodque secundum modum meritorum aut damnabitur, aut coronabitur.—De fide S. Trinitatis, c. 21, col. 53, ABC., Pat. Lat. T. 101.

Of the fire of the day of judgment the Apostle says: The fire shall declare every man's work, of what sort it is. We cannot doubt but that he said this of that purgatorial fire, which fire the impious will feel in one way, the saints and just in quite another.—There are, therefore, some just persons subject to certain minute sins, because they have built upon the foundation, which is Christ, hay, wood, stubble, which are purged by the heat of that fire; purified from which things, they shall be made worthy of the glory of eternal bliss. And when that transitory fire, and the whole judgment of the last day is finished, the two congregations, one of Christ, the other of the devil, shall be divided.—For the fan of the last judgment separates the grain from the chaff; every man shall be damned or crowned according to the measure of his merits.

Century IX.

SEDULIUS SCOTUS.

Sed examinationem iudicii igni voluit comparare juxta consuetudinem Scripturarum. Sic tamen quasi ger ignem. Quia igne purgatorio iudicii probatur.—In 1 Cor. 3, col. 134, Pat. Lat. T. 103.

But he wished to compare the examination of the judgment to fire, according to the custom of the Scriptures. Yet so as by fire. For he is proved by the purgatorial fire of the judgment.

WALAFRIDUS STRABO, MONK OF FULDA.

Ignis vero extremi iudicii tamdiu durabit, quousque purgati sint qui salvandi erunt. 'Ignis probabit.' Duos ignes futuros legimus. Unum aeternum, quo aeternaliter punientur reprobii, qui sequitur iudicium. Alterum qui praecedet, quo exuritur facies mundi hujus, qui emendabit eos qui supraaedificaverunt lignum, fenum, stipulam. Qui autem aurum, argentum, lapides pretiosos, de utroque igne securi sunt.—In 1 Cor. 3, col. 523, CD., Pat. Lat. T. 114.

But the fire of the last judgment will endure until they be purged who shall be saved. 'The fire shall prove.' We read of two fires in the future. One, which is eternal, which follows the judgment, whereby the wicked shall be punished eternally. The other, which precedes it, by which the face of this world is burnt, which shall emend those who have built upon the foundation wood, hay, stubble. But they who have built gold, silver, precious stones, are secure from each fire.

In die iudicii 'arguuntur,' id est, accusantur omnes, qui non habent fundamentum quod est Christus. 'Corripiuntur' autem, id est purgantur qui huic fundamento supraedificaverunt ligna, fenum, stipulam, et tamen salvi erunt quasi per ignem.—In Ps. 6 : 2, col. 762, B., Ib.

In the day of judgment all 'are censured,' that is, accused, who have not the foundation which is Christ. But 'they are tried,' that is, purged, who have built upon this foundation wood, hay, stubble, and yet they shall be saved as by fire.

HAYMO, BISHOP OF HALBERSTADT.

'Dies enim Domini declarabit,' id est dies iudicii et vindictae Domini manifestabit omnia opera hominum, 'quia in igne revelabitur,' id est cum igne demonstrabitur ipsa dies.—In 1 Cor. 3, col. 526, B., Pat. Lat. T. 117.

'For the day of the Lord shall declare it,' that is, the day of judgment and vengeance of the Lord shall make manifest every work of men, 'because it shall be revealed in fire,' that is, the day itself shall be demonstrated in fire.

RABANUS MAURUS, ARCHBISHOP OF MENTZ.

'Uniuscuiusque opus quale sit, ignis probabit.' Ignis nempe tribulationis et tentationis; iste ignis multos probavit hic martyres, omne autem genus humanum in fine.—(Ex Augustino.) Tale aliquid etiam post hanc vitam fieri incredibile non est, et utrum ita sit quaeri potest: et aut inveniri, aut latere, nonnullos fideles per ignem quemdam purgatorium, quanto magis minusve bona pereuntia dilexerunt, tanto tardius citiusque salvari.—Quia quos ignis spiritalis in praesenti tempore non examinat, in futuro iudicio per ignem probabit.—In 1 Cor. 3, col. 35, B., Pat. Lat. T. 112.

The fire shall try every man's work, of what sort it is. Namely, the fire of tribulation and temptation. This fire has tried many Martyrs here, but shall try the whole human race in the end.—(Cited from Augustine.) That some such thing as this should take place after this life, is not incredible, and whether it be so is a matter of question: and it may be found or may not, that some of the faithful are saved through a certain purgatorial fire more slowly or quickly, according as they had greater or less love for the good things which perish.—Because whom the spiritual fire does not examine in the present time, it will try in the future judgment by fire.

Century XI.

ÆLFRIC, ARCHBISHOP OF YORK.

He who builds such a work in God's Church, the fire on doomsday may not consume his building, because the fire will not hurt the good, though it torment the unrighteous. Gold; and silver, and precious stones are tried in fire, but yet they are not consumed by the fire. So also those who have good works will suffer no torment in the broad fire that will pass over all the world, but they will go through that fire to Christ without any hurt, as if they went in the sunbeams.—Serm. in dedic. Eccles., p. 589, 591, vol. ii.

LANFRANC, ARCHBISHOP OF CANTERBURY.

'Quasi per ignem.' Ignis extremi
judicii tamdiu durabit quousque purgati
sint qui salvandi sunt.—In 1 Cor. 3, p.
49.

'As by fire.' The fire of the last
judgment shall endure until all shall be
purged who are to be saved.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

'Ἡμέραν μὲν, τὴν τῆς κρίσεως
φησίν.—In 1 Cor. 3:13, p. 138, T. 2.

He means the day of judgment.

Century XII.

ŒCUMENIUS.

Ἡ γὰρ ἡμέρα δηλώσει. Ἡμέραν
φησὶ τὴν τῆς κρίσεως. Ἐν πυρὶ δὲ
λέγει τὰ ἔργα ἀποκλύπεσθαι,
τουτέστι φανερὰ γίνεσθαι, ὅποια
τὴν φύσιν ἔσθιν, ἄρα χρυσοῦς, κ. τ. λ.
—In 1 Cor. 3, p. 442, C.

For the day shall declare it. He
means the day of judgment. But in fire,
he says, the works shall be revealed, that
is, it shall be made manifest of what nature
they are, whether gold, etc.

RUPERT, ABBOT OF DUYTZ.

Quid enim ex hujusmodi dictis col-
ligimus, nisi ad hoc flammeum gladium
atque versatilem ante paradisum esse
collocatum, ut quicumque deinceps ad-
mittendi sunt illuc transeat per examina-
torium ignem.—Et, sicut horum [auri
argenti] alia aliis facilius vel difficilium
igni consumuntur, ita quique nostrum
pro diversitate peccatorum, alii citius, alii
tardius purgati, paradisi felicitatem ingre-
dientur.—De Trinit. et oper: ejus, in
Gen., L. 3, c. 32, col. 319, Pat. Lat. T.
167.

For what do we gather from such
sayings, except that for this purpose a
flaming and versatile sword is placed be-
fore paradise, that those who are thereafter
to be admitted thither may pass through
the examining fire.—And as some of these
(gold, silver, etc.) are more easily or with
greater difficulty consumed by the fire, so
some of us, more quickly or slowly purged,
according to the diversity of our sins, shall
enter into the bliss of paradise.

HERVEUS, MONK OF DOLE.

'Dies enim Domini' hoc 'declarabit.'
Dies iudicii vocatur dies Domini.—Salvus
quidem erit, sed tamen poenam ignis pati-
atur, ut per ignem purgatus fiat salvus, et
non sicut perditus aeterno igne in perpetuum
torqueatur.—In 1 Cor. 3, col. 842, A.,
Pat. Lat. T. 181.

For the day of the Lord shall declare
it. The day of judgment is called the day
of the Lord.—He shall be saved indeed,
but yet shall suffer the punishment of fire,
that he may be saved, being purged, and
not, as the lost, be tormented forever in
everlasting fire.

THEOPHANES CERAMEUS, BISHOP OF TAORMINA.

Οὕτως ἐν τῇ παλιγγενεσίᾳ, τῶν
 ἔργων ἡμῶν δίκην βοτρυῶν τῶ
 δ·κιμαστικῶ πυρὶ τεθέντων ὡς ἐν
 ληνῶ, κατὰδηλος ἡ γεωργία ἐκὰς-
 του γίνεται.—Hom. 1 de indic. sive an
 princip., col. 153, A., Pat. Gr. T. 132.

Thus in the resurrection, when our works, like clusters of grapes, shall be cast into the probatory fire, as in the wine press, every one's husbandry shall be made manifest.

CHAPTER VI.

LATE ORIGIN OF THE ROMAN DOCTRINE OF PURGATORY.

St. Augustine is the first among the ancients who seems to have entertained an opinion concerning Purgatory analogous to the belief now held in the Church of Rome. Rabanus Maurus, citing the passage given below, appears to consider Augustine as referring to the fire at the Judgment Day. At any rate, the Saint is very cautious in expressing himself, and says that it is not impossible that there may be such a place. In reviewing the numerous testimonies from St. Augustine, cited in the preceding chapters, it seems improbable that he actually believed in a Purgatory such as is now held by the Church of Rome. At best, he merely thought it not impossible that there should be such a place before the Judgment, and left it an open question. Had this doctrine always existed in the Church, he would not have spoken so hesitatingly and doubtfully about it, but would have defended it with his accustomed power and vigor.

There is a passage in the Dialogues of Gregory the Great, wherein he speaks, though not very positively, of a Purgatorial fire, and in the next chapter intimates that this dogma had been but lately revealed, now that the end of the world was drawing near. But what he says here is in flat contradiction with what he says in his Moral in Job, L. 8, c. 15, cited on page 344, where he tells us that at death either a good or a bad angel seizes the soul and assigns it without any further change to its proper place for all eternity. Some regard these Dialogues as spurious, inasmuch as in many places they contradict the doctrines contained in the genuine works of that Saint, and abound with fables and stories unworthy of so great a man.

The belief in Purgatory was propagated and extended in great measure by means of revelations and visions. Even in the twelfth century many good Catholics doubted the existence of Purgatory, as may be seen from Otto, Bishop of Frisinghen, and other writers of that

age. Fisher, Bishop of Rochester, who is regarded as a Martyr by Roman Catholics, acknowledges that in the ancient Church Purgatory was rarely or never mentioned, and that it is of late origin. Other eminent Roman Catholics agree with him in this and that this dogma cannot be proved from the Scriptures.

Century IV.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Ignis enim, de quo eo loco est locutus Apostolus, talis debet intelligi, ut ambo per eum transeant; id est, et qui aedificet super hoc fundamentum, aurum, argentum, lapides pretiosos, et qui aedificat ligna fenum et stipulam. Cum enim hoc dixisset, adjunxit: Uniuscujusque opus quale sit, ignis probabit. Si cujus opus permanserit, etc.—Non ergo unius eorum, sed utriusque opus ignis probabit.

Tale aliquid etiam post hanc vitam fieri incredibile non est, et utrum ita sit, quaeri potest: et aut inveneri, aut latere, nonnullos fideles per ignem quemdam purgatorium, quanto magis minusve bona pereuntia dilexerunt, tanto tardius citiusque salvari.—Enchirid. de fid. spe, etc., c. 68, 69, col. 264, 265, Pat. Lat. T. 40.

Quisquis igitur cupit poenas evadere sempiternas, non solum baptizetur, verum etiam justificetur in Christo, ac sic vere transeat a diabolo ad Christum. Purgatorias autem poenas nullas futuras opinetur, nisi ante illud ultimum tremendumque judicium. Nequaquam tamen negandum est, etiam ipsum aeternum ignem pro diversitate meritorum quamvis malorum aliis leviolem, aliis futurum graviorem, sive ipsius vis atque ardor pro poena digna cujusque varietur, sive ipse aequaliter ardeat, sed non aequali molestia sentiatur.—De civ. Dei, L. 21, c. 16, col. 731, Ib., T. 41.

Post istius sane corporis mortem, donec ad illum veniatur, qui post resurrec-

For the fire of which the Apostle speaks in that place, ought to be understood as such, that both shall pass through it; that is, both he who builds upon this foundation gold, silver, precious stones; and he who builds wood, hay, and stubble. For when he had said this, he added: The fire shall try every man's work, of what sort it is. If any man's work remain, etc.—Therefore the fire shall try the work, not of one of them, but of both.

That some such thing as this should take place even after this life, is not incredible, and whether it be so is a matter of question: and it may be found, and it may not, that some of the faithful are saved through a certain purgatorial fire more slowly or quickly, according as they have had greater or less love for perishable goods.

Whosoever, therefore, desires to escape eternal punishments, let him not only be baptized, but also justified in Christ, and thus he shall truly pass from the devil to Christ. But let it be supposed that there will be no future purgatorial punishments before that last and terrible judgment. Yet it must by no means be denied that that eternal fire itself will be more gentle to some and severer to others in proportion to the diversity of merits, though they be evil, whether its power and ardor be varied in accordance with the punishment which each one deserves, or whether it burns equally, but be not felt with equal severity.

After the death of this body, until the arrival of that last day which shall be of

tionem corporum futurus est damnationis et remunerationis ultimus dies, si hoc temporis intervallo spiritus defunctorum ejusmodi ignem dicuntur perpeti, quem non sentiant illi qui non habuerunt tales mores et amores in hujus corporis vita, ut eorum ligna, fenum, stipula consumatur; alii vero sentiant qui ejusmodi secum aedificia portaverunt, sive ibi tantum, sive et hic et ibi, sive idio hic ut non ibi, saecularia, quamvis a damnatione venalia concremantem ignem transitoriae tribulationis inveniunt, non redarguo, quia forsitan verum est.—*Ib.*, L. 21, c. 26, n. 4, col. 745.

Sed si nulla remitterentur in iudicio illo novissimo, puto quod Dominus non dixisset de quodam peccato, Non remitteretur neque in hoc saeculo, neque in futuro. — De qua re, quoniam profundissima quaestio est, non est modo praecipitanda sententia.—*Contr. Jul.*, L. 6, c. 15, n. 45, col. 848, *Ib.*, T. 44.

INDEX EXPURGATORIIUS HISPANUS.
—*Ex Indice Op. Aug. Basil.* 1556, dele sequentia. Purgatorius ignis post hanc vitam, an sit, dubitat Augustinus.—Purgatorium post hanc esse vitam incredibile non est, sed utrum sit, quaeri potest.—Page 50.

De oct. Dulc. quaest., qu. 2, n. 4, col. 158, *Ib.*, T. 40; De civ. Dei, L. 21, c. 13, 16, col. 727, 728, 730, *Ib.*, T. 41.

Century VI.

SEVERIANUS BOETHIUS.

Sed quaeso, inquam, te, nullane animarum supplicia post defunctum morte corpus relinquis? Et magna quidem, inquit, quorum alia poenali acerbitate, alia vero purgatoria clementia exerceri puto.—*De consolat. Philosoph.*, L. 4, Pros. 4, col. 806, *Pat. Lat. T.* 63.●

damnation and retribution, after the resurrection of the bodies, if during this interval of time the spirits of the dead are said to suffer fire of this kind, which they do not perceive who did not have such morals and passions in the life of this body, that their wood, hay, and stubble can be consumed; while others perceive it, who have carried with them such worldly edifices, whether there only, whether both here and there, whether therefore here that not there, they find the fire of transitory tribulation burning those secular affections which are pardoned from damnation, I do not contradict it, because perhaps it is true.

But if no sins were to be remitted in that last judgment, I think the Lord would not have said of a certain sin that it shall be forgiven neither in this world nor in the world to come. — Concerning this thing, seeing that the question is a most profound one, an opinion must not now be formed in haste.

From the Index of the Works of Augustine, Basil. 1556, remove the following: Whether there is a purgatorial fire after this life, Augustine doubts.—It is not incredible that there is a Purgatory after this life, but whether it is, is a matter of question.

But, I pray, say I, do you have no punishments for souls after that the body is defunct by death? Yes, indeed, great ones, he says; some of these souls, I think, are exercised with fierce punishment, but others with purgatorial clemency.

GREGORY THE GREAT, BISHOP OF ROME.

Sed tamen de quibusdam levibus culpis esse ante iudicium purgatorius ignis credendus est. — Quamvis hoc de igne tribulationis in hac nobis vita adhibito possit intelligi, tamen si quis hoc de igne futurae purgationis accipiat, pensandum sollicite est.

PETR.—Quid hoc est, quaeso, quod in his extremis temporibus tam multa de animabus clarescunt, quae ante latuerunt : ita ut apertis revelationibus atque ostensionibus venturum saeculum inferre se nobis atque aperire videatur?—Dialog., L. 4, c. 39, 40, col. 441, 445, T. 2.

But yet we must believe that there is a purgatorial fire before the judgment, for certain light faults.—Although this can be understood of the fire of tribulation applied to us in this life, yet if any one understand this of the fire of a future Purgatory, it is to be carefully considered.

PETER.—Why is it, I pray, that in these last times so many things begin to be clear about souls, which were before hidden : so that by open revelations and disclosures, the coming age seems to press itself upon us and open before us ?

Century XI.

IVO, BISHOP OF CHARTRES.

Nos igitur tam communium quam privatorum beneficiorum non immemores, excellentiae vestrae preces devote suscipimus, et pro anima fratris vestri religiosi regis, quod peccatis nostris exigentibus parum est, devotas Deo preces effundimus, quamvis animam ejus in sinu Abrahae collocatam, si vita ejus ita se habuit ut dicitur indubitanter confidamus. Sed, quia incertus est status animarum post animal, non videtur otiosum si pro his intercedimus, qui jam requie perfruntur, ut eorum requies augeatur, et pro his qui locis purgatoriis deputati sunt ut fidelium orationibus indulgentiam consequantur.—Ep. 174, Pars 2, col. 177, Pat. Lat. T. 162.

We therefore, not unmindful of benefits, both in common and in private, devoutly receive the prayers of Your Excellency, and for the soul of your brother, a religious king, pour out devout prayers to God, which is too little by reason of our pressing sins, although without any doubt we trust that his soul is placed in Abraham's bosom, if his life was such as it is reported to have been: But because the state of souls after this life is uncertain, it does not seem an idle act if we intercede for those who already enjoy rest, that their rest may be increased, and for those who are allotted to purgatorial places, that by the prayers of the faithful they may obtain indulgence.

Century XII.

OTTO, BISHOP OF FRISINGHEN.

Esse quippe apud inferos locum purgatorium, in quo salvandi vel tenebris tantum afficiantur, vel expiationis igne decoquantur. Quidam asserunt, juxta illud patriarchae.—Chron., L. 8, c. 26, fol. 99, col. 2.

That there is a place of Purgatory among the infernal regions, wherein such as are to be saved are either affected with darkness only, or are roasted with the fire of expiation, some do assert, according to that saying of the Patriarch : I will go down into hell, mourning.

THE CLERGY OF PISA.

Sunt enim apud nos, qui, ceu desperantes dicant mortuis fidelibus neque orationes, neque eleemosynas, neque denique sacrificia conferre.—Ep. Hugoni, p. 1308, T. 2, Mon. S. Patr.

For there are among us some who, as if in despair, say that neither prayers, nor alms, nor, in short, sacrifices help the faithful dead.

Century XIII.

ALBERT THE GREAT, BISHOP OF RATISBON.

Delet autem gratia finalis peccatum veniale in ipsa dissolutione corporis.—Hoc ab antiquis dictum est, sed nunc communiter tenetur, quod peccatum veniale cum hinc deferatur, a multis etiam quantum ad culpam in purgatorio purgatur: etc.—Theol. verit., L. 3, c. 15, p. 60, T. 13, Pars 2.

But final grace destroys venial sin in the very dissolution of the body.—This was said by the ancients, but now it is commonly held that venial sin, when it is carried hence, in the case of many, so far as fault is concerned, is purified in Purgatory.

Century XVI.

JOHN FISHER, BISHOP OF ROCHESTER.

Nemo certe (ut ad negotium nostrum redeamus) jam dubitat orthodoxus, an purgatorium sit, de quo tamen apud priscos illos, nulla vel quam rarissima fiebat mentio. Sed et Graecis ad huc usque diem, non est creditum purgatorium esse. Legat qui velit Graecorum veterum commentarios, et nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inveniet. Sed neque Latini, simul omnes ac sensim, hujus rei veritatem conceperunt. Neque tam necessaria fuit, sive purgatorii, sive indulgentiarum fides in primitiva ecclesia, atque nunc est.—Quamdiu nulla fuerat de purgatorio cura, nemo quaesivit indulgentias. Nam ex illo pendet omnis indulgentiarum existimatio. Si tollas purgatorium, quorsum indulgentiis opus erit? His enim, si nullum fuerit purgatorium, nihil indigebimus. Contemplantes igitur aliquamdiu purgatorium incognitum fuisse, deinde quibusdam pedentem, partim ex revelationibus, partim ex scripturis fuisse creditum, atque ita tandem generatim ejus fidem ab orthodoxa Ecclesia fuisse receptissimam, facil-

Surely no orthodox person doubts now, to return to our subject, whether there is a Purgatory, yet among those ancients there was no mention made of it, or extremely rarely. But by the Greeks, even to the present day, it is not believed that there is a Purgatory. Let any one read who will the Commentaries of the ancient Greeks, and he will find no mention of Purgatory, if I mistake not, or at any rate rare. Nor yet did the Latins all at once and not rather gradually receive the truth of this matter. Neither was a belief, either in Purgatory or Indulgences, so very necessary in the primitive Church as it is now.—As long as there was no care about Purgatory, no one sought after Indulgences. If you take away Purgatory, what need then will there be of Indulgences? For we should stand in no need of these if there were no Purgatory. Considering, therefore, that for a long time Purgatory was unknown, then gradually was believed by some, partly from revelations, partly from the Scriptures, and in this manner at length, belief in it was

lime rationem aliquam indulgentiarum intelligimus. Quum itaque purgatorium tam sero cognitum ac receptum ecclesiae fuerit universae, quis jam de indulgentiis mirari potest, quum in principio nascentis ecclesiae nullus fuerat earum usus?—Assert. Luth. confut., art. 18, p. 261.

Primum dicimus, quod tametsi non possit ex Scripturis probari purgatorium, veritas ejus nihilominus christianis cunctis credenda est.—Ib., art. 37, p. 520.

generally fully received by the orthodox Church, we very easily understand some reason for Indulgences. Seeing, then, that Purgatory was so lately known and received by the whole Church, who can now wonder about Indulgences, since in the beginning of the rising Church there was no use for them.

In the first place, we say that although Purgatory cannot be proved from the Scriptures, its truth nevertheless must be believed by all Christians.

DESIDERIUS ERASMUS.

Licebat et post trecentos a Christo nato annos dubitare an esset aliquis Purgatorius ignis, quem quidam interpretati sunt caritatem.—Symbol. Catech. IV, col. 1172, F., T. 5.

It was allowable for three hundred years after Christ even, to doubt whether there was any purgatorial fire, which some interpreted charity.

POLYDORUS VERGILIUS.

Quapropter in re parum perspicua, utar testimonio Joannis Roffensis episcopi.—Nemo certe dubitat orthodoxus, an purgatorium sit, de quo tamen apud priscos nulla vel quam rarissima fiebat mentio, etc.—De Invent. rer., L. 8, c. 1, p. 633.

Wherefore, in a matter which is not very clear, I shall use the testimony of John, Bishop of Rochester.—Surely no orthodox person now doubts whether there is a Purgatory, yet among the ancients there was no mention made of it, or extremely rarely, etc.

ALPHONSUS DE CASTRO.

De Purgatorio in antiquis scriptoribus potissimum Graecis, fere nulla mentio est. Qua de causa usque in hodiernum diem Purgatorium non est a Graecis creditum.—Adv. Haer., L. 8, verb. Indulg., fol. 184, col. 2.

In the ancient writers, especially the Greeks, there is scarcely any mention at all of Purgatory. Wherefore even to this day Purgatory is not believed in by the Greeks.

JULE CAESAR BULENGER.

LE SIEUR DU PLESSIS.—C'est pourquoy le bon homme Peronius disoit, qu'en toute l'Escriture il ne scauoit passage pour le Purgatoire.

DU PLESSIS.—This is why the good man Peronius said that in all Scripture he did not know of a passage for Purgatory.

RESPONSE.—Il est mal-aise d'en trouver un texte expres et claire, etc.—Resp. Cath. au livre du sieur Du Plessis Mornay, L. 3, c. 6, p. 279.

REPLY.—It is difficult to find an express and clear text for this, etc.

PETRUS DE SOTO.

Non est cur mirari debeamus [quod nec prophetica, nec apostolica Scripta aliquid certi et perspicui de purgatorio tradiderint], cum certum sit, multa sine Scripturis esse tradita.—Nec eorum qui hoc negant, argumenta efficacia sunt, sumpta ex eo maxime, quod in Scriptura nihil perspicue de eo traditur, cum constet jam, multa non scripta fuisse eorum, quae credenda sunt, sed auctoritas Ecclesiae satis est.—Assert. Cath. contr. Art. Confess. Witenburg. Art. de Purg. Schol., fol. 250, col. 2; fol. 253, col. 1.

There is no reason why we ought to wonder [that neither the prophetic or apostolic Scriptures have delivered anything certain and clear concerning Purgatory], since it is certain that many things have been handed down without the Scriptures.—Nor are the arguments of those who deny this [Purgatory] efficacious, taken for the most part from the fact that in Scripture nothing clear is delivered concerning it, seeing it is already evident that many of those things which must be believed were not written; but the authority of the Church is sufficient.

Century XVII.

JOHN BARNESIUS, BENEDICTINE MONK.

Punitio ergo in Purgatorio est res in opinione humana posita; quae nec ex Scripturis, nec Patribus, nec Conciliis deduci potest firmiter; imo (salvo meliore iudicio) opposita sententia eis conformior videtur.—Cath. Rom. Pacif. Paralip., ad sect. 9, p. 859, T. 2, Brown, Fascic. rer. expet. et fug.

A punishment, therefore, in Purgatory is a thing dependent upon human opinion, which cannot be firmly deduced from the Scriptures, nor the Fathers, nor the Councils; on the contrary, saving a better judgment, the opposite opinion seems to be more conformable to them.

CHAPTER VII.

THE GREEK CHURCH REJECTS THE ROMAN DOCTRINE OF PURGATORY.

Century XIII.

THOMAS AQUINAS.

Thomas Aquinas in Opusc. contr. Error. Graec., Opusc. I in fin., page 26, T. 19, charges the Greeks with denying the existence of a Purgatory.

Century XIV.

NILUS, ARCHBISHOP OF THESSALONICA.

Ad ea vero quae a vobis allata sunt sermo est referendus, et demonstrandum, Ecclesiae nostrae doctores Purgatorii ignis nusquam meminisse, et quae a vobis dicta esse testimonia prolata sunt ad hunc astru-

To those things which have been alleged by you, the discourse shall be referred, and it shall be demonstrated that the Doctors of our Church have never mentioned the fire of Purgatory; and

endum constituendumque pertinentia, ea statim, volente Deo, pro viribus explicabimus.

Has ob causas nunc etiam propositum dogma de Purgatorio igne exterminandum est ab Ecclesia, ut negligentiam sedulorum animis inducens, ac persuadens ipsis ne omnibus viribus adnitantur ut in hac vita scipos expurgent, quum alia purgatio expectetur.—De igne purg., p. 69, 70, 95.

those things spoken by you, or the testimonies produced for constructing and fabricating this, these forthwith, God willing, we will explain to the best of our ability.

For these reasons, now also, the proposed dogma of a Purgatory fire is to be cast out of the Church, as introducing negligence into the minds of the diligent, and persuading them not to strive with all their power to purge themselves in this life, seeing that another purgation [after this life] is expected.

Century XV.

COUNCIL OF FLORENCE.

The Greeks in this Council wholly denied that they had received from their Doctors that there was a Purgatory-fire before the Judgment, existing for a time and finally coming to an end, and asserted that the entire Eastern Church was at one with them on this point. Many of the Greek Bishops, corrupted by the Roman Pontiff, or subdued by hardships and wearied out by protracted delays, subscribed to the Roman doctrine. Some of them never returned to their native land but remained in Italy, where they were highly honored by the Pope, and ended their days there. The Eastern Church repudiated the subscriptions of submission to the Church of Rome, made by some of her Bishops.

Century XVI.

ALPHONSUS DE CASTRO.

Unus ex novissimis erroribus Graecorum et Armenorum est, quo dicent, nulum esse purgatorium locum in quo animae ab hac luce migrantes purgentur a sordibus quas in corpore contraxerant, antequam in aeterna tabernacula recipi mereantur.—Adv. Haer., L. 12, verb. Purg., fol. 249, col. 1.

One of the latest errors of the Greeks and Armenians is that wherein they say that there is no purgatorial place, where souls departing this life may be purged from the defilements which they had contracted in the body, before they are received into eternal tabernacles.

See Id., L. 8, fol. 184, cited on page 386.

ALPHONSUS SALMERON, A JESUIT.

Discipuli quoque Graecorum quorundam recentiorum et Armenorum quibus B. Thomas, in errores scribens, hanc impingit haeresim. Et consulto dixi, 'Re-

The disciples also of certain of the modern Greeks and Armenians, whom the blessed Thomas, writing against their errors, charges with this heresy [deny

centiorum': quia omnes veteres Graeci Patres, et Doctores, et agnoverunt purgatorium locum.—In 1 Cor. 15, disp. 25, p. 227, T. 14.

that there is a Purgatory]. And I have purposely said 'modern,' because all the ancient Greek Fathers and Doctors have recognized a purgatorial place.

FRANCISCUS SIXTUS OF SIENNA.

Marcus, Ephesi episcopus, in Apologia, quam pro Graecis, Purgatorium rejicientibus, in Concilio Basileae obtulit, examinans haec verba Chrysostomi (Homil. 9 in 1 Cor., Salvus erit, quasi per ignem), asseverit eum nihil unquam, aut verbis expressisse, aut cogitasse, de Purgatorio.—Bibl., L. 6, ann. 259, p. 584, C.

Marcus, Bishop of Ephesus, in the Apology which he offered for the Greeks who rejected Purgatory at the Council of Basle, examining these words of Chrysostom in Hom. 9 in 1 Cor.: He shall be saved as by fire; asserts that he never expressed anything in words concerning Purgatory, or ever thought of it.

Century XVII.

GREGORY OF VALENTIA, JESUIT.

Expresse autem purgatorium negarunt Waldenses haeretici, ut refert Guido Carmelita. Item schismatici Graeci recentiores, ut ex Concilio Florentino apparet.—De Purg., c. 2, p. 895.

But the heretical Waldenses have expressly denied a Purgatory, as Guido Carmelita relates. Likewise the modern schismatical Greeks, as is apparent from the Council of Florence.

Century XVIII.

EUSEBIUS RENAUDOTUS.

Et dum ne tertium illum locum quem Purgatorium appellamus, agnoscant, sanctos de coelo deturbent, nullus alius animabus fidelibus, praeter infernum relinquatur.—Observat. in Liturg. Syriac., p. 105, T. 2.

And while, lest they acknowledge that third place which we call Purgatory, they oust the saints from heaven, no other place is left to faithful souls but the infernal regions.



PAPAL SUPREMACY.

CHAPTER I.

PRIMACY OF ST. PETER AND THE EQUALITY OF THE APOSTLES.

THE CHURCH OF ROME.

The Church of Rome holds that Christ gave to St. Peter the primacy of the whole Church, the other Apostles depending from him as the head ; that he was the rock upon which the Church was founded ; that to him first of all Christ intrusted the "keys" of the kingdom of heaven, thereby conferring upon him a peculiar power, and to him alone He committed the care and oversight of His flock.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Est enim revera non simplex error, sed perniciosa haeresis negare B. Petri primatum a Christo institutum.

Quod illi [Apostoli] agebant, Petrus per illos agebat, a quo illi tanquam a capite et imperatore suo pendebant.—De Rom. Pont., L. I, c. 10, 16, p. 139, H., 147, A., T. I.

For it is, in truth, not a simple error, but a pernicious heresy to deny that the primacy of the blessed Peter was instituted by Christ.

What the Apostles did, Peter did through them ; from whom they depended as on their head and commander.

SCRIPTURE.

Douay Version.

Matt. 16 : 18, 19. And I say to thee : That thou art Peter ; and upon this rock I will build My church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

King James' Version.

Matt. 16 : 18, 19. And I say also unto thee, That thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shalt be loosed in heaven.

John 21 : 17. He said to him the third time : Simon, son of John, lovest thou Me? Peter was grieved, because He said to him the third time, Lovest thou Me? And he said to Him : Lord, Thou knowest all things : Thou knowest that I love Thee. He said to him : Feed my sheep.

John 21 : 17. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto him, Lord, Thou knowest all things ; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.

THE CATHOLIC CHURCH.

The Catholic Church believed that all the Apostles were endowed by Christ with an equal share of honor and power. To be sure, St. Peter had a sort of primacy, and so did St. James, St. John and St. Paul ; that is, they were the leading Apostles. While of many of the others we know scarcely anything, these four, by their writings and preaching and their great zeal for the spread of the Gospel, are known over the whole world. Many of the Fathers call St. James and St. Paul, as well as St. Peter, the princes of the Apostles. St. Chrysostom, in many passages, such was the love he bore St. Paul, seems to place him far above St. Peter. Others call St. Peter and St. Paul the princes, or first of the Apostles, asserting that in nothing is St. Paul inferior to St. Peter.

SCRIPTURE.

King James' Version.

John 13 : 23. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

Ib. 19 : 26, 27. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother : Woman, behold thy son !

Then saith He to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

Ib. 21 : 7, 20. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.

Then Peter, turning about, seeth the disciple whom Jesus loved following, etc.

2 Cor. 11 : 5. For I suppose I was not a whit behind the very chieft apostles.

Douay Version.

John 13 : 23. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

Ib. 19 : 26, 27. When Jesus therefore had seen His mother, and the disciple standing, whom He loved, He saith to His mother : Woman, behold thy son.

After that, He said to the disciple : Behold thy mother. And from that hour the disciple took her to his own.

Ib. 21 : 7, 20. That disciple therefore whom Jesus loved, said to Peter : It is the Lord.

Peter turning about, saw that disciple whom Jesus loved following, etc.

2 Cor. 11 : 5. For I suppose that I have done nothing less than the great apostles.

Ib. 12 : 11.—For in nothing am I behind the very chiefest apostles, though I be nothing.

Gal. 2 : 9, 11. And when James, Cephas, and John, who seemed to be pillars, etc.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Ib. 12 : 11.—For I have no way come short of them that are above measure apostles : although I be nothing.

Gal. 2 : 9, 11. And when they had known the grace that was given to me, James and Cephas and John, who seemed to me to be pillars, etc.

But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

Century I.

CLEMENT I., BISHOP OF ROME.

Clemens Jacobo Domino, et episcoporum episcopo.—Ep. ad Jacob. (op. spurium), p. 617, T. 1, Cotel.

Jacobum episcoporum principem.—Recognit. (op. spurium), L. 1, c. 68, p. 509, T. 1, Ib.

Clemens to his Lord James, and the Bishop of Bishops.

James the prince of Bishops.

Century II.

JUSTIN MARTYR.

Ὁ μακάριος Ἀπόστολος [Παῦ-
ολς], ὁ τῶν πατέρων πατήρ καὶ
εὐσεβείας διδάσκαλος,, κ. τ. λ.—
Quaest. et Resp. ad Orthodox. (op. spu-
rium) Resp. ad qu. 119, col. 1369, A., Pat.
Gr. T. 6.

The blessed Apostle Paul, the father of the fathers, and a teacher of piety, etc.

TERTULLIAN, PRIEST OF CARTHAGE.

Paulum Apostolum Christi, doctorem nationum in fide et veritate, vas electionis, ecclesiarum conditorem censorem disciplinarum, etc.—De Pudic., c. 14, p. 160, Pars 2.

Bene, quod Petrus Paulo et in martyrio adaequatur.—De praescrip. Haeret., c. 24, p. 16, Pars 3.

Paul, the Apostle of Christ, the teacher of the nations in faith and truth, the vessel of election, the founder of the churches, the censor of discipline, etc.

It is well that Peter is equalled to Paul in martyrdom even.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Εἰ δὲ ἐπὶ τὴν ἓνα ἐκείνον
Πέτρον νομίζεις ὑπὸ τοῦ Θεοῦ οἰ-
κοδομεῖσθαι τὴν πᾶσαν Ἐκκλησίαν
μόνον, τί ἂν φῆσαις περὶ Ἰωάννου
τοῦ τῆς βροντῆς υἱοῦ, ἢ ἐκάστου
τῶν ἀποστόλων; Ἄλλως τε ἄρα
τολμήσωμεν λέγειν, ὅτι Πέτρου

But if you consider that the whole Church is built by God upon that one Peter alone, what will you say of John, the son of thunder, or of each of the Apostles? Otherwise shall we dare to say that the gates of hell shall not prevail against Peter specially, but that they shall

μὲν ἰδίως πύλαι ἄδου οὐ κατισχύ-
 σουσί, τῶν δὲ λοιπῶν ἀποστόλων
 καὶ τῶν τελείων κατισχύσουσιν;
 Οὐχὶ δὲ καὶ ἐπὶ πάντων καὶ ἐφ'
 ἑκάστῳ αὐτῶν τὸ προειρημένον, τὸ
 Πύλαι ἄδου οὐ κατισχύσουσιν αὐ-
 τῆς, γίνεται; καὶ τὸ. Ἐπὶ ταύτῃ
 τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκ-
 κλησίαν: Ἄρα δὲ τῷ Πέτρῳ μόνῳ
 διδόνται ὑπὸ τοῦ Κυρίου αἱ κλει-
 δες τῆς τῶν οὐρανῶν βασιλείας,
 καὶ οὐδεὶς ἕτερος τῶν μακαρίων
 αὐτὰς λήψεται;—In Matt. 16, T. 12,
 c. 11, col. 1000, 1001, A., Pat. Gr. T. 13.

prevail against the other Apostles and perfect men? But does not that which is said above, The gates of hell shall not prevail against her; and, Upon this rock will I build My church; apply to all and each one of them? But are the keys of the kingdom of heaven given to Peter alone by our Lord, and shall no other one of those blessed men receive them?

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Nam nec Petrus, quem primum Dom-
 inus elegit et super quem aedificavit eccle-
 siam suam, cum secum Paulus de circum-
 cisione postmodum disceptaret, vindicavit
 sibi aliquid insolenter aut arroganter as-
 sumit, ut diceret, se primatum tenere et ob-
 temperari a novellis et posteris sibi potius
 oportere, nec despexit Paulum, quod ec-
 clesiae prius persecutor fuisset, sed con-
 cilium veritatis admisit et rationi legitimaе,
 quam Paulus vindicabat, facile consensit,
 etc.—Ep. 71, c. 3, p. 204, 205.

Hoc erant utique et caeteri apostoli,
 quod fuit Petrus, pari consortio praediti
 et honoris et potestatis, sed exordium ab
 unitate proficiscitur.—De unit. Eccl., c. 4,
 p. 119.

For neither did Peter, whom our Lord
 chose first, and upon whom He built His
 Church, when Paul afterwards disputed
 with him concerning circumcision, insol-
 ently arrogate, or arrogantly usurp any-
 thing to himself, so as to say that he held
 the primacy, and that he ought rather to
 be obeyed by those who were younger and
 later than himself, nor did he despise Paul
 because he was once a persecutor of the
 Church, but admitted the counsel of the
 truth and readily consented to the correct
 reason which Paul laid claim to.

What Peter was, this indeed were the
 rest of the Apostles, possessed of an equal
 share of honor and power; but the begin-
 ning proceeds from unity.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Πρῶτος γέ τοι πάντων ὁ ἱερός
 ἀπόστολος Παῦλος, κ. τ. λ. — De
 Praep. Evang., L. 1, c. 3, col. 32, B.,
 Pat. Gr. T. 21.

The holy Apostle Paul, the first of
 all, etc.

CYRIL, BISHOP OF JERUSALEM.

Πέτρος καὶ Παῦλος παραγενό-
 μενοι, οἱ τῆς Ἐκκλησίας προσάται.
 —Catech. 6, c. 15, col. 561, Pat. Gr. T. 33.

Peter and Paul being present, the
 rulers of the Church.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Κατασταθέντος εὐθὺς Ἰακώβ τοῦ ἀδελφοῦ Κυρίου καλουμένου καὶ Ἀποστόλου, Ἐπισκόπου πρώτου, κ. τ. λ.—Haer., 29, c. 3, p. 119, A., T. 1.

Καὶ πρῶτος οὗτος [Ἰακώβ] εἰληψε τὴν καθέδραν τῆς Ἐπισκοπῆς, ᾧ πεπίστευκε Κύριος τὸν θρόνον αὐτοῦ ἐπὶ τῆς γῆς πρώτῳ.—Haer. 78, c. 7, p. 1039, C.

James, who was called the brother of our Lord and now His Apostle, was appointed the first Bishop, etc.

James did first receive the episcopal chair, to whom first our Lord did intrust His own throne upon earth.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης, οἱ πρὸ τῶν ἄλλων καὶ ὄντες καὶ ἀριθμούμενοι.—Hom. 26 de Mod. erat., p. 442 [454?], AB., T. 1.

Peter, and James, and John, who both were indeed, and were reckoned before the others.

AMBROSE, BISHOP OF MILAN.

Nec Paulus inferior Petro, quamvis ille Ecclesiae fundamentum, et hic sapiens architectus sciens vestigia credentium fundare populorum: nec Paulus inquam, indignus apostolorum collegio, cum primo quoque facile conferendus, et nulli secundus. Nam qui se imparem nescit, facit aequalem.—De Sp. Sanct., L. 2, c. 13, n. 158, col. 776, Pat. Lat. T. 16.

Nor is Paul inferior to Peter, although the one is a foundation of the Church and the other (Paul) a wise architect who can establish the feet of the believing people: nor is Paul, I say, unworthy of the Apostolic college, and can readily be compared with the first, and is second to none. For he who knows that he is inferior to none, makes himself an equal.

ST. JEROME, PRIEST.

Et tamen Joannes, unus ex discipulis, qui minimus traditur fuisse inter Apostolos, et quem fides Christi virginem repererat, virgo permansit: et idio plus amatur a Domino, et recumbit super pectus Jesu. Et quod Petrus, qui uxorem habuerat, interrogare non audet, illum rogat ut interroget. Et post resurrectionem, nunciante Maria Magdalene, quod Dominus resurrexisset, uterque cucurrit ad sepulchrum, sed ille praevenit. Cumque essent in navi, et piscarentur in lacu Genesaret, Jesus stabat in litore, nec sciebant Apos-

And yet John, one of the disciples who is said to have been the least among the Apostles, and whom the faith of Christ had found a virgin, remained a virgin: and on this account he was more beloved by the Lord, and leaned upon Jesus' bosom. And because Peter, who had a wife, durst not interrogate Him, he asked him to interrogate Him. And after the resurrection, when Mary Magdalene announced that the Lord had risen, both ran to the sepulchre, but John came first. And when they were in a ship, and were

toli quem viderent: solus virgo virginem agnoscit, 'et dicit Petro: Dominus est.' Rursus, post auditam sententiam, quod ab alio cingendus esset Petrus, et ducendus quo nollet, et crucis fuisset illi passio prophetata: et ille diceret: Domine, Quid iste: nolens deserere Joannem, cum quo semper fuerat copulatus, dicit ei Dominus. 'Si eum sic volo esse, quid ad te?—Si autem obnixè contenderit, Joannem virginem non fuisse; et nos amoris præcipui causam virginitatem diximus: exponat ille; si virgo non fuit, cur caeteris Apostolis plus amatus sit?' At dicis, super Petrum fundatur Ecclesia: licet idipsum in alio loco super omnes Apostolos fiat, et cuncti claves regni caelorum accipiant: et ex æquo super eos Ecclesiae fortitudo solidetur: tamen propterea inter duodecim unus eligitur: ut capitè constituto, schismatis tollatur occasio. Sed cur non Joannes electus est virgo? Aetati delatum est, quia Petrus senior erat: ne adhuc adolescens, ac pene puer, progressæ aetatis hominibus præferetur: etc.—Petrus Apostolus est, et Joannes, Apostolus: maritus, et virgo. sed Petrus Apostolus tantum: Joannes et Apostolus, et Evangelista, et Propheta: Apostolus, quia scripsit ad ecclesias ut magister: etc.—Adv. Jovin., L. I, c. 14, p. 126, 127, HABC., T. 2.

fishing upon the lake of Genesaret, Jesus stood upon the shore, nor did the Apostles know whom they saw: the virgin alone recognized the Virgin, 'and saith to Peter: It is the Lord.' Again, after the sentence had been heard, that Peter should be girded by another and led whither he would not, and the passion of the cross had been prophesied to him: and he had said: Lord, what shall this man do? being unwilling to desert John with whom He had always been united, the Lord saith to him: If I will have him so to be, what is it to thee?—But if he shall strenuously contend that John was not a virgin, and we have said that virginity was the cause of special love, let him show, if he was not a virgin, why he was loved more than the other Apostles? But you say the Church is founded upon Peter: though in another place this very thing is done upon all the Apostles, and all receive the keys of the kingdom of heaven, and the strength of the Church is equally established upon them: yet, moreover, one was chosen among the twelve, that a head having been established, the occasion of schism might be removed. But why was not John a virgin elected? deference was paid to age, because Peter was older; lest one who was yet a youth, and almost a boy, should be preferred to men of advanced age.—Peter was an Apostle, and John was an Apostle: the married man, and the virgin: but Peter was an Apostle only: John both an Apostle and an Evangelist, and a Prophet: an Apostle, because he wrote to the Churches as a master: etc.

Baronius, unmindful of this passage of St. Jerome, says:

Ex his apparet, quam turpiter errent qui primatum putant Petro collatum, quod senior ceteris esset.—Annal. ad an. 31, n. 24, p. 95, BC., T. 1.

* Petrum et Andream Apostolorum principes monstrat.—In Ps. 67 (op. spurium), p. 82, D., T. 7.

From these it is apparent how disgracefully they err, who think that the primacy was conferred upon Peter because he was older than the rest.

He shows that Peter and Andrew are the princes of the Apostles.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Εἰ γὰρ ὁ μακάριος Παῦλος πολὺ τὸ πρᾶγμα ὑπέμεινεν, οὐδεὶς δὲ ἐκείνου μεῖζων, ἀλλ' οὐδὲ ἴσος ἐστὶ.—Ad Stagir., L. 1, c. 7, p. 210, D., T. 1.

Τίνι δὲ καὶ τῶν ἄλλων ἀποστόλων ἐπλεονέκτησεν ὁ μακάριος ἄγιος [Παῦλος]; Καὶ πόθεν ἀνά τὴν οἰκουμένην ἅπασαν πολὺς ἐν τοῖς ἀπάντων ἐστὶ στόμασιν; Πόθεν οὐ παρ' Ἰουδαίους καὶ Ἑλλήσι μάλιστα πάντων θαυμάζεται; Οὐκ ἀπὸ τῆς τῶν ἐπιστολῶν ἀρετῆς;—De Sacerd., L. 4, c. 7, p. 504, E., T. 1.

Ἐπεὶ οὖν πρωτότοκος ἦ ὁ Χριστὸς, ἐδόκει δὲ τῶν μαθητῶν πρῶτος εἶναι ὁ Πέτρος, αὐτῷ προσέρχονται.—Hom. 58 al. 59 in Matt. 17, c. 1, p. 659, A., T. 7.

Καὶ ὄρα, μετὰ Πέτρον Παῦλος φθέγγεται, καὶ οὐδεὶς ἐπιστομέζει· Ἰάκωβος ἀνέχεται, καὶ οὐκ ἀποπηδᾷ· ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν ἐγκεχειρισμένος.—Hom. 33 in Act., c. 2, p. 281, B., T. 9.

Μᾶλλον δὲ ἂν ἐνταῦθα ἀκούσωμεν, κἀκεῖ πάντως αὐτὸν ὀφόμεθα, εἰ καὶ μὴ πλησίον ἐσώτερες, ἀλλ' ὀφόμεθα πάντως ἐγγὺς τοῦ θρόνου τοῦ βασιλικοῦ λάμποντα, ἐνθα τὰ χερουβὶμ δοξάζει, ἐνθα τὰ Σεραφὶμ πέταται. Ἐκεῖ Παῦλον ὀφόμεθα μετὰ Πέτρον, καὶ τοῦ τῶν ἁγίων χοροῦ κορυφαῖον ὄντα καὶ πρωτοστάτην, καὶ τῆς ἀγάπης ἀπολαύσομεν τῆς γνησίας.—Hom. 32 in Rom., c. 2, p. 834, EA., T. 9.

Καὶ γὰρ [Παῦλος] τῆς οἰκουμένης ἀπόστολος ἦν.—Hom. 21 in 1 Cor., c. 2, p. 211, E., T. 10.

Ἰσότιμος [Παῦλος] ὦν αὐτῷ [Πέτρῳ] (πλέον γὰρ οὐδὲν ἐρωτέως), κ. τ. λ.—In Galat. 1, c. 11, p. 804, D., T. 10.

Καὶ [Παῦλος] δεικνύειν αὐτοῖς ὑπότιμον ὄντα λοιπὸν, καὶ οὐ τοῖς

For if the blessed Paul endured so great a work, no one is greater than he; yea, no one his equal.

Wherefore did that blessed man Paul have a prerogative among the other Apostles? And why, throughout the whole earth, is he much in the mouths of all men? Wherefore, not among us only, but among the Jews and the Greeks also, is he the object of wonder to all? Is it not from the power of his Epistles?

Since, then, Christ was a first-born child, and Peter seemed to be the first of the Apostles, they come to him.

And see: after Peter, Paul speaks, and no man restrains him; James waits, and does not leap up; for he was intrusted with the principate.

But if we shall hear him here, we shall see him there also, though we do not stand near, yet we shall see him shining near the royal throne, where the cherubim sing the glory, where the seraphim are flying. There shall we see Paul with Peter, both a chief and a leader of the choir of the saints, and we shall enjoy his true love.

For Paul was the Apostle of the world.

Paul is equal in honor to Peter, for I will say no more, etc.

And further, Paul shows that he was equal in dignity to them, and does not

ἄλλοις ἑαυτὸν, ἀλλὰ τῷ κορυφαίῳ συγκρίνει, δεικνύς ὅτι τῆς αὐτῆς ἑκάστος ἀπέλαυσεν ἀξίας.—In Galat. 2, c. 3, p. 811, EA., T. 10.

compare himself to the other, but to the leader; showing that each enjoyed the same honor.

Οὐδείς Παύλου ἴσος ἦν.—Hom. 8 in 2 Tim. 3, c. 3, p. 767, B. T. 11.

No one was equal to Paul.

Hom. 8, Contr. Anom. de petit. fil. Zeb., p. 633, CDE., T. 1; Hom. 29 in 2 Cor., c. 4, p. 767, C., T. 10.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

—Tanquam et ipse caput et princeps Apostolorum, quod de se ipsi dixerunt, existerit 'quibusdam quidem odor vitæ in vitam, quibusdam vero odor mortis in mortem.'—Tract. 89 in Joan. Evang., n. 1, col. 1857, Pat. Lat. T. 35.

As also the head and prince of the Apostles, as they said concerning themselves, "was to some indeed an odor of life unto life, but to others an odor of death unto death."

Quod Petro commendatum est, quod Petro mandatum est, non Petrus solus, sed etiam alii Apostoli audierunt, tenuerunt, servaverunt, maximeque ipse consors sanguinis et diei apostolus Paulus.—Serm. 296. In Nat. Apost., c. 4, n. 5, col. 1354, Ib., T. 38.

What was commended to Peter, what was intrusted to Peter, not Peter only, but the other Apostles also heard, held and observed, and especially that companion of his blood and day (martyrdom), the Apostle Paul.

—Et tanti Apostolatus meruit [Paulus] principatum.—De pec. merit. et remiss., L. 2, c. 13, n. 20, col. 163, Ib., T. 44.

Paul merited the principate of so great an apostleship.

Sicut Apostolus cum dicitur, si non exprimatur quis Apostolus, non intelligitur nisi Paulus: quia pluribus est Epistolis notior, et plus omnibus illis laboravit.—Contr. duas epist. Pelag., L. 3, c. 3, n. 4, col. 589, 590, Ib.

As when we say 'the Apostle,' if we do not express what Apostle, Paul alone is understood: because he is better known from his many Epistles, and labored more than they all.

GAUDENTIUS, BISHOP OF BRESSE.

Quem cui praeponere audeam, nescio; cum Dominus eos sub una confessione aequales in passione monstravit.—Serm. 20 de Petro et Paulo, col. 996, Pat. Lat. T. 20.

Which I shall dare prefer to the other, I know not; since the Lord has shown that they are equal in passion in one confession.

CYRIL, BISHOP OF ALEXANDRIA.

Denique Petrus et Joannes aequalis sunt alteruter dignitatis, propter quod et apostoli et sancti discipuli esse monstrantur.—In Conc. Ephes. Pars prim., c. 26, col. 962, E., T. 3, L. and C.

Peter and John are equal in dignity, one to the other, because they are shown to be Apostles and holy disciples also.

THEODORET, BISHOP OF CYRUS.

Καὶ ὁ μέγας [Παῦλος] δὲ τῆς
οἰκουμένης διδάσκαλος.—Ep. 83 ad
Dioscor., p. 1147, T. 4.

The great Paul, the master of the
world.

Διάτοι τοῦτο καὶ Παῦλος ὁ
πάνσοφος, ὁ τῶν ἐκκλησιῶν ἄρισ-
τος ἀρχιτέκτων.—Ep. 146. Joan.
Oecon., p. 1263, T. 4.

Wherefore the wise Paul, the best
architect of the Churches.

JOHN CASSIANUS, ABBOT OF MARSEILLES.

Scribens Romanis divinus ille eccle-
siarum magister, etc.—De Incarnat., L.
3, c. 1, p. 19, T. 2.

That holy master of the Churches
writing to the Romans.

MAXIMUS, BISHOP OF TURIN.

Cum omnes beatissimi apostoli parem
gratiam apud Dominum sanctitatis ob-
tineant, nescio quo tamen pacto Petrus
et Paulus videntur prae caeteris peculiari
quodam fidei virtute praecellere.—Ambo
igitur claves a Domino perceperunt, scien-
tiae iste, ille potentiae.—Ergo beati Petrus
et Paulus eminent inter universos aposto-
los et peculiari quadam praerogativa praecel-
lunt. Verum inter ipsos quis cui prae-
ponatur incertum est. Puto illos aequales
esse meritis, quia aequales sunt passione;
et simili eos fidei devotione vixisse, quos
simul videmus ad martyrii gloriam per-
venisse.—Hom. 72, Hom. 5 de nat. SS.
Pet. et Paul., col. 402, 403, Pat. Lat. T.
57.

Seeing that all the blessed Apostles
obtain before the Lord an equal grace of
sanctity, yet I know not in what way Peter
and Paul seem to excel all the rest by a
certain peculiar virtue of faith.—Both,
therefore, received of the Lord the keys,
the latter of knowledge, the other of
power.—Therefore, the blessed Peter and
Paul are eminent among all the Apostles,
and are distinguished by a certain peculiar
prerogative. But between themselves,
which is to be preferred to the other is
uncertain. I think they are equal in
merits, because they are equal in passion;
and they lived with a similar devotion of
faith, whom we see have come to the glory
of martyrdom.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

Numquid nam nescis quoniam Paulus
Apostolus Petro Apostolorum primo in
principatu Apostolico frater est?

For are you ignorant that the Apostle
Paul is brother in apostolic pre-eminence
to Peter, the first of the Apostles?

PETR.—Scio plane, nec dubium est
quia etsi minimus omnium Apostolorum,
plus tamen omnibus laboravit.—Dial.,
L. 1, c. 12, col. 205, T. 2.

PETER.—I know it, certainly; nor is
there any doubt that although he was the
last of all the Apostles, he labored never-
theless more than all.

Sed qui talis extitit Christum prose-
quens, ad Christum conversus, caput effec-
tus est nationum: quia obtinuit [Paulus]
totius ecclesiae principatum.—In 1 Reg.,
c. 5, L. 4, n. 28, col. 250, C., T. 3.

But he who was such an one, a
persecutor of Christ, being converted to
Christ, was made the head of the nations;
for he [Paul] obtained the principate of
the whole Church.

ISIDORE, BISHOP OF SEVILLE.

Caeteri Apostoli cum Petro par consortium honoris et potestatis acceperunt, qui etiam in toto orbe dispersi, evangelium praedicaverunt.—De offic. eccl., l. 2, c. 5, p. 402, C.

The other Apostles received an equal share of honor and power with Peter, who also, scattered over the whole earth, preached the Gospel.

Century VII.

AGATHO, BISHOP OF ROME.

—*Τοῖς μακαρίοις λειτουργοῖς Πέτρῳ καὶ Παύλῳ τοῖς τῶν ἀποστόλων κορυφαίοις.*—Ep. ap. Conc. Const. III., col. 705, E., T. 7, L. and C.

The blessed ministers, Peter and Paul, the leaders of the Apostles.

Century VIII.

VENERABLE BEDE, PRIEST.

Commendat enim nobis beatissimus Evangelista et Apostolus Joannes privilegium amoris praecipui, quo caeteris amplius meruit honorari a Domino.—Hom. 35, p. 258, T. 5.

For the blessed Evangelist and Apostle John commends to us the privilege of especial love, whereby he deserved to be honored by his Lord more than the rest.

HADRIAN I., BISHOP OF ROME.

—Beatorum principum Apostolorum Petri et Pauli.—Ep. 3 ad Carol. Mag., col. 530, C., T. 8, L. and C.

The blessed princes of the Apostles, Peter and Paul.

—*Τοῦ ἁγίου Πέτρου καὶ Παύλου τῶν κορυφαίων ἀποστόλων.*—Ep. Const. et Iren. ap. Conc. Nic. II., Act. 2, col. 748, B., Ib.

The blessed Peter and Paul, the princes of the Apostles.

PAULINUS, BISHOP OF AQUILEIA.

Non impar Paulus huic [Petro] doctor gentium,
Electionis templum sacratissimum:
In morte compar in corona particeps.
Ambo lucernae et decus Ecclesiae
In orbe claro coruscant vibramine.

Nor is Paul, the teacher of the nations, the sacred temple of election, inferior to Peter: he is his equal in death, his partner in the crown. Both of them, lights and ornaments of the Church, shine in the universe with bright splendor.

—Hymn. 2 in Nat. sanct. Apost. Pet. et Paul., col. 489, Pat. Lat. T. 99.

Century IX.

RABANUS MAURUS, ARCHBISHOP OF MENTZ.

Verum inter ipsos quis cui praeponatur incertum est. Puto enim illos aequales esse meritis, qui aequales sunt passione.—Hom. 27 in Nat. SS. Apost. Pet. et Paul., col. 53, A., Pat. Lat. T. 110.

But between themselves, which is to be preferred to the other is uncertain. For I think they are equal in merits who are equal in passion.

Century XI.

GERARDUS, BISHOP OF CAMBRAY.

Siquidem et caeteri Apostoli cum Petro pari consortio honoris et potestatis acceperunt.—Ep. Act. Synod. Attrebat., c. 6, col. 1294, A., Pat. Lat. T. 142.

The other Apostles also have received an equal share of honor and power with Peter.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

‘Ὅτι οὐδὲν ὑστέρησά,’ τουτέστιν, οὐ κατόπεν ἦλθον τῶν μεγάλων ἀποστόλων τῶν περὶ Πέτρον.—In 2 Cor. 12: 11, p. 313, D., T. 2.

‘I am inferior in nothing’; that is, I come not behind those great Apostles about Peter.

Century XII.

EUTHEMIUS, A MONK.

Ἐπειτα δὲ Παύλῳ τῷ κορυφαίῳ συναρμοσθεῖς καὶ διαφερόντως ὀκειωθεῖς, καὶ γεγωνῶς ἀκλόουθου αὐτῷ καὶ συνένδημος, καθάπερ δὴ παρὶ Πέτρον τοῦ κορυφαίου, Μαρκόσ.—Praef. in Luc., p. 200, T. 2.

But afterwards he was united to Paul, the leader, and became his particular friend and disciple and fellow-traveller, as also Mark of Peter the leader.

GEORGE CEDRENUM, MONK.

Οὗτος [Νέρων] ἀνεῖλε τοὺς κορυφαίους ἀποστόλους Πέτρον καὶ Παῦλον.—Compend. Hist., L. i, p. 163, B., T. 7. Byzant. Hist. Script.

Nero put to death Peter and Paul, the leaders of the Apostles.

Century XV.

NICOLAUS DE CUSA, CARDINAL.

Scimus quod Petrus nihil plus potestatis a Christo recepit aliis apostolis,—nihil enim dictum est ad Petrum, quod etiam aliis dictum non sit.—Ideo recte dicimus omnes apostolos in potestate cum Petro aequales.—De Cath. concord., L. 2, c. 13, fol. 23, col. 2, T. 3.

We know that Peter received no more power from Christ than the other Apostles; for nothing was said to Peter which was not also said to the others. Therefore we rightly say that all the Apostles were equal with Peter in power.

Century XVI.

FRANCISCUS DE VICTORIA.

Sed super est dubium, An aequalem [potestatem] acceperint cum Petro: Nam haec etiam quaestio in utranque partem habet assertores. Sed quia ad majora festinanti non vacat utriusque partis fundamenta tradere pro sententia, quam veritatem puto, pono conclusionem, apostoli omnes habuerunt aequalem potestatem cum Petro.—Sed potius probatur ex gestis Apostolorum ipsorum, qui ubique terrarum constituiebant ecclesias, et episcopos, et leges ferebant pro potestate: nec apparet quid Petrus posset, dimissis his, quae ad solum summum pontificem attinent, quod non et alii. Et Paulus ad Gala. 1 et 2, satis defendit se parem potestatem cum Petro habere. Haec est aperte sententia Cypriani in Epistola de unitate ecclesiae ad Novatianum: Et habetur 24, q. 1, Ego dico tibi hoc, Uti que erant caeteri Apostoli, quod Petrus, pari consortio praediti, et honoris, et potestatis. Nec audienda est glo. dicens hoc debere intelligi in ordine et dignitate consecrationis, non in potestatis plenitudine: ut patere potest ipsam epistolam divi Cypriani legenti.—De pot. eccl. relect. 2, qu. 2, n. 10, fol. 64, 65.

But, besides, there is a doubt, Whether they received equal power with Peter: for this question also has advocates on both sides. But because, since we are hastening to greater things, we have no leisure to deliver the foundations of each side for sentence, I lay down the conclusion, which I regard the truest, that all the Apostles had equal power with Peter.—But it is rather proved from the acts of the Apostles themselves, who everywhere throughout the whole earth established churches and enacted laws in power: nor does it appear what Peter, apart from those things which pertain to the chief pontiff alone, could do which the others also could not. And Paul, in Galat. 1 and 2, sufficiently defends that he has equal power with Peter. This is clearly the opinion of Cyprian in his Epistle, On the Unity of the Church, to Novatian: and is contained in 24, q. 1, Ego dico tibi hoc, What Peter was, this indeed were the rest of the Apostles, possessed of an equal share both of honor and power. Nor must we heed the Gloss, saying this ought to be understood in the order and dignity of consecration, not in the fullness of power: as can be evident to one who reads the Epistle itself of St. Cyprian.

CHAPTER II.

ALL THE APOSTLES ARE CALLED FOUNDATIONS, AND THE CHURCH IS SAID TO BE BUILT UPON THEM.

THE CATHOLIC CHURCH.

SCRIPTURE.

King James' Version.

Ephes. 2 : 20. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone;

Douay Version.

Ephes. 2 : 20. Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone;

Rev. 21 : 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Apoc. 21 : 14. And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

In Matt. 16, T, 12, c. 11, col. 1000, 1001, Pat. Gr. T. 13. Cited on page 393.

Century IV.

BASIL, BISHOP OF CAESAREA.

Ὁικοδομηται γὰρ [ἐκκλησία] ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν· ἐν τῶν ὀρέων ἦν καὶ ὁ Πέτρος, ἐφ' ἧς καὶ πέτρας ἐπηγγείλατο ὁ Κύριος οἰκοδομήσειν αὐτοῦ τὴν ἐκκλησίαν.—In Is. 2, n. 66, p. 604, T. 1, D.

The Church is built upon the foundation of the Apostles and prophets: Peter also was one of the mountains; upon which rock also the Lord promised to build His Church.

AMBROSE, BISHOP OF MILAN.

Si Petrus fundamentum est Ecclesiae, sicut et caeteri apostoli, quemadmodum praesens lectio aperte demonstrat; ergo super ipsum aedificata est, sicut et super caeteros: si vero super Petrum Ecclesia aedificata non est, ergo nec super caeteros; falsa ergo est hujus Joannis praesens assertio, quia dicit duodecim apostolos duodecim fundamenta esse ecclesiae.—Expos. in Apoc. (op. spurium) de vis. sept., col. 949, C., Pat. Lat. T. 17.

If Peter was a foundation of the Church, as also the other Apostles, as the present lesson openly demonstrates; therefore she is built upon him, as also upon the others: but if the Church is not built upon Peter, therefore neither is it built upon the others. The present assertion of this John is false, therefore, because he says that the twelve Apostles are the twelve foundations of the Church.

ST. JEROME, PRIEST.

At dicis, super Petrum fundatur Ecclesia: licet id ipsum in alio loco super omnes Apostolos fiat; et cuncti claves regni caelorum accipiant: et ex aequo super eos Ecclesiae fortitudo solidetur.—Adv. Jovin., L. 1, c. 14, p. 127, B., T. 2.

But you say the Church is founded upon Peter: though in another place this very thing is done upon all the Apostles, and all receive the keys of the kingdom of heaven, and the strength of the Church is equally founded upon them.

Quos nos possumus dicere fundamenta? Apostolos.—In Ps. 86 (op. spurium), p. 108, D., T. 7.

Whom can we call the foundations? the Apostles.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

'Dispersa sunt omnia ossa mea': quid sunt ossa, nisi corporis firmamenta? Corpus autem Christi, Ecclesia: firmamenta autem ecclesiae qui, nisi Apostoli, qui etiam columnae alibi nuncupantur?—Ep. 140, Honorat., c. 14, n. 36, col. 553, Pat. Lat. T. 33.

Quare sunt fundamenta Apostoli et Prophetæ? Quia eorum auctoritas portat infirmitatem nostram.—In Ps. 86, n. 4, col. 1103, Ib., T. 37.

'All my bones are scattered': what are bones but the supports of the body? But the body of Christ is the Church: yet who are the supports of the Church but the Apostles, who are elsewhere called columns also?

Wherefore are the Apostles and prophets foundations? Because their authority supports our infirmity.

Century XVI.

FRANCISCUS SIXTUS OF SIENNA.

Credimus enim, et certa fide fatemur, Christum esse primum ac potissimum totius ecclesiastici aedificii fundamentum; sed super hoc etiam fundamentum, asserimus alias Petras superimpositas, nempe Petrum, et caeteros Apostolos, quos Joannes in Apocalypsi nominat duodecim fundamenta coelestis Hierusalem.—Biblioth., L. 6, annot. 68, p. 496, D.

We believe and confess with certain faith that Christ is the first and principal foundation of the entire ecclesiastical edifice; but upon this foundation also, we assert that other rocks were placed, namely, Peter and the other Apostles, whom John, in the Apocalypse, names the twelve foundations of the heavenly Jerusalem.

CHAPTER III.

THE KEYS WERE INTRUSTED TO ALL THE APOSTLES.

THE CATHOLIC CHURCH.

SCRIPTURE.

King James' Version.

Matt. 18: 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

John 20: 23. Whatsoever sins ye remit, they are remitted unto them; and whatsoever sins ye retain, they are retained.

Douay Version.

Matt. 18: 18. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.

John 20: 23. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.

Century III.

ORIGEN, PRIEST OF ALEXANDRIA.

Ἄρα δὲ τῶ Πέτρῳ μόνῳ δίδονται ὑπὸ τοῦ Κυρίου αἱ κλεῖδες τῆς τῶν οὐρανῶν βασιλείας, καὶ οὐδεὶς ἕτερος τῶν μακαρίων αὐτὰς λήψεται;—In Matt. 16, T. 12, c. 11, p. 1000, 1001, Pat. Gr. T. 13.

But are the keys of the kingdom of heaven given to Peter alone by our Lord, and shall no other one of those blessed men receive them?

Century IV.

HILARY, BISHOP OF POICTIERS.

Tanta, et tam Deo propria vos, o sancti et beati viri, et ob fidei vestrae meritum claves regni coelorum sortiti, et ligandi ac solvendi in caelo, et in terra jus adepti, gesta esse per Dominum nostrum Jesum Christum Dei filium videratis.—De Trin., L. 6, c. 33, p. 66, T. 1.

So great things, and so peculiar to God, ye, O holy and blessed men, and who for the reward of your faith have received the keys of the kingdom of heaven, and obtained the right of binding and loosing in heaven and upon earth, have seen performed through our Lord Jesus Christ the Son of God.

Apostoli coelorum claves sortiti sunt.—Tract. in Ps. 52, c. 9, p. 244.

The Apostles have obtained the keys of the heavens.

OPTATUS, BISHOP OF MILEVIS.

Claves regni coelorum communicandas caeteris, solus [Petrus] accepit.—Contr. Parmen., L. 7, col. 411, T. 2, La B.

Peter alone received the keys of the kingdom of heaven, to be communicated to the rest.

AMBROSE, BISHOP OF MILAN.

Tibi, inquit, dabo claves regni coelorum, ut et solvas et liges.—Quod Petro dicitur, apostolis dicitur.—In Ps. 38, c. 37, col. 1057, Pat. Lat. T. 14.

To thee, He said, will I give the keys of the kingdom of heaven, that you may both loose and bind.—What is said to Peter, is said to the Apostles.

ST. JEROME, PRIEST.

—Cuncti claves regni coelorum accipiant.—Adv. Jovin., L. 1, c. 14, p. 127, B., T. 2.

All receive the keys of the kingdom of heaven.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Dictum est ministris Apostolis, 'Quae solveritis in terra, soluta erunt et in coelo.'—Tract. 22 in Joan., n. 7, col. 1578, Pat. Lat. T. 35.

It was said to the Apostolic ministers, Whatsoever ye shall loose upon earth, shall be loosed in heaven also.

Numquid istas claves Petrus accepit, et Paulus non accepit? Petrus accepit, et Joannes et Jacobus non accepit, et caeteri Apostoli?—Serm. 149, c. 6, n. 7, col. 802, Ib., T. 38.

Did Peter receive these keys, and did Paul receive them not? Did Peter receive them, and did John and James and the rest of the Apostles receive them not?

Century V.

LEO THE GREAT, BISHOP OF ROME.

'Tibi dabo claves regni coelorum, etc.' Transivit quidem etiam in Apostolos alios jus istius potestatis, sed non frustra uni commendatur quod omnibus intimitur.—Serm. 83 (al. 80) in Nat. S. Pet., c. 2, col. 430, A., Pat. Lat. T. 54.

'To thee will I give the keys of the kingdom of heaven, etc.' The right of this power passed to the other Apostles also, but not without cause is that commended to one which is announced to all.

Century IX.

PHOTIUS, BISHOP OF CONSTANTINOPLE.

Εἰ γὰρ καὶ πρὸς Πέτρον εἴρηται· ἀλλ' οὖν ἐν προσώπῳ τοῦ κορυφαίου, καὶ τοῖς λοιποῖς τῶν μαθητῶν ἡ τοιαύτη ἐξουσία ἐδέδοτο.—Cod. 280 in Eulog., L. 2, contr. Nest., col. 1600.

For although it is spoken to Peter, yet in the person of the leader, this power was given to the rest of the Apostles also.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ, δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς ἀποστόλοις δέδοται.—In Matt. 16, p. 85, D., T. 1.

For although it was spoken to Peter alone; I will give thee; yet it is given to all the Apostles also.

Century XVII.

NICOLAUS RIGALTIIUS.

Dixit igitur Petro: dabo tibi claves: At non dixit: Dabo tibi soli.—In Ep. Firmil. ad Cyp., Ep. 75. p. 148.

He said therefore to Peter: I will give thee the keys. But He said not: I will give them to thee alone.

CHAPTER IV.

THE COMMAND, "FEED MY SHEEP," GIVEN TO ALL.

THE CHURCH OF ROME.

A DOCTRINAL CATECHISM.

Q. What do you conclude from the above commission [Feed My Sheep], given *only* to *Peter*?

A. That Christ gave the charge of the whole Church, pastors and people, sheep and lambs, to Peter alone.—On the Head of the Church, c. 1, p. 155, 156.

THE CATHOLIC CHURCH.

SCRIPTURE.

King James' Version.

Matt. 10 : 6. But go rather to the lost sheep of the house of Israel.

Acts 20 : 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which He hath purchased with His own blood.

Douay Version.

Matt. 10 : 6. But go ye rather to the lost sheep of the house of Israel.

Acts 20 : 28. Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood.

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Nam etsi pastores multi sumus, unum tamen gregem pascimus et oves universas, quas Christus sanguine suo et passione quaesivit, colligere et fovere debemus, etc.—Ep. 68, Steph., c. 5, p. 188.

For although we be many shepherds, yet we feed one flock, and ought to collect and foster all the sheep which Christ has purchased with His own blood.

Century IV.

BASIL, BISHOP OF CAESAREA.

Πέτρε γὰρ, φησὶ, φιλεῖς με πλεον τούτων; Ποίμαινε τὰ πρόβατά μου· πᾶσε δὲ τοῖς ἐφεῆς ποιμέσι καὶ διδασκάλοις τὴν ἴσην παρέχοντες ἐξουσίαν.—Const. Monast., c. 22, n. 5, p. 818, T. 2.

Peter, He saith, lovest thou Me more than these? Feed My sheep. And He conferred upon all pastors and teachers who should come afterwards an equal power.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Διὰ τί καὶ τὸ αἷμα ἐξέχεεν; Ἴνα τὰ πρόβατα κτήσῃται ταῦτα, ἃ τῷ Πέτρῳ καὶ τοῖς μετ' ἐκείνον ἐνεχείρισεν.—De Sacerdot., L. 2, c. 1, p. 454, B., T. 1.

Why did He shed His blood? That He might purchase those sheep, which He committed to Peter and his successors.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Non ergo nos, sed ipsum amemus ;
 et in pascendis ovibus ejus ea quae sunt
 ejus, nos ea quae sunt nostra quaeramus.
 —Sed si pastor bonus qui posuit animam
 suam pro ovibus suis, ex ipsis ovibus tam
 multos sibi martyres fecit ; quanto magis
 debent usque ad mortem pro veritate cer-
 tare, et usque ad sanguinem adversus pec-
 catum, quibus oves ipsas pascendas, hoc
 est, docendas regendasque committit?—
 Tract. 123 in Joan. Evang., n. 5, col.
 1968, 1969, Pat. Lat. T. 35.

Et cum ei dicitur, ad omnes dicitur,
 'Amas me? Pasce oves meas.'—De
 agone Christ., c. 30, n. 32, col. 308,
 Ib., T. 40.

Let us not love ourselves, therefore,
 but let us love Him ; and in feeding His
 sheep, let us seek those things which are
 His, not those things which are ours.—
 But if the good Shepherd, who laid down
 His life for His sheep, made so many
 Martyrs to Himself from these very sheep,
 how much more ought they to contend
 unto death even for the truth, and unto
 blood even against sin, to whom He has
 committed the feeding, that is, the teach-
 ing and ruling of the sheep themselves?

And when it is said to him, it is said
 to all: 'Lovest thou Me? Feed My
 sheep.'

CHAPTER V.

THE "ROCK."

THE CHURCH OF ROME.

The Church of Rome understands Christ as referring to St. Peter
 by the term "Rock" and as building His Church upon Him.

JOHN MALDONATUS, JESUIT.

Quemadmodum ergo dicit: tibi dabo
 claves regni coelorum, ita dicit super hanc
 petram, id est, super te aedificabo Eccle-
 siam meam.—In Matt. 16, p. 459, T. 1.

As therefore He saith: 'To thee will
 I give the keys of the kingdom of heaven,'
 so He saith: 'Upon this Rock,' that is,
 'upon thee will I build My Church.'

A DOCTRINAL CATECHISM.

Q. Quote St. Matthew, chapter xvi.

A. "Thou art Peter, and upon this rock I will build My Church,
 and the gates of hell shall not prevail against it."

Q. What is meant here by the word "rock"?

A. Peter himself.—On the Head of the Church, c. 1, p. 154.

THE CATHOLIC CHURCH.

Many of the Fathers consider the Rock upon which Christ built His Church to be the great Faith of St. Peter in Him. Others consider Peter's declaration, "Thou art the Son of the living God," as the Rock upon which the Church is built. Others, again, regard Christ as the Rock. These different interpretations really amount to the same thing. It is upon Christ, the Head over all, and not upon St. Peter, His servant, that the Church is reared as upon a sure foundation.

SECTION I.

THE ROCK—PETER'S FAITH.

Century IV.

HILARY, BISHOP OF POICTIERS.

Unum igitur hoc est immobile fundamentum, una haec felix fidei petra Petri ore confessa: 'Tu es Filius Dei vivi.'—De Trin., L. 2, c. 23, p. 46, T. 1.

This, therefore, is the one immovable foundation; this is the one happy rock of faith confessed by the mouth of Peter: Thou art the Son of the living God.

EPIPHANIUS, BISHOP OF CONSTANTIA.

Καὶ ὁ ἀρνηδόμενος πρὸς ὦραν ἅγιος Πέτρος, καὶ κορυφαίωτάτος τῶν Ἀποστόλων, ὅς γε γέγονεν ἡμῖν ἀληθῶς στερεὰ Πέτρα θεμελιούσα τὴν πίστιν τοῦ Κυρίου, ἐφ' ἧ ᾠκοδόμητο ἡ Ἐκκλησία κατὰ πάντα τρόπον.—Haer. 59, c. 7, p. 500, A., T. 1.

St. Peter also, the leader of the Apostles, once denied his Lord, who was to us truly a firm rock laying the foundation of the faith of our Lord, upon which the Church is built in every way.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ἐπὶ ταύτῃ τῇ Πέτρᾳ. Οὐκ εἶπεν, ἐπὶ τῷ Πέτρῳ· οὔτε γὰρ ἐπὶ τῷ ἀνθρώπῳ, ἀλλ' ἐπὶ τὴν πίστιν τὴν ἑαυτοῦ Ἐκκλησίαν ᾠκοδόμησε. Τὴ δὲ ἦν ἡ πίστις; Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.—Serm. 1 in Sanct. Pentecost. (op. spurium), p. 956, E., T. 3.

Ἄκουε τί φησι τῷ Πέτρῳ, τῷ στύλῳ, τῇ κρηπίδι, τῷ διὰ τοῦτο κληθέντι Πέτρῳ ἐπειδὴ τῇ πίστει πεπερωμένος ἦν.—Hom. 2 in Ps. 50, c. 2, p. 710, C., T. 5.

'Upon this rock.' He did not say upon Peter; for He did not build His Church upon the man, but upon his faith. But what was that faith? 'Thou art the Christ, the Son of the living God.'

Hear what He saith to Peter, that pillar and foundation, who was therefore called Peter because he was possessed of a faith of rock.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Quid est 'super hanc petram aedificabo Ecclesiam meam'? Super hanc fidem, super id quod dictum est, 'Tu es Christus Filius Dei vivi. Super hanc petram,' inquit, 'fundabo Ecclesiam meam.'—Tract. 10 in Joan. Epist., n. 1, col. 2054, Pat. Lat. T. 35.

What is 'Upon this rock will I build My Church'? Upon this faith, upon that which was said, Thou art Christ, the Son of the living God. 'Upon this rock,' He said, 'will I build My Church.'

LITURGY OF ST. JAMES.

—Quam [ecclesiam] fundasti super petram fidei.—Col. 31, E., T. 4, La B.

Thou didst found thy Church upon the rock of faith.

Century V.

ISIDORE, MONK OF PELUSIOTA.

Ἄλλα τὴν ἀσφαλῆ ὁμολογίαν διδάξει πάντας βουλόμενος, ἣν ἐμπνεῦσθεις ὁ Πέτρος παρ' αὐτοῦ ὡς κρηπίλα καὶ βάθρον ἀπέθετο, ἐφ' ἣ τὴν ἑαυτοῦ ἐκκλησίαν ὁ Κύριος ᾠκοδόμησε.—L. 1, Ep. 235, Sereno, p. 56.

But He wished to teach all the sure confession which Peter, inspired by Him, laid as a base and foundation, upon which the Lord built His Church.

CYRIL, BISHOP OF ALEXANDRIA.

Ἐιρηται γάρ που παρ' αὐτοῦ πρὸς τὸν θεοσβέσιον Πέτρον, ὅτε σοφῶς, καὶ ἀνεπιπλήκτως τὴν εἰς αὐτὸν πίστιν ὁμολογῶν ἔφασκεν. Σὺ εἶ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ θεμελιώσω μου τὴν ἐκκλησίαν. Πέτραν οἶμαι λέγων τὸ ἀκράδαντον εἰς πίστιν τοῦ μαθητοῦ.—In Es., L. 4, orat. 2, p. 593, C., T. 2.

For He said to the blessed Peter, when, wisely and blamelessly confessing his faith in Him, he said: 'Thou art Christ, the Son of the living God'; 'Thou art Peter, and upon this rock I will build My Church,' meaning by 'rock,' I believe, the unshaken faith of the disciple.

Πέτραν οἶμαι παρωνύμως, ἕτερον οὐδέν, ἢ τὴν ἀκατάσειστον καὶ ἐδραιοτά τὴν τοῦ μαθητοῦ πίστιν ἀποκαλῶν, ἐφ' ἣ καὶ ἀδιαπτῶτως ἐρήρεισται τε καὶ διαπέπημεν ἡ ἐκκλησία Χριστοῦ, καὶ αὐταῖς ἀνάλωτος ταῖς ἄδου πύλαις εἰσασεί διαμένουσα.—De sanct. Trin., Dialog. 4, p. 507, T. 5.

By 'the rock,' used paronymously, He means nothing else, I believe, than the firm and immovable faith of the disciple, upon which also the Church of Christ is infallibly and firmly fixed, and which shall remain forever, invincible against the gates of hell.

LEO THE GREAT, BISHOP OF ROME

'Super hanc petram aedificabo ecclesiam meam,' etc. Super hanc, inquit, fortitudinem aeternum extruam templum, et ecclesiae meae coelo inserenda sublimitas, in hujus fidei firmitate consurget. Hanc confessionem portae inferni non tenebunt, mortis vincula non ligabunt.—Serm. 80 (al. 83) in Nat. S. Pet., c. 2, col. 434, Pat. Lat. T. 54.

Upon this rock I will build My Church, etc. Upon this strength, He saith, I will build an everlasting temple, and the height of My Church, which shall reach to heaven, shall rise upon the firmness of this faith. The gates of hell shall not hold this confession, the bonds of death shall not bind it.

PETER CHRYSOLOGUS, BISHOP OF RAVENNA.

Petrus a petra nomen adeptus est, quia prius meruit Ecclesiam fidei firmitate fundare.—Serm. 154 in D. Steph., col. 608, C., Pat. Lat. T. 52.

Peter obtained his name from the rock (petra), because he first deserved to found the Church by the firmness of his faith.

Century IX.

JONAS, BISHOP OF ORLEANS.

Multi namque et pene omnes, Petram super quam aedificatur Ecclesia, fidem intelligunt B. Petri, quae communis est totius sanctae ecclesiae, videlicet eam quae paulo ante promissionem hanc praecesserat, id est: Tu es Christus Filius Dei vivi, et huic Petrae supraaedificandam Ecclesiam suam Dominus promisit.—De cult. Imag., L. 2, col. 653, AB., T. 5, La B.

For many and almost all understand the rock upon which the Church is built to be the faith of the blessed Peter, which is common to the whole holy Church, namely, that which had preceded a little before this promise, that is: Thou art Christ, the Son of the living God, and upon this rock the Lord promised that His Church should be built.

CHRISTIANUS DRUTHMARUS, ABBOT OF CORBIE.

Super hanc firmitatem fidei quam confessus es, aedificabo Ecclesiam meam, et super me aedificabo te cum omni Ecclesia mea.—In Matt. 16, c. 35, col. 1396, D., Pat. Lat. T. 106.

Upon this strength of faith which thou hast confessed, I will build My Church; and upon Me I will build thee with all My Church.

NICOLAUS I., BISHOP OF ROME.

Principatum itaque divinae potestatis, quod omnium conditor electis suis apostolis largitus est, super solidam fidem apostolorum principis soliditatem constituens, ejus egregiam, immo primam sedem deliberavit.—Ep. 2 ad Mich., col. 1291, B., T. 9, L. and C.

Therefore establishing the principate of the divine power, which the Founder of all things bestowed upon his chosen Apostles, a firmness upon the solid faith of the prince of the Apostles, He determined his eminent, yea, first see.

Century XI.

ÆLFRIC, ARCHBISHOP OF YORK.

The Lord said to Peter: "Thou art of stone." For the strength of his belief, and for the steadfastness of his profession he received that name, because he had attached himself with firm mind to Christ, Who is called "stone" by the Apostle Paul. "And I will build My Church upon this stone"; that is, on that faith which thou professest. All God's Church is built on that stone; that is, upon Christ.—Hom. in Pass. Apost. Pet. et Paul., p. 369, vol. i.

BRUNO ASTENSIS, BISHOP OF SEGNI.

Si Petrum non intelligis, petram respice: 'petra autem erat Christus.' Sic igitur a petra Petrus, sicut a Christo Christianus. Videamus itaque quid sit 'et super hanc petram aedificabo Ecclesiam meam.' Super hanc petram, quam tu modo in fidei fundamentum posuisti; super hanc fidem, quam tu modo docuisti, dicens: 'Tu es Christus, Filius Dei vivi'; super hanc petram et super hanc fidem aedificabo Ecclesiam meam.—Non est aliud fundamentum, nisi illa petra quam Petrus possuit in fundamentum, cum diceret: 'Tu es Christus, Filius Dei vivi'; super hanc autem petram aedificatur tota ecclesia Dei.—In Matt. 16, Pars 3, c. 68, col. 213, BC., Pat. Lat. T. 165.

If thou dost not understand Peter, look to the rock: 'But the rock was Christ.' Thus, therefore, Peter is derived from petra—the rock—just as Christian from Christ. Let us see, therefore, what is, 'And upon this rock I will build My Church.' Upon this rock, which thou hast just now laid down for a foundation of faith; upon this faith which thou hast now taught, saying: 'Thou art Christ, the Son of the living God'; upon this rock, and upon this faith will I build My Church.—There is no other foundation but that rock which Peter laid for a foundation when he said: 'Thou art Christ, the Son of the living God': moreover, upon this rock the whole Church of God is built.

Century XVI.

DESIDERIUS ERASMUS.

'Super illam petram.' Non super Romam, ut arbitror. Nam fieri potest ut Roma quoquo degeneret, sed super eam fidem, quam Petrus professus est et quam hactenus Romana servavit ecclesia.—In Hieron., ep. 57 ad Damas., p. 132, T. 2. Op. Hieron., ed. Erasm.

'Upon that rock.' Not upon Rome, as I think. For it is possible that Rome also might degenerate; but upon that faith which Peter professed, and which the Roman Church has thus far preserved.

JOHN MALDONATUS, JESUIT.

Sunt inter veteres auctores, qui interpretentur super hanc petram; id est, super hanc fidem, aut hanc fidei confessionem,

There are some authors among the ancients who interpret it 'Upon this rock'; that is, upon this faith, or this

qua me Filium Dei vivi esse dixisti, ut Hilarius, et Gregorius Nyssenus et Chrysostomus et Cyrillus Alexandrinus, Auctor Commentariorum in Epistolas D. Pauli, qui Ambrosio tribuntur.—In Matt. 16:8, p. 457, T. I.

confession of faith, whereby thou hast said that I am the Son of the living God: as Hilary, and Gregory of Nyssa, and Chrysostom, and Cyril of Alexandria, and the author of the Commentaries upon the Epistles of St. Paul, which are attributed to Ambrose.

SECTION II.

THE ROCK—PETER'S CONFSSION.

Century IV.

HILARY, A ROMAN DEACON.

Unde dicit Dominus ad Petrum: 'Super istam petram aedificabo Ecclesiam meam,' hoc est, in hac catholicae fidei confessione statuam fideles ad vitam.—In Ephes. 2:20, col. 380, D., Pat. Lat. T. 17. Op. Ambros.

Wherefore the Lord saith to Peter: 'Upon this rock I will build My Church,' that is, upon this confession of the Catholic faith I will establish the faithful unto life.

HILARY, BISHOP OF POICTIERS.

Et Pater dicendo: 'Hic est filius meus,' Petro revelavit, ut diceret: 'Tu es filius Dei, quia in eo, quod dicitur: 'Hic est,' revelantis indicium est; in eo vero, quod respondetur: 'Tu es,' confitentis agnitio est. Super hanc igitur confessionis petram Ecclesiae aedificatio est.—De Trin., L. 6, n. 36, p. 169, T. I.

And the Father, by saying: 'This is My Son,' revealed to Peter that he should say: 'Thou art the Son of God, for in that which is said: 'This is,' is the evidence of One revealing: but in the reply which was made: 'Thou art,' is the recognition of one confessing. Upon this rock of confession, therefore, is the Church built.

GREGORY, BISHOP OF NYSSA.

Ipse Dominus ait ad principem [Apostolorum]: 'Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, super confessionem videlicet Christi, quia dixerat: Tu es Christus, Filius Dei viventis.—Testim. de advent. dom. in carne adv. Jud., p. 162, T. 2.

The Lord Himself saith to the prince of the Apostles: 'Thou art Peter, and upon this rock I will build My Church,' namely, upon the confession of Christ, because he had said: 'Thou art Christ, the Son of the living God.'

AMBROSE, BISHOP OF MILAN.

Fides ergo est Ecclesiae fundamentum: non enim de carne Petri, sed de fide dictum est, quia portae mortis ei non praevalerunt: sed confessio vicit infernum.

Faith, therefore, is the foundation of the Church: for it was not said of Peter's flesh, but of his faith, that the gates of death shall not prevail against it: but the

Et hæc confessio non unum hæresim ex-
clūsit ; nam cum ecclesia multis tamquam
bona navis fluctibus sæpe tundatur, ad-
versus omnes hæreses debet valere Eccle-
siae fundamentum.—De incarnat. dom.
Sacram., c. 5, n. 34, col. 827, Pat. Lat.
T. 16.

confession vanquishes hell. And this con-
fession excludes not one heresy merely ;
for since the Church, like a good ship, is
often buffeted with many waves, the founda-
tion of the Church ought to be firm
against all heresies.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Καὶ ἐγὼ σοὶ λέγω, σὺ εἶ Πέτ-
ρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκο-
δομήσω μου τὴν ἐκκλησίαν, τουτ-
έστι, τῇ πίστει τῆς ὁμολογίας.—
Hom. 54 al. 55 in Matt. 16, c. 2, p. 616,
A., T. 7.

Ὁ γὰρ τὴν Ἐκκλησίαν ἐπὶ τῇ
ὁμολογίᾳ αὐτοῦ οἰκοδομήσας, καὶ
οὕτω τειχίσας αὐτήν, κ. τ. λ.—Hom.
82 al. 83 in Matt., c. 3, p. 887, D.

Τῷ μὲν γὰρ Πέτρῳ οὐδὲν ὕστε-
ρον προσέθημεν ὁ Χριστὸς, ἀλλ' ὡς
ἀπρητισμένης αὐτῷ τῆς πίστεως,
τὴν Ἐκκλησίαν ἔφησεν ἐπὶ τὴν ὁμο-
λογίαν οἰκοδομήσειν τὴν ἐκείνου.
Hom. 21 al. 20 in Joan., c. 1, p. 138, C.,
T. 8.

'And I say unto thee, Thou art
Peter, and upon this rock I will build
My Church,' that is, upon the faith of
thy confession.

For He Who built His Church upon
his confession, and thus fortified it, etc.

For Christ added nothing more to
Peter, but, as if his faith were perfect, He
said that He would build His Church
upon his confession.

Century V.

THEODORET, BISHOP OF CYRUS.

Τούτου χάριν καὶ ὁ Δεσπότης
ἡμῶν Χριστὸς τῶν ἀποστόλων τὸν
πρῶτον, οὗ τὴν ὁμολογίαν οἶόν
τινα κρηπίδα καὶ θεμέλιον τῆς
ἐκκλησίας κατέπηξεν, συνεχώρησεν
σαλευθῆναι καὶ ἀρνηθῆναι.—Ep. 77,
Eulalio, p. 1130, T. 4.

For this cause also, our Lord Christ
allowed the first of the Apostles, whose
confession He had laid as a base and
foundation of the Church, to be shaken
and err.

Century VI.

FELIX III., BISHOP OF ROME.

Nam cum ipse dixisset ad dominum,
'Tu es Christus, Filius Dei vivi'; ab ipso
audire meruit, 'Beatus es Simon Bar
Jona, etc.' Et super ista confessione
aedificabo ecclesiam meam.—Ep. 5, ad
Zenonem Imperat., col. 163, 166, EA.,
T. 5, L. and C.

For when he said to the Lord, 'Thou
art Christ, the Son of the living God,' he
deserved to hear from Him, 'Blessed art
thou, Simon Bar Jona, etc.' And upon
this confession I will build My Church.

GREGORY THE GREAT, BISHOP OF ROME.

Sed in vera fide persistite, et vitam vestram in petra Ecclesiae, hoc est, in confessione beati Petri Apostolorum Principis solidate.—L. 4, Ep. 38 ad Theodel. Reg., col. 718, D., T. 2.

But remain fast in the true faith, and establish thy life upon the rock of the Church; that is, upon the confession of the blessed Peter, the prince of the Apostles.

Century IX.

HINCMAR, ARCHBISHOP OF RHEIMS.

Dominus dixit, 'Tu es Petrus, et super hanc petram,' id est, super hanc firmam et solidam fidei confessionem, quam tu es confessus, 'aedificabo Ecclesiam meam.'—Opusc. 33 Hincmar., c. 45, p. 555, T. 2.

The Lord said, 'Thou art Peter, and upon this rock,' that is, upon this firm and solid confession of faith which thou hast confessed, 'I will build My Church.'

JOHN VIII., BISHOP OF ROME.

Super quam etiam solidam confessionis petram, suam dominus ecclesiam fabricavit.—Ep. 76 ad Petrum Comit., col. 60. B., T. 11, L. and C.

Upon this solid rock of confession also, the Lord built His Church.

Century XI.

THEOPHYLACTUS, ARCHBISHOP OF ACRIDA.

Ἀμείβεται τὸν Πέτρον ὁ Κύριος, μισθὸν αὐτῷ διδοὺς μέγαν, τὸ ἐπ' αὐτῷ οἰκοδομηθῆναι τὴν ἐκκλησίαν. Ἐπεὶ γὰρ ὡμολόγησεν αὐτὸν υἱὸν Θεοῦ ὁ Πέτρος, φησὶν ὅτι, αὕτη ἡ ὁμολογία ἦν ὡμολόγησας, θεμέλιον μέλλει εἶναι τῶν πιστευόντων. Ὡστε πάντα ἄνθρωπον μέλλοντα κτίζειν τὸν τῆς πίστεως οἶκον, ταύτην τὴν ὁμολογίαν ὑποτιθέναι θεμέλιον.—In Matt. 16, p. 85, A., T. 1.

The Lord rewards Peter, giving him a great reward, namely, the building of the Church upon him. For when Peter confessed that He was the Son of God, He said that this confession which thou hast confessed shall be the foundation of those who shall believe: so that every man who shall build the house of faith shall lay this confession for the foundation.

SECTION III.

THE ROCK—CHRIST.

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Sed et cur Petrum? Si ob vigorem fidei, multae materiae solidaeque nomen de suo accommodarent. An quia et petra

But why did He call him Peter? If it was on account of the vigor of his faith, many solid materials might take a name

et lapis Christus? Siquidem et legimus positum eum in lapidem offendiculi et in petram scandali.—Adv. Marc., L. 4, c. 13, p. 173, Pars 3.

from their quality. Or was it because Christ is both a rock and a stone? Surely we read that he was made a stone of stumbling and a rock of offence.

Century IV.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Ἀνθρώπος τις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. Τίς ὁ ἄνθρωπος; Ὁ ἅγιος Πέτρος. Πέτρα, ὁ Χριστός. Οἰκία, ἡ πίστις.—Qu. in Scrip. (op. spurium), qu. 8, p. 312, T. 2.

A certain man built his house upon a rock. Who was that man? St. Peter. The rock, Christ. The house, faith.

AMBROSE, BISHOP OF MILAN.

Magna autem Christi gratia, qui omnia prope vocabula sua discipulis donavit.—Petra est Christus. Bibebant enim de spiritali sequente petra, petra autem erat Christus: etiam discipulo suo hujus vocabuli gratiam non negavit; ut et ipse sit Petrus, quod de petra habeat soliditatem constantiae, fidei firmitatem.

Enitere ergo ut et tu petra sis. Ita-que non extra te, sed intra te petram require. Petra tua actus est, petra tua mens est. Supra hanc petram aedificatur domus tua; ut nullis possit nequitiæ spiritalis reverberari procellis. Petra tua fides est, fundamentum ecclesiae fides est.—In Luc. 9, L. 6, n. 97, 98, col. 1694, Pat. Lat. T. 15.

Cum vocaretur ergo Simon, per hanc devotionem vocatus est Petrus. Legimus dicente Apostolo de ipso Domino: Bibebant de spiritali consequente eos petra, petra autem erat Christus. Recte igitur quia petra Christus, Simon nuncupatus est Petrus; ut qui cum Domino fidei societatem habebat, cum Domino haberet et nominis Dominici unitatem: et sicut a Christo christianus dicitur, ita et a petra Christo Petrus Apostolus vocaretur.—Serm. 44, n. 5, col. 691, Ib., T. 17.

Great is the grace of Christ, Who hath bestowed upon his disciples almost all His names.—The rock is Christ. For they drank of the spiritual rock following them, but the rock was Christ: to His disciple also He did not deny the grace of this name; that he also might be Peter, because he had the solidity of constancy, and the firmness of faith from the rock.

Strive, therefore, to be a rock thyself also. Seek the rock, therefore, not without thee, but within thee. Thy rock is action; thy rock is the mind. Upon this rock thy house is built, that it may be shaken by no storms of spiritual wickedness. Thy rock is faith; faith is the foundation of the Church.

Therefore, whereas he was called Simon, on account of this devotion he was called Peter. We read, the Apostle saying of the Lord Himself: They drank of the spiritual rock following them, but the rock was Christ. Rightly, therefore, because Christ was the rock, Simon was called Peter; that he who had fellowship of faith with the Lord, might with the Lord have the unity of the Lord's name also: and as the Christian is so called from Christ, so also the Apostle might be called Peter from Christ, the 'petra'—rock.

ST. JEROME, PRIEST.

Sicut ipse lumen Apostolis donavit, ut lumen mundi appellarentur : caeteraque ex Domino sortiti sunt vocabula : ita et Simoni, qui credebat in petram Christum, Petri largitus est nomen. Ac secundum metaphoram petrae, recte dicitur ei : Aedificabo Ecclesiam meam super te. — In Matt. 16, L. 2, p. 33, C., T. 6.

As the Light Himself allowed the Apostles to be called the light of the world, and they obtained from the Lord other names, so also the name of Peter was bestowed upon Simon, who believed in Christ the 'petra.' And in accordance with the metaphor of the rock, it was rightly said to him: I will build My Church upon thee.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Fundata est [ecclesia] super petram, unde Petrus nomen accepit. Non enim a Petro petra, sed Petrus a petra ; sicut non Christus a christiano, sed christianus a Christo vocatur. Ideo quippe ait Dominus, Super hanc petram aedificabo Ecclesiam meam, quia dixerat Petrus, Tu es Christus, Filius Dei vivi. Super hanc ergo, inquit, petram quam confessus es, aedificabo Ecclesiam meam. Petra enim erat Christus : super quod fundamentum etiam ipse aedificatus est Petrus.—Tract. 124 in Joan. Evang., n. 5, col. 1973, Pat. Lat. T. 35.

The Church was founded upon the rock, whence Peter received his name. For 'petra' is not from Peter, but Peter from 'petra'; just as Christ is not so called from Christian, but Christian from Christ. For this reason, surely the Lord said, 'Upon this rock I will build My Church,' because Peter had said, 'Thou art Christ, the Son of the living God.' Upon this rock, therefore, He said, which thou hast confessed, I will build My Church. For the rock was Christ : upon this foundation even Peter himself is built.

Recolamus Evangelium : Super hanc petram aedificabo Ecclesiam meam. Ergo illa clamat a finibus terrae, quam voluit aedificari super petram. Ut autem aedificaretur Ecclesia super petram quis factus est petra ? Paulum audi dicentem : Petra autem erat Christus. In illo ergo aedificati sumus.—In Ps. 60, n. 3, col. 724, Ib., T. 36.

Let us call to mind the Gospel : 'Upon this rock I will build My Church.' Therefore she cries from the ends of the earth whom He wished to be built upon the rock. But that the Church might be built upon a rock, who was made a rock ? Hear Paul saying : 'But the rock was Christ.' Upon Him, therefore, we are built.

Deinde addidit : Et ego dico tibi. Tanquam diceret : Quia tu dixisti mihi, Tu es Christus, Filius Dei vivi : et ego dico tibi, Tu es Petrus. Simon quippe antea vocabatur. Hoc autem ei nomen, ut Petrus appellaretur, a Domino impostum est : et hoc in ea figura, ut significaret Ecclesiam. Quia enim Christus petra, Petrus populus christianus. Petra enim principale nomen est. Ideo Petrus a petra, non petra a Petro : quomodo non a christiano Christus, sed a Christo christi-

Then He added : 'And I say unto thee.' As much as to say : Because thou hast said to me, 'Thou art Christ, the Son of the living God : I also say unto thee, Thou art Peter.' He was called Simon before. But this name was imposed upon him by the Lord, that he should be called Peter : and this in such a figure as to signify the Church. For because Christ is the rock, Peter is the Christian people. For 'petra' is the principal name. Therefore Peter is from

anus vocatur. 'Tu es' ergo, inquit, 'Petrus; et super hanc petram' quam confessus es, 'super hanc petram' quam cognovisti, dicens, 'Tu es Christus, Filius Dei vivi, aedificabo Ecclesiam meam'; id est, Super me ipsum Filium Dei vivi, aedificabo Ecclesiam meam, Super me aedificabo te, non me super te.—Serm. 76, c. 1, n. 1, col. 479, Ib., T. 38.

'Et dico tibi, Tu es Petrus': quia ego petra, 'tu Petrus' neque enim a Petro petra, sed a petra Petrus, quia non a christiano Christus, sed a Christo christianus. 'Et super hanc petram aedificabo Ecclesiam meam': non supra Petrum quod tu es; sed supra petram quam confessus es.—Serm. 270, n. 2, col. 1239.

'petra,' not 'petra' from Peter: as Christ is not called from Christian, but Christian from Christ. 'Thou art' therefore, He saith, 'Peter; and upon this rock' which thou hast known, saying, 'Thou art Christ, the Son of the living God, I will build My Church': that is, Upon Myself, the Son of the living God, I will build My Church; upon Myself I will build thee, not Myself upon thee.

'And I say unto thee, Thou art Peter': for I am 'petra,' 'thou art Peter'; for neither is 'petra' from Peter, but Peter from 'petra'; because Christ is not from Christian, but Christian from Christ. 'And upon this rock I will build My Church': not upon Peter, which thou art; but upon the 'petra' which thou hast confessed.

RUFINUS, PRIEST OF AQUILEIA.

'In petra exaltavit me, et nunc exaltavit caput meum super inimicos meos.' Dominus Jesus Christus et petra est et caput. De hac petra ipse Dominus ait. 'Et super hanc petram aedificabo Ecclesiam meam.'—In Ps. 26 (op. dubium), n. 6, col. 739, Pat. Lat. T. 21.

'He hath exalted me upon a rock, and now He hath lifted up my head above my enemies.' Our Lord Jesus Christ is both the rock and the head. Concerning this rock the Lord Himself saith, 'And upon this rock I will build My Church.'

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ἐικόσ δὲ δὴ σου, καὶ πέτραν ἡμῖν ὠνομάσθαι διὰ τούτων τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστόν, ἐν ᾧ καθάπερ τι σπήλαιον, ἢ καὶ προβάτων σπηλιὰς ἢ ἐκκλησία νοεῖται ἀσφαλῆ καὶ ἀκράδαντον ἔχουσα τὴν εἰς τὸν εὖ εἶναι διαμονήν. Σὺ γὰρ εἶ πέτρος, φησὶν ὁ σωτήρ, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ, κ. τ. λ.—In Es. 33, L. 3. p. 460, A., T. 2.

It is proper that our Lord Jesus Christ, by these words, should be named the rock by us, in Whom the Church, as some cave or sheepfold, is conceived as having a firm and unshaken abiding place for her well-being. 'For thou art Peter,' saith the Saviour, 'and upon this rock,' etc.

THEODORET, BISHOP OF CYRUS.

Τούτων καὶ ὁ μακάριος Πέτρος πέθεικε τὸν θεμέλιον, μᾶλλον δὲ αὐτὸς ὁ Δεσπότης. Πέτρου γὰρ εἰρηκότος, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς

This foundation the blessed Peter laid, or rather the Lord Himself. For when Peter had said, 'Thou art the Christ, the Son of the living God,' the

τοῦ Θεοῦ τοῦ ζῶντος, ὁ Κύριος εἶπεν, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, μὴ τοίνυν ἐξ ἀνθρώπων ἐαυτοῦς ὀνομάσετε· Χριστὸς γὰρ ἐστὶν ὁ θεμέλιος.—In 1 Cor. 3, p. 182, T. 2.

Lord said, 'Upon this rock I will build My Church'; do not therefore name yourselves from men, for Christ is the foundation.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

Hinc ipse Dei et hominum Mediator, ad Apostolorum principem ait: 'Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam.' Ipse est enim petra, a qua Petrus nomen accepit, et super quam se aedificaturum ecclesiam dixit. — In Sept. Ps. poenit., in Ps. 5, n. 36, col. 531, 532, EA., T. 3.

Hence the Mediator Himself between God and man, saith to the prince of the Apostles: 'Thou art Peter, and upon this rock I will build My Church.' For He is the rock from which Peter received his name, and upon which He said He would build His Church.

ISIDORE, BISHOP OF SEVILLE.

Ait Dominus: 'Tu es Petrus, et super hanc petram,' etc. Quia dixerat Petrus: 'Tu es Christus, Filius Dei vivi': deinde ei Dominus, 'Super hanc petram,' quam confessus es, 'aedificabo,' inquit, 'Ecclesiam meam.' Petra enim erat Christus, super quod fundamentum etiam ipse aedificatus est Petrus.—Orig., L. 7, c. 9, p. 61, G.

The Lord saith: 'Thou art Peter, and upon this rock,' etc. Because Peter had said: 'Thou art Christ, the Son of the living God': then the Lord saith to him, 'Upon this rock,' which thou hast confessed, 'I will build,' He said, 'My Church.' For the rock was Christ, upon which foundation Peter himself also was built.

Century VII.

MODESTUS, BISHOP OF JERUSALEM.

Ὁδπερ, φησὶν, ἡ ἀπαχὴ τῶν ἀποστόλων Πέτρος ὀνομάσθη διὰ τὴν ἀσάλευτον πίστιν, ἣν εἶχεν ἐπὶ Χριστὸν τὴν πέτραν.—In ung. ferent. mulier., col. 3276, A., Pat. Gr. T. 86, Pars 2.

As, he saith, Peter was called the prince of the Apostles on account of the immovable faith which he had in Christ the rock.

Century VIII.

VENERABLE BEDE, PRIEST.

Nam sicut lux vera donavit Christus Apostolis ut lux mundi vocentur: sic et Simoni qui credebat in petram Christum, Petri largitus nomen.—In Marc. 3, c. 16, p. 45, T. 10.

For as Christ, the true light, allowed the Apostles to be called the light of the world: so also He bestowed upon Simon, who believed in Christ the 'petra'—rock, the name of Peter.

Quia petra erat Christus, et super hanc (inquit) petram aedificabo ecclesiam meam.—In Luc., c. 2, p. 323, T. 10.

'Et ego dico tibi quia tu es Petrus.'—Metaphorice ei dicitur: 'Super hanc petram, id est, Salvatorem, quem confessus es, aedificatur Ecclesia.—In Matt. 16, l. 3, col. 78, 79, DA., Pat. Lat. T. 92.

For the rock was Christ, and upon this rock, He said, I will build My Church.

'And I say unto thee, that thou art Peter.'—It is said to him, metaphorically: 'Upon this rock,' that is, the Saviour, whom thou hast confessed, the Church is built.

Century IX.

SEDULIUS SCOTUS.

Petra Christus intelligitur, juxta Apostolum qui ait: 'Petra autem erat Christus'; super quam petram fundatam esse [ecclesiam dicit]. Unde Dominus in Evangelio dicit: 'Tu es Petrus, et super hanc petram aedificabo ecclesiam meam.'—Explan. in Prolog. quatuor evang. Hieron., c. 31, col. 348, Pat. Lat. T. 103.

By the rock we understand Christ, according to the Apostle who saith: 'But the rock was Christ'; upon which rock he says the Church is founded. Wherefore the Lord saith in the Gospel: 'Thou art Peter, and upon this rock I will build My Church.'

WALAFRIDUS STRABO, MONK OF FULDA.

Non dico vocaberis, sed tu es Petrus ob fortitudinem fidei et confessionis constantiam. 'Petrus.' A me petra, ita tamen ut mihi retineam dignitatem fundamenti.—In Matt. 16, col. 142, A., Pat. Lat. T. 114.

I say not thou shalt be called, but that thou art Peter, on account of the strength of thy faith and the constancy of thy confession. 'Peter.' From Me the 'petra,' yet so that I may retain for Myself the dignity of the foundation.

HAYMO, BISHOP OF HALBERSTADT.

Ipse dixit: 'Supra hanc petram,' id est, supra me, 'aedificabo Ecclesiam meam.'—In Eph., c. 2, col. 711, 712, DA., Pat. Lat. T. 117.

He said: 'Upon this rock,' that is, upon Me, 'I will build My Church.'

'Et super hanc petram aedificabo Ecclesiam meam,' tale et ac si diceret, super hanc fidem, id est super me, quem tu confessus es aedificabo Ecclesiam meam.—Hom. de SS. Apost. Pet. et Paul., col. 762, B., Ib., T. 118.

'And upon this rock I will build My Church'; which is as much as to say, Upon this faith, that is, upon Me, Whom thou hast confessed, I will build My Church.

PASCHASIUS RADBERT, MONK OF CORBIE.

Quia tu es Petrus, quod a petra derivatum est nomen, id est, a me super quem aedificatur omnis ecclesia. Non enim ut quidam male putant, Petrus fundamentum totius ecclesiae est.—In Matt. 16, l. 8, c. 16, col. 560, Pat. Lat. T. 120.

'Thou art Peter'; which name is derived from 'petra,' that is, from Me, upon Whom the whole Church is built. For Peter is not the foundation of the whole Church, as some erroneously think.

Century XI.

ÆLFRIC, ARCHBISHOP OF YORK.

Christ said, "Thou art of stone, and over the stone," that is, over the belief which thou now professest, "I will build My Church." "Over Myself I will build My Church, over Me I will build thee, not Me over thee."—Serm. in fest. S. Pet. Apost., p. 391, col. 2.

ANSELM, CANON OF LAON.

'Et super hanc petram,' id est super me, 'aedificabo ecclesiam meam.' Quasi dicat: Sic es Petrus a me petra, ut tamen mihi reservetur fundamenti dignitas.—In Matt. 16, col. 1396, A., Pat. Lat. T. 162.

'And upon this rock,' that is, upon Myself, 'I will build My Church.' As much as to say: Thou art thus Peter from Me the 'petra,' that nevertheless the dignity of the foundation may be reserved to Myself.

Century XIII.

HUGO DE SANCTO CARO, CARDINAL.

'Et super hanc petram,' id est, super hoc fundamentum. Petra autem erat Christus. Fundamentum aliud nemo potest ponere praeter id, quod positum est, quod est Christus Jesus. 'Super hanc petram,' id est, fidei firmitatem. — In Matt. 16, fol. 58, col. 1, T. 6.

'And upon this rock,' that is, upon this foundation. But the rock was Christ. Another foundation can no man lay than that which is laid, which is Christ Jesus. 'Upon this rock,' that is, firmness of faith.

Century XV.

PETUS AB ALLIACO, ARCHBISHOP OF CAMBRAY.

Christus itaque super seipsum tanquam super solidissimum fundamentum, Ecclesiam suam adversus Ecclesiam diaboli firmiter stabilivit; et super hanc firmam petram Petrum stabiliter firmavit.—Recommend. S. Scrip., p. 509, T. 2. Brown, Fascic. rer. expet. et fug.

Christ, therefore, firmly established His Church upon Himself, as upon a most solid foundation, against the church of the devil; and upon this firm rock He firmly established Peter.

CHAPTER VI.

THE CHURCH OF ROME.

The Church of Rome holds that "all are bound to obey the Pope, or Bishop of Rome, as the vicar of Jesus Christ, the chief Bishop of the whole Christian Church." "To refuse submission to the sovereign

Pontiff is a grievous sin, and it is necessary that all Christian Churches be in strict communion with the See of Rome."—A Doct. Catech., p. 161, 162.

Century XI.

GREGORY VII., BISHOP OF ROME.

Quod solus Romanus Pontifex jure dicatur universalis.—L. 2, Ep. 55, ap. Baron. ad An. 1076, p. 479, C., T. 11.

The Roman Pontiff alone is justly called Universal.

Century XIII.

BONIFACE VIII., BISHOP OF ROME.

Porro subesse Romano Pontifici omni humane creaturæ declaramus, dicimus definimus et pronunciamus omnino esse de necessitate salutis.—Extrav. com., L. 1, tit. 8, c. 1, de Major., col. 320. Corp. Jur. Can.

Moreover, we declare, assert, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff.

Century XVI.

CHRISTOPHER MARCELLUS.

Tu [Julius II.] enim pastor, tu medicus, tu gubernator, tu denique alter Deus in terris.—In Conc. Lateran. V., sess. 4, col. 761, D., T. 19, L. and C.

For thou [Julius II.] art the shepherd; thou art the physician; thou art the governor; finally, thou art another God upon earth.

BALTASSAR DEL RIO.

Ceu leo rex quadrupedum, tu alter leo, hominum non alter rex tantum, sed Regnum Rex, et orbis terrarum monarcha effectus, alias oves, quæ non sunt de hoc ovili, ad tuum ovile reduceres, alliceres, revocares. 'Accinge, ergo, gladio tuo super femur tuum, potentissime': nam et tu duos gladios habes, spiritualem ac temporalem.—Ib., sess. 7, col. 826, C., Ib.

Like the lion, the king of quadrupeds, thou, another lion, not another king of men merely, but made the King of Kings, and monarch of the whole earth, wouldst bring back, allure and recall to thy fold other sheep which are not of this fold. 'Gird thyself, therefore, with thy sword upon thy thigh, O most Mighty'; for thou also hast two swords, the spiritual and the temporal.

SIMON BENIGNIUS, BISHOP OF MODRUSCH.

Sed ne pleveris, filia Sion, quia ecce venit Leo de tribu Judæe, Radix David. Ecce suscitavit tibi Deus Salvatorem, qui salvabit te de manibus vastantium, et pop-

But weep not, daughter of Sion: For behold the lion [Leo], of the tribe of Judah, the root of David, cometh. Behold, God hath raised up for thee a

ulum Dei de manu persecutorum liberabit. Te, Leo [X] beatissime, Salvatore venturum speravimus.—In Conc. Lateran. M. sess. 6, col. 803, E., T. 19, Ib.

Saviour, who shall save thee from the hands of the spoilers, and shall deliver the people of God from the hands of the persecutors. We have expected thee, O most blessed Leo [X], as the Saviour that was to come.

ANTONIUS PUCCIUS, CARDINAL.

Quasi in te uno vero atque legitimo Christi et Dei vicario, propheticum illud debuerit rursus impleri : ' Adorabunt eum omnes reges terrae, omnes gentes servient ei.'—Ib., sess. 9, col. 892, B.

As if that prophetic saying ought again to be fulfilled in thee, the only true and legitimate Vicar of Christ and God : ' All the kings of the earth shall adore him, all nations shall serve him.'

JOHN HIERONYMUS ALBANUS.

—Papam, qui Christus Domini est, etc.—Tract. de Pat., Pars I, n. 145, p. 60.

The Pope, who is the Lord's Christ, etc.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Etenim de qua re agitur, cum de primatu Pontificis agitur? brevissime dicam, de summa rei Christianae. — De Rom. Pont. Praef., p. 128, H., T. 1.

For what do we treat of, when we treat of the primacy of the Pontiff? To speak briefly, of the substance of Christianity itself.

Prima [sententia] est, summum pontificem jure divino habere plenissimam potestatem in universum orbem terrarum, tum in rebus ecclesiasticis tum civilibus. Ita docent Augustinus Triumphus in summa de potestate Ecclesiae, quaest. 1, art. 1; Alvarus Pelagius, lib. 1 de planctu Ecclesiae, c. 13; et multi Jureconsulti, ut Hostiensis in ca. Quod super his, de voto, et voti redemptione; Panormitanus in ca. Novit. de judiciis; Sylvester in summa de peccatis, verbo papa, § 2; et alii non pauci.—Ib., L. 5, c. 1, p. 231, CD.

The first opinion is that the chief Pontiff, by divine right, has a most full power over the whole world, both in ecclesiastical and civil affairs. This is taught by Augustinus Triumphus, In Summa de potestate Ecclesiae, quaest. 1, art. 1; Alvarus Pelagius, Lib. 1 de planctu Ecclesiae, c. 13; and many Jurisconsults, as Hostiensis in ca. Quod super his, de voto, et voti redemptione; Panormitanus in ca. Novit. de judiciis; Sylvester, in summa de peccatis, verbo papa, § 2; and others not a few.

Omnia nomina, quae in Scripturis tribuuntur Christo, unde constat eum esse supra ecclesiam, eadem omnia tribuuntur pontifici.—De Conc. Auct., L. 2, c. 17, p. 266, H., T. 1.

All the names which in the Scriptures are given to Christ, whence it is evident that He is over the Church, all these same names, I say, are given to the Pope.

THE CATHOLIC CHURCH.

SECTION I.

ON THE WORD PAPA—POPE.

The title of Pope (Papa, Father) was primitively applied to all Bishops of the Catholic Church, and not to the Bishop of Rome only, as is now the case.

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Optamus te, beatissime ac gloriosissime Papa [Cypriano], in Domino semper bene valere et nostri meminisse.—Ep. 31. Moyses et Maximus, etc., Cypriano, c. 8, p. 66.

We desire you, most blessed and glorious Pope [Cyprian], to always be well in the Lord, and remember us.

Century IV.

ATHANASIUS, BISHOP OF ALEXANDRIA.

Μακαρίῳ πάπῃ Ἀθανασίῳ.—*Ἀθανασίῳ μακαρίῳ πάπῃ*.—Apolog. contr. Arian., n. 63, 69, p. 181, 185, T. 1.

To the blessed Pope Athanasius.—
To the blessed Pope Athanasius.

EUSEBIUS, BISHOP OF CAESAREA.

Τοῦτον ἐγὼ τὸν κανόνα καὶ τὸν τύπον παρὰ τοῦ μακαρίου πάπῃ ἡμῶν Ἡρακλᾶ παρέλαβον.—H. E., L. 7, c. 7, col. 648, C., Pat. Gr. T. 20.

I received this rule and form from our blessed Pope Heraclas.

ST. JEROME, PRIEST.

Domino vere sancto beatissimo papae Augustino, Hieronymus, in Christo salutem.—Ep. 39, col. 154, p. 33.

Jerome salutes in Christ, his truly holy Lord and most blessed Pope Augustine.

Ep. 68, col. 237; Ep. 72, col. 243; Ep. 81, col. 275, Pat. Lat. T. 33, Op. Aug.

SECTION II.

The ancients paid the greatest respect to the Apostolic Churches. The Church at Rome had been founded by the blessed Apostles Peter and Paul, who crowned the faith which they had taught by a most glorious martyrdom. Here also the Disciple whom Jesus loved was cast into a caldron of boiling oil, and escaping unharmed, was banished to the island of Patmos. No wonder, then, that Tertullian exclaims: "Happy Church! upon which the Apostles poured out all their doctrine with their blood." Theodoret (Ep. 113, Leoni) says that many things

conspire to give Rome the primacy—she was the largest and most splendid city in the world; from her proceeded the government; the empire took its name from her, and, moreover, she possessed the tombs of the Apostles Peter and Paul. Appeals were sometimes made to her in deciding matters of faith. Yet Irenaeus and Polycrates did not hesitate to censure her bishop, Victor, when he undertook to exercise power which did not belong to him. Tertullian refers us to any of the Apostolic Churches for authority as to doctrine. Cyprian and Firmilianus resisted Stephen. St. Hilary cursed Liberius when he yielded the Catholic faith and received the Arian creed. Jerome tells us that the bishop of any city has equal authority with the Bishop of Rome. The African bishops resisted the claims of Zosimus and Celestine. Gregory the Great refused the proud and anti-Christian title of Universal, which his successors now claim for themselves. Irenaeus says (L. 3, c. 3) that it is necessary for every Christian to resort to the Church at Rome, for she had the true faith from the Apostles. But Rome of to-day is not ancient and Catholic Rome. Would that she were!

Century II.

IRENÆUS, BISHOP OF LYONS.

Καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαντος τῇ Ῥώμῃ ἐπὶ Ἀνικη-
του, καὶ περὶ ἄλλων τινῶν μικρὰ
σχόντες πρὸς ἀλλήλους, ἐνθὺς εἰρή-
νευσαν, περὶ τούτου τοῦ κεφα-
λαίου μὴ φιλεριδιθάντες ἑαυτοῦς.
Οὔτε γὰρ ὁ Ἀνικητος τὸν Πολύ-
καρπον πείσαι ἐδύνατο μὴ τηρεῖν,
ἄτε μετὰ Ἰωάννου τοῦ μαθητοῦ
Κυρίου ἡμῶν καὶ λοιπῶν ἀποστό-
λων οἷς συνδιέτριψεν, ἀεὶ τετηρη-
κότα· οὔτε μὴν ὁ Πολύκαρπος τὸν
Ἀνικητον ἔπεισε τηρεῖν, λέγοντα
τὴν συνήθειαν τῶν πρὸ αὐτοῦ
πρεσβυτέρων ὀφείλειν κατέχειν.
Καὶ τούτων οὕτως ἐχόντων, ἐκοι-
νώνησαν ἑαυτοῖς· καὶ ἐν τῇ Ἐκκλη-
σίᾳ παρεχώρησεν ὁ Ἀνικητος τὴν
εὐχαριστίαν τῷ Πολυκάρπῳ, κατ'
ἐντρπὴν δηλονότι, καὶ μετ' εἰρή-
νης ἀπ' ἀλλήλων ἀπηλλάγησαν,
πάσης τῆς Ἐκκλησίας εἰρήνην ἐχόν-
των καὶ τῶν τηρούντων, καὶ τῶν
μὴ τηρούντων.—*Ep. ad Florin. Frag.,*
col. 1229, 1232, Pat. Gr. T. 7.

And when the blessed Polycarp came to Rome in the time of Anicetus, and they had a little difference among themselves about certain other matters, they immediately made peace, not disputing with one another on this head. For neither could Anicetus persuade Polycarp not to observe it, because he had always observed it with John, the disciple of our Lord, and the rest of the Apostles with whom he had associated; neither did Polycarp persuade Anicetus to observe it, who said that he was obliged to retain the practice of the Presbyters before him. These things being so, they communicated with each other; and in the Church Anicetus yielded to Polycarp the office of consecrating the Eucharist, out of respect for him, doubtless, and they separated from each other in peace, both those that observed and those that did not observe, retaining the peace of the whole Church.

POLYCRATES, BISHOP OF EPHESUS.

Ἐγὼ οὖν, ἀδελφοί, ἐξήκοντα πέντε ἔτη ἔχων ἐν Κυρίῳ, καὶ συμβεβληκῶς τοῖς ἀπὸ τῆς οἰκουμένης ἀδελφοῖς, καὶ πασαν ἁγίαν Γραφὴν διεληλυθώς, οὐ πύρομαι ἐπὶ τοῖς καταπληθυσμένοις. Οἱ γὰρ ἐμοῦ μείζονες εἰρήμασι ‘Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.’ Τούτοις ἐπιφέρει περὶ πάντων γράφων τῶν συμπαρόντων αὐτῷ καὶ ὁμοδοξούντων ἐπισκόπων.—Ap. Euseb., H. E., L. 5, c. 24, col. 496, 497, B.A., Pat. Gr. T. 20.

I, therefore, brethren, being sixty-five years in the Lord, and having conferred with the brethren throughout the world, and having studied the whole of the Holy Scriptures, am not alarmed at those things that threaten me. For they who are greater than I have said: ‘We ought to obey God rather than men.’ After this (says Eusebius), he proceeds to write concerning all the Bishops that were present, and thought the same with himself.

TERTULLIAN, PRIEST OF CARTHAGE.

Age jam, qui voles curiositatem melius exercere in negotio salutis tuæ, percurre ecclesias apostolicas, apud quas ipsæ adhuc cathedrae apostolorum suis locis praesidentur, apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem et repræsentantes faciem uniuscujusque. Proxima est tibi Archaia, habes Corinthum. Si non longe es a Macedonia, habes Philippos, habes Thessalonicenses. Si potes in Asiam tendere, habes Ephesum. Si autem Italiae adjaces, habes Romam, unde nobis quoque auctoritas praesto est. Ista quam felix ecclesia, cui totam doctrinam Apostoli cum sanguine suo profunderunt, ubi Petrus passioni dominicæ adaequatur, ubi Paulus Joannis exitu coronatur, ubi Apostolus Joannes, posteaquam in oleum igneum demersus nihil passus est, in insulam relegatur.—De praescrip. haeret., c. 36, p. 25, Pars 3.

Come, now, thou that wishest to exercise thy curiosity to a better purpose in the business of thy salvation, run over the Apostolic Churches in which the very chairs of the Apostles are still presided over in place of them; in which their authentic epistles are recited, conveying the sound of their voices and representing the face of each one of them. Achaia is at hand; thou hast Corinth. If thou art not remote from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst pass into Asia, thou hast Ephesus. But if thou art close to Italy, thou hast Rome, whence also authority is close at hand to us. How happy that Church! upon which the Apostles poured out all their doctrine with their blood, where Peter attains to his Lord's passion, where Paul was crowned by the same death with John (the Baptist), where the Apostle John, after that he had been cast into boiling oil and had suffered nothing thence, was banished to the Island (of Patmos).

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Plane quoniam pro magnitudine sua debeat Carthaginem Roma praecedere.—Ep. 52, Cornel., c. 2, p. 100.

Surely, by reason of its magnitude, Rome ought to precede Carthage.

FIRMILIAN, BISHOP OF CAESAREA.

Eos autem, qui Romae sunt, non ea in omnibus observare, quae sint ab origine tradita, et frustra apostolorum auctoritatem praetendere, scire quis etiam inde potest, quod circa celebrandos dies paschae et circa multa alia divinae rei sacramenta videat esse apud illos aliquas diversitates nec observari illic omnia aequaliter, quae Hierosolymis observantur, secundum quod in caeteris quoque plurimis provinciis multa pro locorum et nominum diversitate variantur, nec tamen propter hoc ab ecclesiae pace atque unitate aliquando dicessum est. Quod nunc Stephanus ausus est facere rumpens adversus vos pacem, quam semper antecessores ejus vobiscum amore et honore mutuo custodierunt, adhuc infamans Petrum et Paulum beatos apostolos, quasi hoc ipsi tradiderint, qui in epistolis suis haereticos execrati sunt et, ut eos evitemus, monuerunt. Unde apparet, traditionem hanc humanam esse, quae haereticos asserit et baptismum, quod non nisi solius ecclesiae est, eos habere defendit.

Atque ego in hac parte juste indignor ad hanc tam apertam et manifestam Stephani stultitiam, quod qui sic de episcopatus sui loco gloriatur et se successionem Petri tenere contendit, super quem fundamenta ecclesiae collocata sunt, multas alias petras inducat et ecclesiarum multarum nova aedificia constituat, dum esse illic baptismum sua auctoritate defendit.—Ep. 75, Cyp., c. 6, 17, p. 232, 339, Op. Cyp.

ST. JEROME, PRIEST.

Nec altera Romanae urbis ecclesia, altera totius orbis existimanda est. Et Galliae, et Britanniae, et Africa, et Persis, et Oriens, et India, et omnes barbarae nationes unum Christum adorant, unum observant regulam veritatis. Si auctoritas quaeritur, orbis major est urbe. Ubicum-

But that they who are at Rome do not in all things observe what has been delivered from the beginning, and in vain put forth the authority of the Apostles, any one can know thence even, because he may see that there are among them some diversities about celebrating Easter day, and about many other sacraments of divine things, nor are all things equally observed there, which are observed at Jerusalem, according to which in very many other provinces also, many things are varied according to the diversity of places and names; nor yet on this account did they ever depart from the peace and unity of the Catholic Church. Stephen now attempts to do this, breaking peace against you, which his predecessors have always preserved with you with mutual love and honor, defaming, moreover, the blessed Apostles Peter and Paul, as if they delivered this, who in their Epistles execrated heretics and admonished us to shun them. Wherefore it is apparent that this tradition is human, which defends heretics and maintains that they have baptism, which is of the Church only.

And, moreover, on this account I am justly indignant at this so open and manifest foolishness of Stephen, because he who so glories about the rank of his episcopate, and contends that he possesses the succession of Peter, upon whom the foundations of the Church are placed, brings in many other stones (petras) and constitutes new edifices of many churches, while he maintains by his authority that baptism is there (among the heretics).

Nor are we to think that there is one Church of the Roman city and another of the whole world. Gaul, and Britain, and Africa, and Persia, and the East, and India, and all barbarous nations adore one Christ, observe one rule of truth. If authority is required, the whole world is

que fuerit episcopus, sive Romae, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriae, sive Tanis; ejusdem meriti, ejusdem et sacerdotii. Potentia divitiarum, et paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit. Caeterum omnes Apostolorum successores sunt.—Ep. 85, Evag., p. 260, A., T. 2.

Sed in Hierusalem primum fundata ecclesia, totius orbis ecclesias seminavit.—In Es. 2, L. 1, p. 7, H., T. 4.

greater than one city. Wherever there is a Bishop, whether at Rome, or Eugubium, or Constantinople, Rhegium, or Alexandria, or Tanis, he is of the same merit and of the same priesthood. The power of riches, or the humility of poverty, does not make a Bishop higher or lower. But all are successors of the Apostles.

But the Church first founded at Jerusalem disseminated the churches of the whole world.

COUNCIL OF CONSTANTINOPLE, 381.

Τὸν μέντοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεία τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην.—Can. 3, p. 21, T. 1, Bruns.

The Bishop of Constantinople shall have the primacy of honor after the Bishop of Rome, because it is New Rome.

THIRD COUNCIL OF CARTHAGE, 397.

Ut primae sedis episcopus non appelletur princeps sacerdotum aut summus sacerdos aut aliquid hujusmodi, sed tantum primae sedis episcopus.

Item placuit, ut episcopi trans mare non proficiscantur, nisi consulto primae sedis episcopo suae cujusque provinciae, ut ab eo praecipue possint sumere formatam. Hinc etiam dirigendae literae concilii ad transmarinos episcopos.—Can. 26, 28, p. 127, T. 1, Bruns.

That the Bishop of the first see be not called the prince of priests, or the chief priest, or anything of this kind, but only Bishop of the first see.

It has likewise seemed good that Bishops shall not proceed across the sea except they consult the Bishop of the first see of their own province, that they may receive a rescript from him especially. Hence also the letters of the Council are to be directed to the Bishops across the sea.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Some have been led to suppose that St. Augustine died out of communion with the Church of Rome, from the fact that there is extant an Epistle from Boniface II., Bishop of Rome, wherein is mentioned the submission of Eulalius, Bishop of Carthage, to the Roman See, and his condemnation of all who resisted the claims of the Roman Pontiff. The schism between the two Churches lasted about a century. But an Epistle of Celestine, in which he says that he ever held St. Augustine in his communion, seems to prove the Epistle of Boniface a forgery. We leave the candid reader to judge for himself.

BONIFACE II., Bishop of Rome.— Aurelius praefatae Carthaginensis ecclesiae olim episcopus, cum collegis suis, instigante diabolo, superbire temporibus praedecessorum nostrorum Bonifacii atque Coelestini contra Romanam ecclesiam cepit; sed videns se modo peccatis Aurelii Eulalii a Romanae ecclesiae communione segregatum, humilians recognovit se, pacem et communionem Romanae ecclesiae petens, subscribendo una cum collegis suis, damnavit Apostolica autoritate omnes scripturas, quae adversus Romanae ecclesiae privilegia factae quoquo ingenio fuerunt.—Ep. ad Eulal., Alex., col. 827, 828, EA., T. 5, L. and C.

CELESTINE I., Bishop of Rome.— Augustinum sanctae recordationis virum pro vita sua atque meritis in nostra communione semper habuimus, nec unquam hunc sinistrae suspicionis saltem rumor adpersit, etc.—Ep. ad Episc. Gallic., c. 2, col. 470, D., T. 3, L. and C.

Aurelius, formerly Bishop of the aforesaid Church of Carthage, with his colleagues, at the instigation of the devil, began to be haughty, in the times of our predecessors, Boniface and Celestine, against the Roman Church; but Eulalius, seeing himself now cut off from the communion of the Roman Church by the sins of Aurelius, has humbly recollected himself, asking the peace and communion of the Roman Church, and by subscribing together with his colleagues, has condemned by Apostolic authority all writings which have been made by any genius whatever against the privileges of the Roman Church.

We have always held Augustine, a man of holy memory, for his life and merits, in our communion; nor has a rumor even of adverse suspicion ever aspersed him, etc.

Century V.

COUNCIL OF MILEVIS, 402.

Item placuit ut Presbyteri Diaconi vel caeteri inferiores clerici in causis quas habuerint, si de iudiciis Episcoporum suorum questi fuerint, vicini Episcopi eos audiant et inter eos quicquid est finiant viri adhibiti ab eis ex consensu Episcoporum suorum. Quod si et ab eis provocandum putaverint, non provocent nisi ad Africana concilia, vel ad primates provinciarum suarum. Ad transmarina autem qui putaverit appellandum, a nullo intra Africam in communionem suscipiatur.—Can. 22, p. 203, Carranz., and Cod. Eccl. Afric., can. 28, p. 164, 165, T. 1, Bruns.

It has seemed good, likewise, that if Presbyters, Deacons, or other inferior clergy shall complain concerning the decisions of their Bishops in the causes which they have, let the neighboring Bishops hear them, and let men employed by them with the consent of their Bishops bring to an end whatever matter is between them. But if they shall think best to appeal from these also, let them appeal to African Councils only, or to the primates of their own provinces. But whoever shall think of appealing to those across the sea, shall be received into communion by no one in Africa.

SIXTH COUNCIL OF CARTHAGE, 419.

A deposed Presbyter, Apiarius, had some Canons of the Council of Sardica presented to the Sixth Council of Carthage, as Canons of the

Council of Nice, in defense of his appeal to the Roman Church. The Council of Milevis had already threatened with excommunication from all the African churches, any African who should appeal to any church beyond the sea. Yet Zosimus and Celestine I., Bishops of Rome, did presume to receive such appellants, and for this they were sharply rebuked by St. Augustine and all the African bishops in Council. Great pains were taken by the Council of Carthage to get exact copies of the Canons of the Council of Nice, contained in ancient manuscripts in the churches at Antioch, Alexandria and Constantinople, and not a trace of these Canons was to be found in them; nor, in fact, did they exist in the Latin copies used by them. The fraud, or mistake, was discovered, and the Council expressed hopes that under Boniface I., who was then Bishop of Rome, they should enjoy peace and not be obliged to submit to such intolerable exactions. — Codex Eccl. Afric., c. 134–138, p. 196–202, T. 1, Bruns.

THEODORET, BISHOP OF CYRUS.

Τῆς δὲ γε μητρὸς ἀπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Κύριλλον ἐπίσκοπον εἶναι γνωρίζομεν.—H. E., L. 5, c. 9, p. 1033, T. 3.

We declare that the most reverend and religious Cyril is Bishop of the Church at Jerusalem, which is the mother of all the churches.

SOCRATES.

Καὶ σύνοδον ἐν τῇ Ἀντιοχείᾳ κηρύξαντες, συνελθόντες ἐν αὐτῇ, γνώμη κοινῇ σφοδρότερον δι' ἐπιστολῆς ἀντεγκαλοῦσι τῷ Ἰουλίῳ, δηλοῦντες μὴ δεῖν κανονίζεσθαι παρ' αὐτοῦ, εἰ βούλονται ἐξελαύνειν τινὰς τῶν ἐκκλησιῶν· μηδὲ γὰρ αὐτοὺς ἀντειπεῖν, ὅτε Νούατον τῆς ἐκκλησίας ἤλαννον. Ταῦτα μὲν οἱ τῆς ἐφῶας ἐπίσκοποι τῷ ἐπίσκοποι τῷ ἐπισκόπῳ Ῥώμης Ἰουλίῳ διεπέμποντο.—H. E., I. 2, c. 15, p. 92, 93.

And having assembled a Synod at Antioch, and coming together in it, they in turn, with one consent, accuse Julius by an Epistle, signifying that they ought not to be ruled by him if they wished to expel certain from the churches; for they did not oppose when Novatus was ejected from the Church. And these things indeed the Eastern Bishops sent in reply to Julius, Bishop of Rome.

APOSTOLIC CONSTITUTIONS.

Ἐπεὶ πάσης ἐπισκοπῆς τῆς ὑπὸ τὸν οὐρανὸν τῶν ὀρθοτομουμένων τὸν λόγον τῆς σῆς ἀληθείας δεησῶμεν· καὶ ὑπὲρ τοῦ ἐπισκόπου ἡμῶν

Let us pray for the whole Episcopate under heaven of those that rightly divide the word of Thy truth. And let us pray for our Bishop James and his parishes.

Ἰακώβου καὶ τῶν παροικιῶν αὐτοῦ
 δεηθῶμεν· ὑπὲρ τοῦ ἐπισκόπου
 ἡμῶν Κλήμεντος καὶ τῶν παροι-
 κιῶν αὐτοῦ δεηθῶμεν.—L. 8, c. 10,
 p. 400, T. 1, Cotel.

Let us pray for our Bishop Clemens and
 his parishes.

COUNCIL OF CHALCEDON, 451.

Πανταχοῦ τοῖς τῶν ἀγίων
 πατέρων ὄροις ἐπόμενοι καὶ τὸν
 ἀρτίως ἀναγνωσθέντο κανόνα τῶν
 ἑκατὸν πενήκοντα θεοφιλεστάτων
 ἐπισκόπων γνωρίζοντες, τὰ αὐτὰ
 καὶ ἡμεῖς ὀρίζομεν καὶ ψηφίζιμεθα
 περὶ τῶν πρεσβείων τῆς ἀγιωτά-
 της ἐκκλησίας Κωνσταντινουπό-
 λεως νέας Ῥώμης. Καὶ γὰρ τῷ
 θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ
 τὸ βασιλεύειν τὴν πόλιν ἐκείνην,
 οἱ πατέρες εἰκότως ἀποδεδόκασι
 τὰ πρεσβεῖα, καὶ τῷ αὐτῷ σιοπῶ
 κινούμενοι οἱ ἑκατὸν πενήκοντα
 θεοφιλέστατοι ἐπίσκοποι τὰ ἴσα
 πρεσβεῖα ἀπένειμαν τῷ τῆς νέας
 Ῥώμης ἀγιωτάτῳ θρόνῳ, εὐλόγως
 κρίναντες, τὴν βασιλεία καὶ συ-
 κλήτῳ τιηθεισαν πόλιν καὶ τῶν
 ἴσων ἀπολαύουσαν πρεσβείων τη
 πρεσβυτέρα βασιλίδι Ῥώμῃ, καὶ ἐν
 τοῖς ἐκκλησιαστικοῖς, ὡς ἐκείνην,
 μεγαλύνεσθαι πράγμασι, δευτέραν
 μετ' ἐκείνην ὑπάρχουσαν.—Can. 28,
 p. 32, 33, T. 1, Bruns.

Everywhere following the decrees of
 the Holy Fathers, and acknowledging the
 canons of the one hundred and fifty Bish-
 ops, dear to God, just read, we also de-
 cree and ordain the same concerning the
 rank of the most holy church of Constan-
 tinople which is New Rome. For to the
 throne of old Rome, because that city has
 the sovereignty, the Fathers justly gave
 privileges, and, moved by the same con-
 sideration, the one hundred and fifty
 Bishops, dear to God, assigned equal
 privileges to the most holy throne of New
 Rome, rightly judging that the city which
 was honored with the imperial power and
 a senate, and enjoying equal privileges
 with Old Rome, should also be extolled
 in ecclesiastical matters, the same as she
 is, being next after her; etc.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

Quid enim Fratres tui omnes univer-
 salis Ecclesiae episcopi, nisi astra coeli
 sunt? quorum vita simul et lingua inter
 peccata erroresque hominum quasi inter
 noctis tenebras lucent. Quibus dum cupis
 temetipsum vocabulo elato praeponere,
 eorumque nomen tui comparatione cal-
 care, quid aliud dicis, nisi: 'In coelum
 conscendam, super astra caeli exaltabo
 solium meum'?—Certe Petrus Aposto-
 lorum primus, membrum sanctae et uni-
 versalis Ecclesiae, Paulus, Andreas, Joan-

For what are all thy brethren, the
 Bishops of the universal Church, but the
 stars of heaven? whose lives at the same
 time and tongues shine among the sins
 and errors of men, as amid the shades of
 night. Whilst thou desired to prefer thy-
 self to them by this haughty word, and to
 trample upon their name, in comparison
 with thyself, what else dost thou say but
 I will ascend up into heaven, I will exalt
 my throne above the stars of heaven?—
 Surely, what else are Peter, the first of the

nes, quid aliud quam singularum sunt plebium capita? et tamen sub uno capite omnes membra. Atque ut cuncta brevi cingulo locutionis astringam, Sancti ante Legem, Sancti sub Lege, Sancti sub Gratia, omnes omnes hi perficientes corpus Domini, in membris sunt Ecclesiae constituti, et nemo se unquam universalem vocari voluit. Vestra autem Sanctitas agnoscat quantum apud se tumeat, quae illo nomine vocari appetit, quo vocari nullus praesumsit, qui veraciter sanctus fuit.—Sed tamen nullus unquam tali vocabulo appellari voluit, nullus sibi hoc temerarium nomen arripuit.—L. 5, Ep. 18, ad Jonan. episc. Constant., col. 743, 744, T. 2.

Ecce claves regni coelestis accepit [Petrus], potestas ei ligandi ac solvendi tribuitur, cura ei totius Ecclesiae et principatus committitur, et tamen universalis Apostolus non vocatur: et vir sanctissimus consacerdos meus Johannes vocari universalis episcopus conatur. Exclamare compellor ac dicere: O tempora, o mores.—Quis est iste, qui contra statuta evangelica, contra canonum decreta, novum sibi usurpare nomen praesumit? Utinam vel sine aliorum imminutione unus sit, qui vocari appetit universalis.—Si igitur illud nomen in ea Ecclesia sibi quisquam arripit, quod apud bonorum omnium iudicium fecit; universa ergo Ecclesia, quod absit, a statu suo corrumpitur, quando is qui appellatur universalis cadit. Sed absit a cordibus Christianis nomen istud blasphemiae, in quo omnium sacerdotum honor adimitur, dum ab uno sibi dementer arrogantur. Certe pro beati Apostolorum principis honore, per venerandam Chalcedonensem Synodum Romano Pontifici oblatum est. Sed nullus eorum unquam hoc singularitatis nomine uti consensit, dum privatum aliquid daretur uni, honore debito sacerdotes privarentur universi.—L. 5, Ep. 20, ad Mauric., col. 748, 749, CDAB., T. 2.

Apostles, a member of the holy and universal Church, Paul, Andrew and John, but the heads of particular people? and yet they are all members under one Head. And, to comprehend all in a brief expression, the saints before the Law, the saints under the Law, the saints under Grace, all these perfecting the Lord's body, are constituted among the members of the Church, and no one ever wished to be called Universal. But let Your Sanctity know how puffed up he is that seeks to be called by that name, by which no one presumed to be called who was truly holy.—But yet no one ever wished to be called by such a word; no one seized to himself this rash name.

Behold, Peter received the keys of the heavenly kingdom, the power of binding and loosing was given to him, the care and principate of the whole Church was committed to him, and yet he was not called the 'Universal' Apostle: and my fellow-priest, John, a most holy man, presumes to be called Universal Bishop! I am compelled to exclaim and say: 'O the times, O the customs.'—Who is this one, who, contrary to the statutes of the Gospel, contrary to the decrees of the Canons, presumes to usurp to himself a new name? Would indeed that there was one who, without injury to others, strives to be called Universal.—If, therefore, any one in that Church seizes upon that name for himself, although he has done it in the judgment of all good men, the whole Church, which God forbid, falls from her position when he falls who is called Universal. But be this name of blasphemy far from Christian hearts, in which the honor of all priests is taken away, while one madly arrogates it to himself. Surely, for the honor of the blessed prince of the Apostles, this was offered to the Roman Pontiff by the venerable Synod of Chalcedon. But no one of them ever consented to use this singular name, lest while something private is given to one, all priests are deprived of their due honor.

—Jactantiā sumpsit: ita ut universa sibi tentat adscribere, et omnia quae soli uni capiti cohaerent, videlicet Christo, per elationem pompatici sermonis ejusdem Christi sibi studeat membra subjugare.—L. 5, Ep. 43, ad Eulog., col. 773, B.

Ego autem fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praecurrit, quia superbiendo se ceteris praeponebat. Nec dispari superbia ad errorem ducitur, quia sicut perversus ille, Deus videri vult super omnes homines: ita quisquis iste est, qui solus sacerdos appellari appetit, super reliquos sacerdotesse extollit. Sed quoniam Veritas dicit: 'Omnis qui se exaltat, humiliabitur', scio quia quaelibet elatio tanto citius rumpitur, quanto amplius inflatur.—L. 7, Ep. 33, ad Mauric., col. 881, D.

Indicare quoque vestra Beatitudo studuit, jam se quibusdam non scribere superba vocabula, quae ex vanitatis radice prodierunt, et mihi loquitur, dicens: 'Sicut jussistis.' Quod verbum jussionis peto a meo aditu remove, quia scio qui sum, qui estis. Loco enim mihi fratres estis, moribus patres. Non ergo jussi, sed quae utilia visa sunt, indicare curavi. Non tamen invenio vestram Beatitudinem hoc ipsum quod memoriae vestrae intuli, perfecte voluisse. Nam dixi, nec mihi vos, nec cuiquam alteri tale aliquid scribere debere: et ecce in praefatione Epistolae, quam ad me ipsum qui prohibui direxistis, superbae appellationis verbum universalem, me Papam dicentes, imprimere curastis. Quod peto dulcissima mihi sanctitas vestra ultra non faciat.—L. 8, Ep. 30, ad Eulog., col. 919.

He has assumed to boast, so that he attempts to ascribe all things to himself, and studies, by the elation of this pompous speech, to subject to himself all the members of the Church which cohere to one sole head, namely, Christ.

But I confidently affirm that whoever calls himself Universal Priest, or desires to be so called, does in his pride forerun Antichrist, because in his pride he puts himself before the rest. Nor is he led into error by a dissimilar pride, for as that perverse one wishes to seem God above all men, so every one who seeks to be called sole priest extolls himself above all other priests. But since the Truth said: Every one that exalteth himself shall be humbled; I know that all pride is by so much the sooner broken, by as much as it is the more puffed up.

Your Blessedness has also taken pains to indicate that you do not write those proud appellations to certain persons, which have sprung from the root of vanity, and you speak to me, saying: As you commanded. I beseech you to remove this word 'command' from my hearing; for I know who I am, who ye are. For in rank ye are my brothers, in character my father. I have not commanded, therefore, but I took care to indicate what things seemed useful. Yet I do not find that Your Blessedness has perfectly willed to observe this very thing which I have committed to your memory. For I said that ye ought to write no such thing as this, either to me or to any one else: and lo! ye have taken care to impress upon the very preface of the Epistle which ye have directed to myself, who have forbidden it, that word of proud appellation Universal, calling me Pope. I ask that Your Holiness, most dear to me, do this no further.

Century VII.

BONIFACE III., BISHOP OF ROME.

Only two years after the death of Gregory the Great, the Emperor Phocas, having a grudge against Cyriacus, Bishop of Constantinople

(see Spondan. Epit. Baron. Annal., an. 606, n. 2, 3, p. 82, T. 2), bestowed "that proud title, Universal," upon Boniface III., Bishop of Rome. This Phocas was a native of Asia Minor, and of obscure origin. Having succeeded in an insurrection which he had raised against the Emperor Mauritius, he was declared emperor by his soldiers. Mauritius was brutally murdered, together with his wife and eight children.

COLUMBANUS, ABBOT.

Roma orbis terrarum caput est ecclesiarum, salva loci dominicæ resurrectionis singulari præerogativa. Tandiu enim potestas apud vos erit, quandiu recta ratio permanserit: ille enim certus regni caelorum clavicularius est, qui dignis per veram scientiam aperit, et indignis claudit. Alioquin, si contraria fecerit, nec aperire, nec claudere poterit.—Ep. 5 ad Bonif. Pap. IV., c. 10, col. 280, AB., Pat. Lat. T. 80.

Rome is the head of the churches of the whole earth, save the singular prerogative of the place of the Lord's resurrection. For so long will power be with you, as long as a correct reason shall remain: for he is the true key-bearer of the kingdom of heaven, who opens to the worthy through true knowledge, and shuts to the unworthy. Otherwise, if he shall do the contrary, he can neither open nor shut.

Century VIII.

VENERABLE BEDE, PRIEST.

Augustine held an assembly at Augustine's Oak, in 603, to induce the Britons to submit to the Bishop of Rome. The Abbot Dinooth, the most influential man among his countrymen, advised them not to submit.—H. E., L. 2, c. 2, p. 172-178, T. 2.

Jacobus, Petrus, Joannes, Judas septem epistolas ediderunt.—In quibus ideo prima epistola Jacobi ponitur, quamvis in catalogo apostolorum priores solent nominari Petrus et Joannes, quia ipse Hierosolymorum regendam suscepit ecclesiam. Inde fons et origo evangelicæ prædicationis incipiens per orbem diffusa est universum. Cujus cathedrae dignitatem etiam Paulus apostolus in eo nominando venerans ait, Jacobus, Cephæ, et Joannes, qui videbantur columnæ ecclesiæ. — Super Epist. Cath. exposit. Prolog., p. 157, T. 12.

James, Peter, John and Jude published seven Epistles.—Among which for this reason the Epistles of James is placed first, though in the catalogue of the Apostles Peter and John are wont to be named first, because he received the Church of Jerusalem for his charge. The font and origin of the evangelic preaching beginning thence, was diffused throughout the whole world. Paul the Apostle, venerating the dignity of this chair, saith in naming him: James, Cephæ and John, who seemed pillars of the Church.

Century XII.

BERNARD, ABBOT OF CLAIRVAUX.

Libet jam et hunc claudere librum : sed in calce aliqua velim vel ante dicta quasi epilogando repetere, vel addere prætermisssa. Consideres ante omnia sanctam Romanam ecclesiam, cui Deo auctore præees ; ecclesiarum matrem esse, non dominam : te vero non dominum episcoporum, sed unum ex ipsis ; porro fratrem diligentium Deum, et participem timendum eum.—*De Considerat.*, L. 4, c. 7, n. 23, p. 378.

I am disposed to close this book here even : but in the end I would repeat something, either what I have said before, by way of peroration, as it were, or add what I have overlooked. Thou mayest consider before all things that the holy Roman Church, over which thou presidest by command of God, is the mother of the churches, not the mistress : that thou in truth art not the Lord of Bishops, but one of their number ; a brother, moreover, of those that love God, and a partner of those that fear Him.

Century XV.

ÆNEAS SYLVIUS, BISHOP OF SIENNA,

AFTERWARD POPE PIUS II.

Quemadmodum factum esse videmus ante concilium Nicaenum, dum sibi quisque vivebat, et ad Romanam ecclesiam parvus habebatur respectus.—*Ep.* 288 al. 301, *Mart. Mayer*, p. 802.

As we see was done before the Council of Nicea, when every one lived for himself and little respect was had to the Roman Church.

SECTION III.

ALL BISHOPS ARE VICARS OF CHRIST.

SCRIPTURE.

King James' Version.

Acts 20 : 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.

Col. 1 : 7. As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ ;

Ib. 4 : 7. All my state shall Tychicus declare unto you, who is a beloved brother, and a fellow servant in the Lord :

Douay Version.

Acts 20 : 28. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which he had purchased with His own blood.

Col. 1 : 7. As you learned of Epaphras our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus.

Ib. 4 : 7. All the things that concern me, Tychicus, our dearest brother, and faithful minister, and fellow-servant in the Lord, will make known to you.

1 Thess. 3 : 2. And sent Timotheus, our brother, and minister of God, and our fellow labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith.

1 Tim. 4 : 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

1 Thess. 3 : 2. And we sent Timothy our brother, and minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith.

1 Tim. 4 : 6. These things proposing to the brethren, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of the good doctrine which thou hast attained to.

Century II.

IGNATIUS, BISHOP OF ANTIOCH.

Τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν Κύριον δεῖ προσβλέπειν.
—Ep. ad Ephes., c. 6, p. 156.

—Υποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι Θεοῦ, καὶ τῷ πρεσβυτέρῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ.

—Προκαθήμενου τοῦ ἐπισκόπου εἰς τόπον (ἑ)οῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρῶν τῶν ἀποστόλων, καὶ τῶν διακόνων, τῶν ἐμοὶ γλυκυτάτων, πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ.—Ep. ad Magnes., c. 2, 6, p. 172, 176.

Ἵταν γὰρ τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς Ἰησοῦ Χριστοῦ, κ. τ. λ.
—Ep. ad Trall., c. 2, p. 186.

It is manifest, therefore, that we ought to look upon the Bishop as the Lord Himself.

He is subject to the Bishop as to the grace of God, and to the Presbyter as to the law of Jesus Christ.

The Bishop presides in place of God, and the Presbyters in place of the council of the Apostles; and the Deacons, who are most dear to me, are intrusted with the ministry of Jesus Christ.

For when ye are subject to the Bishop as to Jesus Christ, etc.

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Neque enim aliunde haereses obortae sunt aut nata sunt schismata, quam inde, quod sacerdoti Dei non obtemperatur, nec unus in ecclesia ad tempus sacerdos et ad tempus iudex vice Christi cogitatur: etc.
—Ep. 59, Cornel., c. 7, p. 136.

For neither do heresies spring, nor schisms originate, from any other source than this, that the priest of God is not obeyed, nor do men think that there is one priest in the Church for the time, and one judge in the place of Christ.

Century IV.

HILARY, DEACON OF ROME.

Episcopus personam habet Christi.—
In 1 Cor. 11, col. 240, D., Pat. Lat. T. 17, Op. Ambros.

A Bishop hath the person of Christ.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Εἰ ὁ Μωϋσέως θρόνος οὕτως ἦν αἰδέσμος, ὡς δι' ἐκεῖνον ἀκούεσθαι, πολλῶ μᾶλλον ὁ τοῦ Χριστοῦ θρόνος. Ἐκεῖνον ἡμεῖς διεδεξάμεθα· ἀπὸ τούτου φεγγόμεθα, ἀφ' οὗ καὶ ὁ Χριστὸς ἔθετο ἐν ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.—Hom. 3 in Col. 1, c. 4, p. 403, DE., T. II.

If the throne of Moses was so holy that he should be heard on account of it, much more so is the throne of Christ. We have received this; from this we speak, from which also Christ has placed in us the ministry of reconciliation.

Century IX.

FLORUS MAGISTER, A DEACON OF LYONS.

Apostolorum successores, id est ecclesiarum praesules, etc.—De expos. Miss., c. 13, col. 27, C., Pat. Lat. T. II9.

The successors of the Apostles, that is, the Bishops of the churches, etc.

SECTION IV.

TEMPORAL POWER OF THE POPE.

THE CHURCH OF ROME.

The Bishop of Rome claims jurisdiction not only in spiritual, but also in temporal matters.

Century IX.

NICOLAUS I, BISHOP OF ROME.

Satis evidenter ostenditur, a saeculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino (quod longe superius memoravimus) Deum appellatum: nec posse Deum ab hominibus judicari manifestum est.—Ep. ad Michael. Imperat. ap. Grat., P. 1, dist. 96, c. 17, col. 293.

It is evidently enough shown that the Pontiff, whom it is clear was called God by the pious Prince Constantine (which we have related above), cannot be bound nor loosed by the secular power: and it is manifest that God cannot be judged by men.

JOHN VIII, BISHOP OF ROME.

Imperatores Christiani subdere debent executiones suas ecclesiasticis praesulibus, non praeferre.—Ap. Grat., P. 1, dist. 96, c. 11, col. 295.

Christian emperors ought to submit, and not prefer, the execution of their laws to the Bishops of the Church.

Century XII.

INNOCENT III., BISHOP OF ROME.

Ad firmamentum igitur coeli, hoc est, universalis ecclesiae, fecit Deus duo magna luminaria, id est, duas instituit dignitates, quae sunt pontificalis auctoritas, et regalis potestas. Sed illa, quae praeest diebus, id est, spiritualibus, major est: quae vero carnalibus, minor, etc.—Ap. Decret. Greg. IX., l. 1, tit. 33, c. 6, col. 160, Corp. Jur. Canon.

For the firmament, therefore, of heaven, that is, of the universal Church, God made two great lights, that is, He ordained two dignities, which are the pontifical authority and the royal power. But that which rules the days, that is, spiritual affairs, is the greater; but that which governs carnal matters, the lesser, etc.

Century XIII.

BONIFACE VIII., BISHOP OF ROME.

Uterque ergo est in potestate ecclesiae, spiritualis scilicet gladius et materialis. Sed is quidem pro ecclesia, ille vero ab Ecclesia exercendus. Ille sacerdotis, is manu regum et militum, sed ad nutum et patientiam sacerdotis. Oportet autem gladium, esse sub gladiō, et temporalem auctoritatem spiritali subijcī potestati.—Extrav. com., l. 1, tit. 8, c. 1, de major., col. 319.

Each, therefore, namely, the spiritual and material sword, is in the power of the Church. But the one indeed must be exercised for the Church, and the former by the Church. The one is in the hands of the priest, the other in the hands of kings and soldiers, but at the pleasure and sufferance of the priest. But the sword must be under the sword, and the temporal authority subject to the spiritual.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Gladius temporalis gladio spiritali subjectus est.—De Rom. Pont., l. 5, c. 5, p. 234, G., T. 1.

The temporal sword is subject to the spiritual sword.

THE CATHOLIC CHURCH.

The primitive Bishops of Rome, in accordance with the Canons of the Church, confined themselves to the spiritual concerns of their flocks, and left civil affairs to the temporal rulers.

Century I.

ST. PETER, APOSTLE.

ANASTASIUS BIBLIOTHECARIUS.—Hic Petrus beatum Clementem Episcopum consecravit, cui et cathedram vel ecclesiam omnem disponendam commisit, dicens: Sicut mihi gubernandi tradita est a domino meo Jesu Christo potestas, ligandi, solvendique, ita et ego tibi committo, ut ordines dispositores diversarum causarum, per quos actus non ecclesiastici profligantur, et tu minime curis saeculi deditus reperiaris; sed solummodo orationi et praedicationi ad populum vacare stude. Post hanc dispositionem martyrio cum Paulo coronatur.—Vit. Petri, col. 63, CD., T. I, L. and C.; Platin., De Vit. Pont., Vit. Pet., p. 14; Carranz., Sum. Conc., p. 27.

Peter consecrated the blessed Clement Bishop, to whom also he committed the disposition of his chair, or the whole Church, saying: As the power of governing, binding and loosing was given to me by my Lord Jesus Christ; so also I commit it to thee, that thou mayest appoint persons over different causes, whereby acts not ecclesiastical may be administered, and that thou mayest be found not at all given to the cares of the world; but strive to attend to prayer and preaching to the people. After this disposition he was crowned with martyrdom, together with Paul.

Century III.

APOSTOLIC CANONS.

Ἐἴπομεν, ὅτι οὐ χρὴ ἐπίσκοπον ἢ πρεσβύτερον καθιέναι ἑαυτὸν εἰς δημοσίας διοικήσεις, ἀλλὰ προσευκαίρειν ταῖς ἐκκλησιαστικαῖς χρεῖαις: ἢ πειθέσθω οὖν τοῦτο μὴ ποιεῖν ἢ καθαιρεῖσθω: οὐδεὶς γὰρ δύναται δυοῖν Κυρίοις δουλεύειν, κατὰ τὴν κυριακὴν παρακέλευσιν.—Can. 80, p. 12, T. I, Bruns.

We have said that a Bishop, or a Presbyter, ought not to let himself down to civil offices, but to apply himself to ecclesiastical business. Either, therefore, let him be persuaded not to do this, or let him be deposed; for no man can serve two masters, according to the Lord's admonition.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

—Singuli divino sacerdotio honorati et in clerico ministerio constituti non nisi altari et sacrificiis deservire et precibus atque orationibus vacare debeant. Scriptum est enim: Nemo militans Deo obligat se molestiis saecularibus, ut possit placere ei, cui se probavit. Quod cum de omnibus dictum sit, quanto magis molestiis et laqueis saecularibus obligari non debent, qui divinis rebus et spiritualibus occupati ab ecclesia recedere et ad terrenos et saeculares actus vacare non possunt.—Ep. I, Presb. et diac. Furnis., c. 1, p. 1, 2.

All who are honored with the divine priesthood, and are constituted in the clerical ministry, ought to serve the altar and sacrifices only, and attend to prayers and intercessions. For it is written: No man that wareth for God entangleth himself with secular business; that he may please Him to Whom he hath approved himself. Seeing this is said of all, how much more ought they not to be impeded by secular business and snares, who, occupied in divine and spiritual things, cannot depart from the Church and have leisure for earthly and secular acts.

Century V.

SYNESIUS, BISHOP OF PTOLEMAIS.

Καὶ γὰρ Αἰγύπτιοι, καὶ Ἑβραίων γένος χρόνιον συχνὸν ὑπὸ τῶν ἱερέων ἐβασιλεύθησαν. Ἐπεὶ δὲ διωκίσθησαν οἱ βίοι, καὶ ὁ μὲν ἱερός, ὁ δὲ ἡγεμονικός ἀπεδείχθη, τετάχεται δὲ ἕτεροι μὲν ἐν τοῖς πράγμασιν, ἡμεῖς δὲ ἐν ταῖς εὐχαῖς εἶναι.—Ep. 121, Anastas., col. 1501, A., Pat. Gr. T. 66.

The Egyptians, and the race of the Hebrews, for a long time were under the dominion of the priests. But when these lives were separated, and things sacred and things pertaining to government were marked out, others were chosen to preside over temporal affairs, but we for offering prayers.

Ep. 57, ad Andramac., col. 1396, A.

GELASIUS I, BISHOP OF ROME.

Fuerint haec ante adventum Christi, ut quidem figuratiter, adhuc tamen in carnalibus actionibus constituti pariter reges existerent, et pariter sacerdotes. Quod S. Melchisedech fuisse sacra prodit Historia.—Sed cum ad verum ventum est eundem regem atque pontificem, ultra sibi nec imperator pontificis nomen imposuit, nec pontifex regale fastigium vindicavit.—Ut et Christiani imperatores pro aeterna vita pontificibus indigerent, et pontifices pro temporalium cursu rerum imperialibus dispositionibus uterentur, quatenus spiritualis actio a carnalibus distaret incursibus: et ideo 'militans Deo, minime se negotiis saecularibus implicaret'; ac vicissim non ille rebus divinis presidere videretur, qui esset negotiis saecularibus implicatus.—Tomus de Anathemat. vinculo, col. 108, 109, CA., Pat. Lat. T. 59.

These things occurred before the advent of Christ, that certain, while yet engaged in secular affairs, should, in a figurative sense, be both kings and priests. Sacred history relates that St. Melchisedech was such an one.—But when He came Who is truly King and Pontiff, thereafter the emperor no longer took upon himself the name of Pontiff, nor did the Pontiff lay claim to the royal dignity.—So that the Christian emperors should have need of the Pontiffs in order to eternal life, and the Pontiffs should be subject to the imperial commands in the course of temporal matters, seeing that spiritual action differs from carnal projects: and therefore he that wareth for God should not entangle himself in secular business; and on the other hand, he should not seem to preside over divine things who is implicated in secular business.

Century XII.

BERNARD, ABBOT OF CLAIRVAUX.

Unde et dicebat Episcopus, Episcopum instruens: 'Nemo militans Deo implicat se negotiis saecularibus.'—Habent haec infirma et terrena iudices suos, reges et principes terrae. Quid fines alienos invaditis? Quid falcem vestram in alienam messem extenditis?—De considerat., L. I, c. 6, n. 7, p. 348, 349, T. I.

Wherefore also a Bishop said, in instructing a Bishop: No man warring for God entangleth himself with secular business.—These groveling and earthly things have their own judges, the kings and princes of the earth. Why invadest thou another's land? Why thrustest thou thy sickle into another's harvest?

Et ne dictum sola humilitate putes, non etiam veritate, vox Domini est in Evangelio: 'Reges gentium dominantur eorum, et qui potestatem habent super eos, benefici vocantur.' Et infert: 'Vos autem non sic.' Planum est: Apostolis interdicitur dominatus.

I ergo tu, et tibi usurpare aude aut dominans apostolatam, aut Apostolicum dominatum. Plane ab alterutro prohiberis. Si utrumque simul habere voles, perdes utrumque. Alioquin non te exceptum illorum numero putes, de quibus queritur Deus sic: 'Ipsi regnaverunt, et non ex me; principes exstiterunt et ego non cognovi.'—*Ib.*, L. 2, c. 6, n. 10, 11, p. 356.

And lest you think that this was said from humility merely, and not in truth also, the Lord's voice is in the Gospel: The kings of the Gentiles exercise dominion over them, and they that have power over them are called benefactors. And He concludes: But ye are not thus. It is clear that dominion is interdicted to the Apostles.

Go thou, therefore, and dare, while exercising dominion, to usurp the Apostleship, or, being an Apostolic man, dominion. Thou art plainly debarred from one or the other. If thou wilt have both at the same time, thou wilt lose both. Otherwise thou mayest account thyself not excepted from the number of those of whom God complains thus: They have reigned, but not of Me; they have been princes, and I know them not.

Century XVIII.

CLAUDE FLEURY.

Il [Pepin] mit ainsi le pape en possession de toutes ces villes, au nombre de vingt-deux; sçavoir, Ravenne, Rimini, etc.—C'est le premier fondement de la seigneurie temporelle de l'église Romaine.—*H. E.*, L. 43, c. 18, an. 755, p. 357, T. 9.

Pepin likewise put the Pope in possession of all these cities, to the number of twenty-two; namely, Ravenna, Rimini, etc.—This is the first foundation of the temporal signiory of the Roman Church.

THE CATHOLIC CHURCH.

The ancient Christians suffered the most dreadful persecutions at the hands of their rulers, and though they were abundantly able in every respect, as we learn from Tertullian, to cope with and overthrow their adversaries, yet they never revolted, nor did their bishops or clergy ever counsel resistance, but they meekly submitted to and prayed for the emperors and governors who sought to exterminate them.

Century I.

POLYCARP, BISHOP OF SMYRNA.

Ὁ ἀνθύπατος ἔφη· ἰπείσον τὸν δῆμον· Ὁ δὲ Πολύκαρπος εἶπεν· Ἔμὲν καὶ λόγου ἡξίωσα· δεδι-

The Proconsul said: Persuade the people. But Polycarp replied: I think thou art worthy of being conversed with,

δάγμεθα γὰρ ἀρχαῖς καὶ ἰξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις τιμὴν κατὰ τὸ προσῆκον, τὴν μὴ βλάπτουσαν ἡμᾶς, ἀποπέμειν· ἐκείνους δὲ οὐχ ἡγοῦμαι ἀξίους, τοῦ ἀπολογεῖσθαι αὐτοῖς.—Act. Mart., c. 10, p. 282.

for we are taught to render honor unto princes and powers ordained of God, so far as it is befitting without injury to ourselves; but I do not regard them (the people) as worthy that I should render them a reason.

Century II.

JUSTIN MARTYR.

Ὅθεν Θεὸν μὲν μόνον προσκυνοῦμεν· ὑμῖν δὲ πρὸς τὰ ἄλλα χαίροντες ὑπηρετοῦμεν, βασιλεῖς καὶ ἄρχοντας ἀνθρώπων δοῦλοῦντες, καὶ εὐχόμενοι μετὰ τῆς βασιλικῆς δυνάμεως καὶ σώφρονα τὸν λογισμὸν ἔχοντας ὑμᾶς εὐρεθῆναι.—Apolog. I, n. 17, col. 353, B., Pat. Gr. T 6.

Wherefore we worship God only; but in other matters we render unto you cheerful obedience, acknowledging you to be kings and rulers of men, and praying withal that with the royal power ye may be found having a sound mind.

TERTULLIAN, PRIEST OF CARTHAGE.

Nos enim pro salute imperatorum deum invocamus aeternum, deum verum, deum vivum, quem et ipsi imperatores propitium sibi praeter ceteros malunt.

For we invoke God for the safety of the emperors, the eternal and true God, the living God, Whom also the emperors themselves prefer to be propitious to themselves above all others.

Qui ergo putaveris, nihil nos de salute Caesarum curare, inspicere dei Voces, litteras nostras, quas neque ipsi supprimimus et plerique casus ad extraneos transferunt. Scito ex illis, praeceptum esse nobis ad redundantiam benignitatis, etiam pro inimicis deum orare, et persecutoribus nostris bona precari. Quia magis inimici et persecutores Christianorum, quam de quorum majestate conveniemur in crimen? Sed etiam nominatim atque manifeste: 'Orate,' inquit, 'pro regibus, et pro principibus, et potestatibus, ut omnia tranquilla sint vobis.'—Apolog., c. 30, 31, p. 101, 103, Pars I.

Thou, therefore, that thinkest that we care nothing for the safety of the Caesars, examine the oracles of God, our writings, which neither we ourselves suppress, and which very many accidents transfer to the hands of strangers. Learn from them that it is commanded us to an excess of kindness, to pray God for our enemies even, and to invoke good things upon those that persecute us. Who are greater enemies and persecutors of the Christians than those for whose majesty we are charged with crime? But expressly even, and manifestly, he saith: pray for kings, and for princes, and powers, that all things may be peaceable unto you.

Si enim hostes exsertos, non tantum vindices occultos agere vellemus, deesset nobis vis numerorum et copiarum? Plures nimirum Mauri et Marcomanni ipsique Parthi, vel quantaecunq; unius tamen loci et suorum finium gentes, quam totius

For if we wished to act the part of open enemies, and not secret avengers merely, should we need the force of numbers and resources? The Mauri and the Marcomanni, and the Parthians themselves, or any other nation, yet a nation nevertheless

orbis. Hesterni sumus et vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum; sola vobis relinquimus templa. Possumus dinumerare exercitus vestros: unius provinciae plures erunt. Cui bello non idonei, non prompti fuissetus, etiam impares copiis, qui tam libenter trucidamur, si non apud istam disciplinam magis occidi liceret, quam occidere? Potuimus et inermes, nec rebelles, sed tantummodo discordes, solius divortii invidia adversus vos dimicasse.—Ib., c. 37, p. 108.

of one place and of their own boundaries, are they more numerous than one of the whole world! We are but of yesterday, and we have filled your whole empire; your cities, islands, castles, towns, councils, the camps themselves, wards, decuriae, palace, senate, and forum; the temples alone we leave to you. We can number your armies; we of a single province will be more. For what war would we not be sufficient and ready, even though inferior in resources, who are so freely slaughtered, if under this discipline it were not lawful to be killed rather than to kill? We are able to fight against you, even though unarmed, and not in rebellion, but only discordant by the envy of a separation merely.

Century IV.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Καὶ δεικνύς ὅτι πᾶσι ταῦτα διατάττεται, καὶ ἱερεῦσι καὶ μοναχοῖς, οὐχὶ τοῖς βιωτικοῖς μόνον, ἐκ προοιμίων αὐτὸ δῆλον ἐποίησεν, οὕτω λέγων· Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποταστέσθω· καὶ ἀπόστολος ἦς, καὶ εὐαγγελιστῆς, καὶ προφήτης, καὶ ὁσπισοῦν· οὐδὲ γὰρ ἀνατρέπει τὴν εὐσέβειαν αὐτῆ ἢ ὑποταγή. Καὶ οὐχ ἀπλῶς εἶπε, πειθέσθω, ἀλλ', Ὑποταστέσθω.—Ἰνα γὰρ μὴ λέγῳσιν οἱ πιστοὶ, ὅτι ἐξευτελιζέεις ἡμᾶς καὶ εὐναταφρονήτους ποιεῖς, τοὺς τῆς τῶν οὐρανῶν βασιλείας ἀπολαύειν μέλλοντας ἄρχουσιν ὑποτατάττων, δεικνυδὶν ὅτι οὐκ ἄρχουσιν, ἀλλὰ τῷ Θεῷ πάλιν ὑποτάττει τοῦτο ποιῶν.—Hom. 23 in Rom., c. 1, p. 752, 753, BAB., T. 9.

And to show that these are ordained for all, both priests and monks, and not for secular men only, he hath made this plain from the outset, saying thus: 'Let every soul be subject to the higher powers'; even if thou be an Apostle, or an Evangelist, or a Prophet, or anything whatsoever; for this subjection does not overturn religion. And he does not say merely 'obey,' but 'be subject.'—For lest the faithful should say, You make us mean and contemptible when you place us, who are to enjoy the kingdom of heaven, in subjection to rulers, he shows that it is not to rulers, but to God again that he is subjected, who does this.

Century V.

GELASIUS I., BISHOP OF ROME.

Duo quippe sunt, imperator Auguste, quibus principaliter mundus hic regitur: auctoritas sacra pontificum, et regalis

There are two things, Emperor Augustus, by which this world is principally ruled; namely, the sacred authority of the

potestas.—Si enim, quantum ad ordinem pertinet publicae disciplinae, cognoscentes imperium tibi superna dispositione collatum, legibus tuis ipsi quoque parent religionis antistites, ne vel in rebus mundanis exclusae videantur obviare sententiae; quo (rogo) te decet affectu eis obedire, qui pro erogandis venerabilibus sunt attributi mysteriis?—Ep. 8 ad Anastas. Imperat., col. 42, AB., Pat. Lat. T. 59.

Pontiffs, and the royal power.—For if, as far as pertains to the order of public discipline, knowing that dominion is intrusted to thee by divine ordering, we priests also of religion obey thy laws, lest in earthly things even they seem to resist the exclusive sentence; with what affection, I ask you, does it become you to obey those who are assigned for dispensing the venerable mysteries?

SYMMACHUS, BISHOP OF ROME.

Dicis quod mecum conspirante senatu excommunicaverim te. Ista quidem ego [nego?], sed rationabiliter factum a decessoribus meis, sine dubio subsequor.—Nos non te excommunicaverimus, Imperator, sed Acacium: tu recede ab Acacio, et ab illius excommunicatione recedis. Tu te noli miscere excommunicatione ejus, et non es excommunicatus a nobis. Si te misces, non a nobis sed a te ipso excommunicatus es.—Apolog. adv. Anast. Imperat., col. 428, T. 4, L. and C.

You say that I, in conspiracy with the senate, excommunicated thee. This indeed I deny, but I undoubtedly follow what was reasonably done by my predecessors.—We did not excommunicate thee, O Emperor, but Acacius: do thou withdraw from Acacius, and thou recedest from his excommunication. Do not mingle thyself with his excommunication, and thou art not excommunicated by us. If thou mingle thyself, thou art not excommunicated by us, but by thyself.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

Ad hoc enim potestas super omnes homines dominorum meorum pietati coelitus data est.—Ego indignus famulus vester scio, Ego quidem jussioni subiectus, eamdem legem per diversas terrarum partes transmitti feci; etc.—L. 3, Ep. 65, Mauric., col. 676, 677, ABB., T. 2.

Ego autem Dominorum jussionibus obedientiam praebens, etc.—L. 5, Ep. 20, ad Mauric., col. 749, 750, EA.

For to this end power was divinely given to the piety of my lords over all men.—I, thy unworthy servant, know, I indeed subject to thy command, have caused the same law to be transmitted through divers parts of the earth; etc.

But I, yielding obedience to the commands of my lords, etc.

Century VII.

AGATHO, BISHOP OF ROME.

Καὶ διὰ τοῦτο, χριστιανικώτατοι δεσπόται καὶ τέκνα, κατὰ τὴν εὐσεβεστάτην κέλευσιν τῆς Θεοσ-

And therefore most Christian lords and children, according to the pious command of your God-protected kindness, on

κεπάστου ὑμῶν ἡμερότητος ἔνεκεν ὑπακοῆς, ἧς ὀφείλομεν, κ. τ. λ.—Χριστιανώτατοι δεσπότες καὶ τέκνα.—Ep. Constat., Heraclio et Tiberio, Ap. Conc. Const. III., col. 656, 660, A., T. 7, L. and C.

account of the obedience which we owe, etc.—Most Christian lords and children.

LEO II., BISHOP OF ROME.

Διόπερ εἰ μὴ τὸ ἐκότερον τούτων ὁ συμβασιλεύς τῶν βασιλευόντων, ὁ παντοδύναμος Θεὸς ἐφιλοτιμήσατο τοῖς ἑαυτοῦ ἱερεῦσιν, οὐδαμῶς ἢ βασιλικῇ εὐγένεια τοῖς ἐσχάτοις ἑαυτῆς δούλοις συγκατέβαινε, κ. τ. λ.—Ep. ad Constant. ap. Conc. Const. III., col. 1148, E., T. 7, L. and C.

Wherefore, unless the King of Kings, God Almighty, were disposed to bestow each of these upon his priests, never would royal kindness have inclined to his meanest servants, etc.

THE BISHOPS OF ROME CLAIM THE RIGHT TO DEPOSE SOVEREIGNS.

Century VIII.

GREGORY II., BISHOP OF ROME.

CAESAR BARONIUS.—Ubi autem eudem [Leonem III. Imperatorem] neque verbis scriptisve a coeptis potuit revocare, neque beneficiis continere quin in deterius laberetur : tempus jam advenisse ratus, ut securis ad radicem admoveretur arboris infelicitis, apostolica auctoritate, Succidite eam, clamat. Quo tonitru excitati fideles Occidentales, mox desciscunt penitus a Leonis Imperio, Apostolico Pontifici inhaerentes. Sic dignum posteris idem Gregorius reliquit exemplum, ne in ecclesia Christi regnare sinerentur haeretici principes, si saepe moniti in errore persistere obstinato animo invenierentur.—Annal. ad an. 730, p. 99, B., T. 9.

But when he could recall the same, the Emperor Leo III., from his undertaking neither by words nor by writings, nor could he restrain him by benefits from becoming worse ; thinking that the time had already arrived that the axe should be laid at the root of the barren tree, he cries out, with Apostolic authority, Cut it down. The faithful of the West, roused up by this thunder, straightway wholly withdraw from the empire of Leo, adhering to the Apostolic Pontiff. Thus did Gregory leave to posterity a worthy example, that heretical princes should not be suffered to reign in the Church of Christ, if, after being repeatedly admonished, they be found obstinately persisting in error.

ZACHARIAS, BISHOP OF ROME.

GREGORIUS VII.—Alius item Romanus Pontifex, Zacharias scilicet, regem Francorum, non tam pro suis iniquitatibus, quam pro eo, quod tantae potestati erat inutilis, a regno deposuit : et Pipinum

Another Roman Pontiff likewise, Zacharias, namely, deposed from his kingdom the King of the Franks, not so much for his iniquities as because he was unfit for so great power : and substituted in place

Caroli Magni Imperatoris patrem in ejus locum substituit, omnesque Francigenas a juramento fidelitatis, quod illi fecerant, absolvit.—Ap. Grat., P. 2, caus. 15, qu. 6, c. 3, col. 657.

of him Pipin, the father of Charles the Great, and absolved all the Franks from their oath of fidelity which they had made to him.

HADRIAN I., BISHOP OF ROME.

Generali decreto constituimus, ut execrandum anathema sit, et veluti praevaricator catholicae fidei semper apud Deum reus existat, quicumque regum, seu episcoporum, vel potentum deinceps Romanorum Pontificum decretorum censuram in quocunque crediderit, vel permiserit violandum.—Capit. ap. Grat., P. 2, caus. 25, qu. 1, c. 11, col. 881.

By a general decree we ordain that he shall be execrated with an anathema, and shall ever be guilty before God as a betrayer of the Catholic faith, who, whether he be a king, or a bishop, or a potentate, shall hereafter believe, or permit, the censure of the decrees of the Roman Pontiffs to be violated in any case.

Century IX.

NICOLAUS I., BISHOP OF ROME.

Ut saltem compulsus respicere valeas, noveris, te citissime mucrone ecclesiastico feriendum; ita ut ulterius talia in sancta Dei ecclesia perpetrare formides.—Ep. 64, ap. Barrow, p. 15.

That at least, being compelled, thou mayest be able to repent, know that very soon thou shalt be struck with the ecclesiastical sword; so that thou mayest be afraid any more to commit such things in God's Holy Church.

Porro scias, quia relatum est nobis, quod quicumque ad episcopatum in regno tuo provehendus est, non nisi faventem tibi permittas eligi. Idcirco Apostolica auctoritate sub divini judicii obstatione injungimus tibi, ut in Treverensi urbe et in Agrippina Colonia nullum eligi patiaris, antequam relatum super hoc nostro Apostolatui fiat.—Ep. Lothario Reg. ap. Grat., P. 1, dist. 63, c. 4, col. 206, 207.

Know, moreover, that we have been informed that whenever any one is to be promoted to the episcopate in thy kingdom, thou dost not permit him to be chosen unless favoring thee. Therefore, by Apostolic authority, under obstation of the Divine judgment, we enjoin upon thee that in the city of Triers and Cologne thou shouldest not suffer any one to be chosen before that a report about this be made to our Apostleship.

Century XI.

GREGORY VII., OR HILDEBRAND, BISHOP OF ROME.

Quod illi liceat Imperatores deponere. Quod a nemine ipse judicari debeat.—L. 2, Ep. 35, ap. Baron. Annal. ad an. 1076, p. 479, C., T. 11.

That it is lawful for him to depose emperors. That he ought to be judged by no man.

Hac itaque fiducia fretus pro ecclesiae tuae honore et defensione, ex parte omni-

Relying upon this confidence, therefore, for the honor and defense of Thy

potentis Dei Patris et Filii et Spiritus Sancti, per tuam potestatem et auctoritatem, Henrico regni [quarto] filio Henrici Imperatoris, qui contra tuam ecclesiam inaudita superbia insurrexit, totius regni Teutonicorum et Italiae gubernacula contradico, et omnes Christianos a vinculo juramenti, quod sibi facere vel facient, absolvo, et ut nullus ei sicut regi serviat, interdicto. Dignum est enim ut qui studet honorem tuae ecclesiae imminure, ipse honorem amittat quem videtur habere.—In Conc. Rom. III., an. 1076, col. 600, A., T. 12, L. and C.

SIGEBERTUS.—Haec sola novitas, ne dicam haeresis, nondum in mundo emergerat, ut sacerdotes illius, qui dicit regi apostate, et qui regnare facit ypocritam propter peccata populi, doceant populum, quod malis regibus nullam debeant subjectionem, et licet ei sacramentum fidelitatis fecerint, nullam tamen fidelitatem debeant, nec perjuri dicantur, qui contra regem senserint; imo qui regi paruerit pro excommunicato habeatur, qui contra regem fecerit, a noxa injustitiae et perjurii absolvatur.—Chron., an. 1088, col. 224, AB., p. 160.

EPISTLE OF THE CHURCH OF LIEGE.—Hildebrandus Papa, qui author est hujus novelli schismatis, et primus levavit sacerdotalem lanceam contra diadema regni, etc.—Hoc exemplo omnes a primo Gregorio contenti, utebantur solo gladio spirituali, usque ad ultimum Gregorium, id est ad Hildebrandum, qui primus se et suo exemplo alios pontifices contra Imperatorem accinxit gladio belli.—Adv. Pasch. II., circa an. 1107, p. 181, 182, T. 2; Ap. Brown, Fascic. rer. expet. et fug.; Bin. Conc., p. 521, 522, 528, T. 7; Barrow, p. 13, 14.

OTTO, Bishop of Frisinghen.—Lego, et relego Romanorum regum et imperatorum gesta, et nusquam invenio quoniam eorum ante hunc a Romano pontifice excommunicatum, vel regno privatum:

Church, on the part of Almighty God, the Father, Son and Holy Spirit, by Thy power and authority, I forbid to King Henry IV., son of Henry the Emperor, who has risen up against Thy Church with unheard-of pride, the government of the entire kingdom of Germany and Italy; and I absolve all Christians from the bonds of the oath which they have taken upon themselves, or shall take, and I forbid that any one shall serve him as king. For it is right that he should lose the dignity which he seems to have, who strives to diminish the honor of Thy Church.

This novelty only, not to say heresy, had not yet sprung up in the world, that the priests of Him Who said to the king, 'Apostate,' and Who maketh 'The hypocrite to reign for the sins of the people,' should teach the people that they owe no subjection to bad kings; and although they have made oath of allegiance to him, they nevertheless owe him no fidelity, nor may they be called perjured who take part against the king; yea, that he who shall obey the king may be regarded as excommunicated, but he that shall oppose the king may be absolved from the crime of injustice and perjury.

Pope Hildebrand, who is the author of this new schism, and who first raised the sacerdotal lance against the royal diadem, etc.—All, from the first Gregory, content with this example, made use of the spiritual sword alone, down to the last Gregory, that is, to Hildebrand, who first girded himself, and, by his example, other pontiffs, with the sword of war against the emperor.

I read and read again the records of the Roman kings and emperors, and I nowhere find that any of them before this one was excommunicated or deprived of his kingdom by the Roman Pontiff: un-

nisi forte quia pro anathemate habendum ducat, quod Philippus ad breve tempus a Romano episcopo, inter poenitentes collocatus, et Theodosius a beato Ambrosio propter cruentam caedem, a liminibus ecclesiae sequestratus sit.—Chron., L. 6, c. 35, fol. 73, col. 2.

less perhaps one may consider that this should be regarded as an anathema, that for a brief time Philip was placed among the penitents by the Roman Bishop, and Theodosius was debarred the threshold of the Church, by the blessed Ambrose, on account of a bloody massacre.

URBAN, BISHOP OF ROME.

Juratos milites Hugoni comiti, ne ipsi quamdiu excommunicatus est, serviant, prohibeto. Qui si sacramenta praetenderint, moneantur oportere Deo magis servire quam hominibus. Fidelitatem enim quam Christiano principi jurarunt, Deo ejusque sanctis adversanti, eorum praecepta calcanti, nulla cohibentur auctoritate persolvere.—Ep. Episc. Vapic. Ap. Grat., P. 2, caus. 15, q. 6, c. 5, col. 657.

I forbid the sworn soldiers of Count Hugo from serving him as long as he is excommunicated. But if they shall allege their oaths, let them be admonished that they ought to serve God rather than man. For they are not constrained by any authority to pay the fidelity which they have sworn to a Christian prince, to one who opposes God and His saints, and tramples upon their precepts.

PASCHAL, BISHOP OF ROME.

Nec in hac tantum parte, sed ubique cum poteris, Henricum haereticorum caput, et ejus fautores pro viribus persequare. Nullum profecto gratius Deo sacrificium offerre poteris, quam si eum impugnes, qui se contra Deum erexit, qui ecclesiae Dei regnum auferre conatur.—Ep. 7 ad Rob. Fland. Com., col. 973, B., T. 12, L. and C.

Not in this part only, but everywhere, when thou shalt be able, thou mayest persecute Henry, the head of heretics, and his patrons, to the best of thy ability. Thou canst offer no more acceptable sacrifice to God, surely, than by opposing him who has erected himself against God, who endeavors to take away the kingdom of the Church of God.

Century XII.

CALLISTUS II., BISHOP OF ROME.

Callistus II. excommunicated the Emperor Henry V. In 1122 the emperor submitted to the Roman Pontiff.—Mag. Bull. Rom. Pont., p. 58, T. 5.

INNOCENT III., BISHOP OF ROME.

PLATINA.—Otho vero [Imperator IV.] iram Pontificis in se concitavit: a quo et anathemate notatur, et imperii titulis privatur, cum monitus ut ab injuria discederet parere desierit.—Vit. Pontific. Vit. Innoc. III., p. 404.

The Emperor Otho IV. excited the anger of the Pontiff against himself, by whom he was marked with an anathema and deprived of his titles of sovereignty, after that being admonished to depart from injury, he refused to obey.

Century XIII.

HONORIUS III., BISHOP OF ROME.

PLATINA.—Frederico [secundo] inde quem diximus anathemate Pontificis notatum, etc.—Vit. Pont. Vit. Honor. III., p. 408.

Frederick, whom we have said was marked with the anathema of the Pontiff, etc.

GREGORY IX., BISHOP OF ROME.

Ex parte Dei omnipotentis (cujus vicem in terris gerimus, licet inviti), et auctoritate beatorum apostolorum Petri et Pauli, ac nostra, in eum [Fredericum II.] excommunicationis et anathematis sententiam duximus promulgandam, tradentes ipsum Fredericum satanae interitum carnis, ut spiritus ejus in die Domini salvus fiat: omnes, qui ei fidelitatis juramento tenentur, decernendo ab observazione juramenti hujusmodi absolutos, et firmiter prohibendo ne sibi fidelitatem observent, donec fuerit vinculo excommunicationis adstrictus.—Ep. II ad Atton. Card., an. 1240, col. 1148, CD., T. 13, L. and C.

On the part of Almighty God, whose vicegerents we are upon earth, though reluctant, and by the authority of the blessed Apostles Peter and Paul, and our own, we have concluded to promulgate a sentence of excommunication against Frederick II., delivering Frederick himself to satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord: by decreeing that all who are bound to him by an oath of fidelity are absolved from the observance of such an oath, and by firmly forbidding them to observe fidelity, as long as he shall be obliged by the bond of excommunication.

INNOCENT IV., BISHOP OF ROME.

Nos itaque—memoratum principem [Fredericum II.] qui se imperio et regnis, omni que honore ac dignitate reddidit tam indignum, quique propter suas iniquitates a Deo ne regnet vel imperet est abjectus, suis ligatum peccatis, et abjectum, omique honore et dignitate privatum a Domino ostendimus, denunciamus, ac nihilo minus sentiando privamus; omnes, qui ei juramento fidelitatis tenentur adstricti, a juramento hujusmodi perpetuo absolventes: auctoritate apostolica firmiter inhibendo, ne quisquam de caetero sibi tanquam imperatori vel regi pareat vel intendat, et decernendo quoslibet, qui deinceps ei velut imperatori aut regi concilium vel auxilium praestiterint seu favorem, ipso facto excommunicationis vinculo subjacere.—In Conc. Lugd., col. 51, 52, EA., T. 14, L. and C.

We, therefore, do show, denounce, and accordingly by sentence deprive the said prince, Frederick II., who has rendered himself so unworthy of empire and kingdoms, and of all honor and dignity, and who, for his iniquities, is cast away by God that he should not reign or command, being bound by his sins and cast away, and deprived of all honor and dignity by the Lord; absolving all who are held bound to him by an oath of fidelity from such oath forever: by Apostolic authority firmly prohibiting that no man henceforth obey or regard him as emperor or king; and decreeing that whoever shall hereafter yield advice, or aid, or favor to him as emperor or king, shall, by the very fact, lie under the bond of excommunication.

Century XVI.

PAUL III., BISHOP OF ROME.

Paul III. condemned and excommunicated Henry VIII., King of England.—Bull. 7, an. 1535 and 1538, col. 703, T. 1. Mag. Bull. Rom. Pont.

PIUS V., BISHOP OF ROME.

De apostolicæ potestatis plenitudine declaramus prædictam Elizabeth hæreticam, et hæreticorum faultricem, eique adhaerentes in prædicti, anathematis sententiam incurrisse, esseque a Christi corporis unitate præcisos. Quin etiam ipsam prætenso Regni prædicti jure, nec non omni et quorumque domino, dignitate, privilegioque privatam. Et item proceres, subditos, et populos dicti Regni, ac caeteros omnes qui illi quomodocunque juraverunt, a juramento hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos, prout nos illos præsentium autoritate absolvimus, et privamus eandem Elizabeth prætenso jure Regni, aliisque omnibus supradictis. Præcipimusque et interdicimus Universis et singulis proceribus, subditis, populis, et aliis prædictis, ne illi ejusve monitis, mandatis, et legibus audeant obedire. Qui secus egerint, eos simili Anathematis sententia innodamus.—Bulla, n. 3, 4, 5, p. 303, T. 5. Mag. Bull. Rom. Pont.

We declare, by the fullness of Apostolic power, that the aforesaid Elizabeth, a heretic, and the patroness of heretics, and those adhering to her in the matters aforesaid, have incurred the sentence of anathema, and are cut off from the unity of Christ's body. Moreover, we declare her deprived of her pretended right to the aforesaid kingdom, and of all dominion, dignity and privilege whatsoever. And likewise we declare the nobility, subjects and people of said kingdom, and all others who have in any manner sworn to her, absolved from such oath, and from all obligation of dominion, allegiance and obedience whatsoever, according as by the authority of these presents we do absolve them, and we deprive the same Elizabeth of her pretended right to the kingdom and all other things before mentioned. And we command and charge all and every nobleman, and her subjects, people, and all others aforesaid, that they presume not to obey her or her admonitions, commands and laws. If any shall do otherwise, we include them in a similar sentence of anathema.

SIXTUS V., BISHOP OF ROME.

Ab immensa æterni Regis potentia beato Petro ejusque successoribus tradita auctoritas omnes terrenorum Regum et Principum supereminet potestates, etc.—Et si quos ordinationi Dei resistentes invenit, severiore hos vindicta ulciscitur, et quamvis potentiores de solio dejiciens, veluti superbientis Luciferi ministros ad infirma terræ deturbatos prosternit.—Dominiis, et regnis,—nos illos, illorumque

The authority given to the blessed Peter and his successors, by the immense power of the eternal King, excels all the powers of earthly kings and princes, etc.—And if it find any resisting God's ordinance, it takes more severe vengeance upon them, casting them down from their thrones, though never so powerful, and tumbling them down to the lowest parts of the earth, as the ministers of the aspir-

posteris privamus in perpetuum.—A juramento hujusmodi, ac omni prorsus, domini, fidelitatis et obsequii debito, perpetuo absolutos esse, prout nos illos omnes tam univere quam singulatim, auctoritate presentium absolvimus, et liberamus, praecipimusque et interdiciamus eis universis et singulis, ne illis, eorumque monitis, legibus et mandatis audeant obedire: etc.—Declar. contr. Henr. Reg. Navarr., p. — [p. I, 7, 8, by count].

ing Lucifer.—We deprive them and their posterity forever of their dominions and kingdoms, etc.—Forasmuch as by the authority of these presents, we do absolve and set free all persons, as well jointly as severally, they are forever absolved from such oath, and from all duty whatsoever in regard to dominion, fealty and obedience; and do charge and forbid all and every of them that they do not dare to obey them, or any of their admonitions, laws and commands, etc.

FRANCISCUS SIXTUS OF SIENNA.

—Pontifex (si tamen id ecclesiasticae tranquillitati expedire cognoscet) populos absolvere poterit a juramento obedientiae, quo se dominis illis devinxerant, cum adhuc juste imperarent: ei quoque licitum erit ipsos Dominos, ut incorrigibiles et ecclesiae rebelles, principatum suorum jurisdictione privare, et eorum jura ad alios orthodoxos principes transferre, convocatis etiam, si opus fuerit, militaribus piorum ducum ac regum auxiliis ad correctionem rebellantium filiorum, quod et gravissimi scriptores testantur olim, et saepe, et jure factum a Romanis pontificibus: ex quibus Innocentius pontifex ejus nominis primus, ob injustam Joannis Chrisostomi expulsionem, anathemate notavit Arcadium Augustum; cujus patrem Theodosium Magnum Augustum D. Ambrosius, ob patratam aliquot innocentium Christianorum caedem, non multo prius ecclesia expulerat. Gelasius primus Anastasium Imperatorem, non recte de religione sentientem, excommunicationis nexu obstrinxit. Zacharias primus Carolomanum, Francorum regem, quod administrando regno esset inutilis, regia dignitate dejecit, suffecto in ejus locum Pipino ejus fratre, et Caroli Magni patre. Hadrianus primus Desiderium, Longobardorum regem, ad directionem Romanae urbis properantem, edicto pontificio in Insubriam reverti coegit; accitoque Carolo Magno Francorum rege, Longobardicum jugum

The Pontiff, if nevertheless he shall perceive that it is expedient for the tranquillity of the Church, can absolve the people from the oath of obedience whereby they had bound themselves to their lords, while they still exercised rule justly. He can also deprive the lords themselves, as incorrigible and rebels against the Church, of the jurisdiction of their dominions and transfer their rights to other orthodox princes; summoning also, if need be, the military assistance of pious dukes and kings for reproving rebellious children, which also most grave writers testify was formerly often and justly done by the Roman Pontiffs: of whom Innocent, the first Pontiff of that name, branded with an anathema Arcadius, Augustus, on account of the unjust expulsion of John Chrysostom; whose father, Theodosius the Great, Augustus, St. Ambrose had expelled from the Church not long before on account of the massacre which he had made of some innocent Christians. Gelasius bound the Emperor Anastasius, who did not entertain correct views about religion, with the obligation of excommunication. Zacharias I. deprived Carolomanus, King of the Franks, of the royal dignity because he was unprofitable for administering the kingdom, substituting in place of him Pipin, his brother, who was also the father of Charles the Great. Hadrianus I. compelled Desiderius, King

ab Italiae cervice excussit. Gregorius tertius Leonem tertium imperatorem, quod omnes sacras imagines e templis ejeci curasset, communione fidelium interdixit. Leo tertius pontifex cum cerneret Christianae reipublicae curam a Graecis imperatoribus negligi, transtulit Romani imperii jura a Constantino, Irenes filio, ad Carolum Magnum, Francorum regem; eique Augusti titulum, et imperatoris insignia contulit. Leo octavus rursus ob justas causas ex Francis ad Germanos imperium transtulit, etc.—Gregorius septimus Henricum tertium imperatorem, apostolicae sedi rebellantem, sacris omnibus interdixit, et imperio deposuit, nec illum ad pristinam dignitatem restituit nisi veniam erroris exorantem. Alexander tertius Fredericum Ahenobarbum imperatorem quod Romanam ecclesiam injusto bello oppugnaret, anathemate irretitum, et imperatoria majestate dejectum, non prius ad imperium revocari permisit, quam ille supplicem culpam sibi ignosci precaretur.—Biblioth., L. 6, annot. 72, p. 500, ABC.

of the Longobards, who was hastening to the plunder of the Roman city, by a pontifical edict to turn back to Insubria, and summoning Carolus Magnus, King of the Franks, he shook off the yoke of the Longobards from the neck of Italy. Gregory III. interdicted from the communion of the faithful the Emperor Leo III. because he had caused all the sacred images to be ejected from the churches. The Pontiff Leo III., when he perceived that the care of the Christian commonwealth was neglected by the Greek emperors, transferred the rights of the Roman empire from Constantine, the son of Irene, to Charles the Great, King of the Franks, and bestowed upon him the title of Augustus and the honors of emperor. Again, Leo VIII., for just reasons, transferred the empire from the Franks to the Germans.—Gregory VII. interdicted the Emperor Henry III., a rebel against the Apostolic See, from all religious rites, and deposed him from his empire; nor did he restore him to his former dignity until he besought pardon for his error. Alexander III. did not allow the Emperor Frederick Ahenobarbus, who had been invalidated by an anathema and deprived of the imperial majesty, because he assaulted the Roman Church with unjust war, to be recalled to the empire before that he suppliantly besought the pardon of his crime.

CHAPTER VII.

ST. PETER AT ROME.

THE CHURCH OF ROME.

The Church of Rome holds that "St. Peter first established his See at Antioch, the head city of Asia, whence he sent his disciple, St. Mark, to establish and govern the See of Alexandria, the head city of Africa. He afterwards removed his own See to Rome, the capitol of the world. Here having, with St. Paul, sealed the Gospel with his

blood," after holding the office of Bishop of Rome for twenty-five years, "he transmitted his prerogative to St. Linus, from whom it descended in succession to St. Cletus and St. Clement"—Milner, *End of Controversy*, Letter 28, p. 171.

HENRICUS SPONDANUS.

Tenuit autem Romanae sedis Pontificatum annis viginti quatuor, mensibus quinque, et diebus undecim.—*Epit. Anal. Baron.*, an. 69, n. 8, p. 118, T. I,

He (St. Peter) held the Pontificate of the Roman See twenty-four years, five months and eleven days.

THE CATHOLIC CHURCH.

Many go to the extreme of asserting that St. Peter never was at Rome at all. This position is wholly untenable. There is as much authority for saying that St. Peter did visit Rome and suffer a glorious martyrdom there, as there is for saying that Augustus Caesar was a Roman emperor. Both rest upon the same authority—the unanimous testimony of history. But that St. Peter was the first Bishop of Rome, in the sense in which that word is now used, and that he held the Episcopal office for twenty-five years, we deny as being equally contrary to the testimony of the most ancient writers. If St. Paul had labored at Rome before St. Peter, it is very surprising that this fact is nowhere recorded in the Acts, and that St. Paul nowhere in his Epistles speaks of the labors of St. Peter in that city. Therefore, it is very probable that St. Peter came to Rome the first time forty-two years after Christ, in the second year of Claudius, who made an edict against the Jews, and having fled, returned, as Origen relates, not very long before his death under Nero, and labored with St. Paul in founding and instructing the Church in the Eternal City :

At Petrus per Pontum, Galatiam, Bithyniam, Cappadociam atque Asiam Judaëis qui in dispersione erant, prædicasse existimatur. Qui ad extremum Romam veniens, crucifixus est capite deorsum demisso.—*Com. in Gen.*, T. 3, Frag., col. 92, A.; *Pat. Gr. T.* 12.

But Peter is thought to have preached through Pontus, Galatia, Bithynia, Cappadocia and Asia, to the Jews who were scattered abroad, who, at last coming to Rome, was crucified with his head downward.

But that the blessed Apostles Peter and Paul did found the Church at Rome and commit the Episcopate to Linus first, Irenæus expressly declares. To Linus succeeded Anacletus, and Clement was the third in succession. If Clement was third, Peter was certainly not first; for

then Clement would have been fourth in order. Besides, Irenaeus ascribes the founding of the Church to the joint labors of St. Peter and St. Paul, and nowhere says, or even intimates, that either of them were ever bishops at all, as is observed by Valesius. Irenaeus is followed by Eusebius and the Apostolic Constitutions. Rufinus, in the fifth century, says that Linus, Cletus or Anacletus (for it is most likely that the same person is designated by both of these names), and Clement performed the duties of the Episcopate, while the Apostles attended to that of the Apostolate, that is, were not bishops at all in the proper sense of the word. Nor does St. Peter in his first Epistle, which Roman Catholics claim was written from Rome, inscribe himself Bishop of Rome.

Century II.

IRENÆUS, BISHOP OF LYONS.

—Cum Petrus et Paulus Romae evangelizarent, et fundarent ecclesiam.—Contr. Haer., L. 3, c. 1, n. 1, col. §44, §45, Pat. Gr. T. 7.

Sed quoniam valde longum est in hoc tali volumine omnium ecclesiarum enumerare successiones, maximae et antiquissimae, et omnibus cognitae, a gloriosissimis duobus apostolis Petro et Paulo Romae fundatae et constitutae ecclesiae, eam quam habet ab Apostolis traditionem, et annunciatam hominibus fidem, per successiones episcoporum pervenientem usque ad nos indicantes, confundimus omnes eos, qui quoquo modo, vel per sibi placentia, vel vanam gloriam, vel per caecitatem et malam sententiam, praeterquam oportet colligunt. Ad hanc enim ecclesiam propter potiore principalitatem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quae est ab Apostolis traditio.

Fundantes igitur et instruentes beati Apostoli ecclesiam, Lino episcopatum administrandae ecclesiae tradiderunt. Hujus Lini Paulus in his quae sunt ad Timotheum epistolis meminit. Succedit autem ei Anacletus: post eum tertio loco ab

When Peter and Paul preached at Rome, and founded the Church.

But since it would take too long in such a volume as this to enumerate the successions of all the churches, by indicating the tradition of the Church at Rome (the greatest and most ancient Church, and known to all, which was founded and established by the two most glorious Apostles, Peter and Paul), which she has from the Apostles, and the faith announced to men, coming down to us even by the successions of Bishops, we confound all those who, in whatsoever manner, whether through self-will, or vain glory, or blindness and a perverse judgment, hold unlawful assemblies. For to this Church, on account of its superior principality, every Church must have recourse; that is, the faithful everywhere, in which Church has ever been preserved by those who are everywhere, that tradition which is from the Apostles.

The blessed Apostles, therefore, having founded and instructed the Church, committed to Linus the episcopate of administering the Church. Of this Linus Paul makes mention in his Epistle to Timothy. But to him succeeded Anacle-

Apostolis episcopatum sortitur Clemens, qui et vidit ipsos Apostolos, et contulit cum eis, et cum adhuc insonantem praedicationem apostolorum et traditionem ante oculos haberet, non solus, adhuc enim multi superarunt tunc ab Apostolis docti.—Ib., L. 3, c. 3, n. 2, 3, col. 849, 850.

tus; and after him, in the third place from the Apostles, Clemens obtained the episcopate, who both saw the Apostles themselves and conversed with them, and as yet had the preaching of the Apostles sounding in his ears and their tradition before his eyes; and not he only, for many still survived who had been taught by the Apostles.

TERTULLIAN, PRIEST OF CARTHAGE.

Quorum discipuli, qui successere per orbem,
 Conflati virtute viri, nostrique magistri,
 Conjunctos operis nobis tribuere honores,
 Ex quibus electum magnum, plebisque probatum
 Hac cathedra, Petrus qua sederat ipse,
 locatum
 Maxima Roma Linum, primum considerare
 Jussit.
 Post quem Cletus et ipse gregem suscepti
 ovilis.
 Hujus Anacletus successor sorte locatus.
 Quem sequitur Clemens; is Apostolicis
 bene notus.

Their Disciples who succeeded them throughout the world, men inflamed with virtue, and our masters, allotted to us the united honors of the work. Peter commanded Linus, elected from these, great and acceptable to the people, to sit first, established in great Rome, in this chair in which he himself had sat. After whom Cletus also received the flock of the fold. Anacletus was chosen his successor by lot. Clemens follows him, well known to Apostolic men.

—Poem. adv. Marc. (opus spurium), L. 3, p. 635.

Century III.

CAIUS, PRIEST OF ROME.

Ἐγὼ δὲ τὰ τρόπαια τῶν Ἀποστόλων ἔχω δεῖξαι. Ἐὰν γὰρ θελήσης ἀπελθεῖν ἐπὶ τὸν Βατικανὸν, ἢ ἐπὶ τὴν ὁδὸν τὴν Ὀστίαν, εὐρήσεις τὰ τρόπαια τῶν ταύτην ἰδρυσάμενων τὴν Ἐκκλησίαν.—Frag. ex Dial. adv. Proc., col. 52, A., Pat. Gr. T. 10; et ap. Euseb., H. E., L. 2, c. 25, Pat. Gr. T. 20.

But I can show the trophies of the Apostles. For if you will go to the Vatican, or to the Ostian way, you will find the trophies of those who have founded this Church.

DIONYSIUS, BISHOP OF CORINTH.

Ταῦτα καὶ ὑμεῖς διὰ τῆς τοσούτης νουθεσίας, τὴν ἀπὸ Πέτρου καὶ Παύλου φυτεῖαν γενεθίδαν Ῥωμαίων τε καὶ Κορινθίων συνεπεράσετε. Καὶ γὰρ ἄμφω καὶ εἰς τὴν ἡμετέραν Κόρινθον φοιτήσαν-

Thus also you, by such an admonition, have mingled the seed which had grown from the planting of Peter and Paul, the Romans, namely, and the Corinthians. For both of them having come to our Corinth, instructed us, and in like

τες ἡμᾶς, ὁμοίως δὲ καὶ εἰς τὴν Ἰταλίαν, ὁμοίως διδάξαντες, ἐμαρτύρησαν κατὰ τὸν αὐτὸν καιρὸν.—Ap. Euseb., H. E., l. 2, c. 24, col. 209, AB.

manner having taught in Italy, suffered martyrdom about the same time.

Century IV.

EUSEBIUS, BISHOP OF CAESAREA.

Τῆς δὲ Ῥωμαίων Ἐκκλησίας μετὰ τὴν Παύλου καὶ Πέτρου μαρτυρίαν, πρῶτος κληροῦναι τὴν ἐπισκοπὴν Αἰνός.—H. E., l. 3, c. 2, col. 216, B., Pat. Gr. T. 20.

After the martyrdom of Paul and Peter, Linus first received the episcopate of the Church at Rome.

Ἐν τούτῳ δὲ Ῥωμαίων εἰδέτι Κλήμηνης ἡγεῖτο, τρίτον καὶ αὐτός ἐπέχων τῶν τῆδε μετὰ Παῦλόν τε καὶ Πέτρον ἐπισκοπευσάντων βαθμόν. Αἰνός δὲ ὁ πρῶτος ἦν, καὶ μετ' αὐτὸν Ἀνέγκλητος.—Ib., l. 3, c. 21, col. 256.

During this time, Clemens was yet Bishop of the Romans, and himself held the third place of those who were Bishops there after Paul and Peter. But Linus was the first, and after him Anacletus.

Ἐν τούτῳ καὶ Ἀλέξανδρος ἐπὶ Ῥώμης ὄγδον ἔτος ἀποπληρώσαντος Εὐαρέστου, πέμπτην ἀπὸ Πέτρου καὶ Παύλου κατάγων διαδοχὴν, τὴν ἐπισκοπὴν ἀπολαμβάνει.—Ib., l. 4, c. 1, col. 303, B.

At the same time also, Evarestus, having finished his eighth year at Rome, Alexander receives the episcopate, being the fifth in succession from Peter and Paul.

EPHANIUS, BISHOP OF CONSTANTIA.

Ἐν Ῥώμῃ γὰρ γεγόνασι πρῶτοι Πέτρος καὶ Παῦλος οἱ ἀποστόλοι αὐτοὶ καὶ ἐπίσκοποι, εἶτα Αἰνός, εἶτα Κλήτος, εἶτα Κλήμης.—Καὶ μηδεὶς θαυμαζέτω, ὅτι πρὸ αὐτοῦ ἄλλοι τὴν ἐπισκοπὴν διεδέξαντο ἀπὸ τῶν ἀποστόλων, ὄντος τούτου συγχρόνου Πέτρου καὶ Παύλου. Καὶ οὗτος γὰρ σύγχρονος γίνεται τῶν ἀποστόλων. Ἐἴτ' οὖν ἔτι περιόντων αὐτῶν ὑπὸ Πέτρου λαμβάνει τὴν χειροθεσίαν τῆς ἐπισκοπῆς.—ἦτοι μετὰ τὴν τῶν ἀποστόλων διαδοχὴν ὑπὸ Κλήτου τοῦ ἐπισκόπου οὗτος καθίσταται, οὐ πάνυ σαφῶς ἴσμεν. Πλὴν ἀλλὰ καὶ οὕτως ἡδύνατο ἔτι περιόντων τῶν ἀποστόλων, φημὶ δὲ τῶν περὶ Πέτρον καὶ Παῦλον, ἐπισκόπους

At Rome, first of all, Peter and Paul were themselves Apostles and Bishops; then Linus, then Cletus, then Clemens.—Nor let any one wonder that others succeeded the Apostles in the episcopate before him (Clemens), he being a contemporary of Peter and Paul, for he lived in the times of the Apostles. Whether he received the episcopate from Peter by the laying on of hands while they were yet alive—or whether he received it from the Bishop Cletus, after the succession of the Apostles, is not very clearly known. But yet, for this reason even other Bishops could be appointed while the Apostles were living; I mean Peter and Paul. because the Apostles often journeyed into other countries for the purpose of preaching Christ, but the city of Rome could not

ἄλλους καθίστασθαι, διὰ τὸ τοὺς ἀποστόλους πολλάκις ἐπιτὰς ἄλλας πατρίδας τὴν πορείαν στέλλεσθαι διὰ τὸ κήρυγμα τοῦ Χριστοῦ, μὴ δύνασθαι δὲ τὴν τῶν Ῥωμαίων πόλιν ἄνευ ἐπισκόπου εἶναι. Ὅμην γὰρ Παῦλος καὶ ἐπὶ τὴν Ἰσπανίαν ἀφικνεῖται· Πέτρος δὲ πολλάκις Πόντον τε καὶ Βιθυνίαν ἐπεσκέψατο.—Ὅμως ἡ τῶν ἐν Ῥώμῃ ἐπισκόπων διαδοχὴ ταύτην ἔχει τὴν ἀκολουθίαν· Πέτρος καὶ Παῦλος, Αἴνος καὶ Κλήτος, Κλήμης, κ. τ. λ.—Haer., 27, p. 107, ABCD., T. 1.

be without a Bishop. For Paul came into Spain even, and Peter often visited Pontus.—Nevertheless, the succession of Bishops at Rome is as follows: Peter and Paul, Linus and Cletus, Clemens, etc.

RUFINUS, PRIEST OF AQUILEIA.

Quidam enim requirunt, quo modo cum Linus et Cletus in urbe Roma ante Clementem hunc fuerint episcopi ipse Clemens ad Jacobum scribens, sibi dicat a Petro docendi cathedram traditam. Cujus rei hanc accipimus esse rationem, quod Linus et Cletus fuerunt quidem ante Clementem episcopi in urbe Roma, sed superstitie Petro, videlicet, ut illi episcopatus curam gererent, ipso vero apostolatus impleret officium.—Praef. ad Recog. Clement., p. 492. T. 1, Cotel.

Clemens Apostolorum discipulus, qui Romanae ecclesiae post apostolos et episcopus et martyr fuit.—Lib. de adult. Lib. Orig., col. 620, B., Pat. Gr. T. 17.

For some inquire how, seeing Linus and Cletus were Bishops in the city of Rome before this Clement, Clement himself, writing to James, could say that the chair of teaching was delivered to him by Peter. We receive this as the reason of this thing, namely, that Linus and Cletus were indeed Bishops in the city of Rome before Clement, but while Peter was yet alive, to this end, that they might take the charge of the episcopate, but he fulfill the office of the Apostleship.

Clemens, a disciple of the Apostles, who, after the Apostles, was both a Bishop and Martyr of the Roman Church.

Century V.

APOSTOLIC CONSTITUTIONS.

Τῆς δὲ Ῥωμαίων ἐκκλησίας Αἴνος μὲν ὁ Κλαυδίας πρῶτος, ὑπὸ Παύλου, Κλήμης δὲ μετὰ τὸν Αἴνου ἡγάρτον ἐπ' ἐμοῦ Πέτρον, δεύτερος κεχειροτόνηται.—I. 7, c. 46, p. 387. T. 1, Cotel.

Of the Church of the Romans, Linus, the son of Claudia, was the first [Bishop] by Paul; and Clemens, after the death of Linus, was chosen by me, Peter.

Century XVII.

PETRUS DE MARCA, ARCHBISHOP OF PARIS.

Paulum vero in Romana ecclesia instituenda quas partes egisse dicemus? Sane, ut opinor, apostoli plenum officium

But what part shall we say Paul took in establishing the Roman Church? Surely, as I think, he filled the full office of an

in ea formanda implevit, atque adeo episcopi, quod munus cum apostolatu conjunctum erat. Ac proinde, si ex regula, quam superius proposui, metienda est antiqua illa episcoporum institutio, vere et proprie Paulus Romanae ecclesiae episcopus fuit. In ea etenim regenda diu laboravit, eamque sanguine pro veritate, quam docuerat, profuso decoravit. Quare Epiphanius diserte Petrum et Paulum episcopos Romanos vocat. Cui praeiverat Irenaeus, qui successionem Pontificum Romanae ecclesiae describens, Petrum et Paulum primos enumerat, a quibus caeteros deinceps ad suam aetatem recenset: quam sequitur Eusebius, Clementi tertium a Petro et Paulo in Romano episcopatu locum assignans.—De sing. primat. Petri, c. 17, p. 6, 7, T. 4.

Apostle in forming it, and, therefore, of a Bishop, which office was joined with the Apostleship. And hence, if that ancient institution of Bishops is to be measured by the rule which I have laid down above, Paul was truly and properly Bishop of the Roman Church. For he labored long in ruling it, and profusely decorated it with his blood in witness of the truth which he had taught. Wherefore Epiphanius expressly calls Peter and Paul Roman Bishops. Irenaeus had preceded him, who, describing the succession of the Bishops of the Roman Church, enumerates Peter and Paul first, from whom he recounts the others in succession down to his own age. Eusebius follows him, assigning to Clemens the third place in the Roman episcopate from Peter and Paul.

HENRICUS VALESIIUS.

Duo hic observanda sunt, tum quod Paulum Petro praeponit Eusebius, tum utrumque urbis Romae episcopum facere videtur. Quod ad primam quaestionem attinet etiam alibi idipsum fecit Eusebius. Non tamen existimandum est Paulum idecirco anteferri Petro. Saepe enim honoratioris posteriore loco nominantur. Denique in sigillis ecclesiae Romanae Paulus semper a dextra ponitur, Petrus a sinistra, ut notavit Baronius in expositione Concilii Nicaeni.—Quippe Irenaeus, per inde ac Eusebius noster, Petrum ac Paulum apostolos Romanam quidem ecclesiam fundasse dicit; sed eos in episcoporum ordine nequaquam recenset.—Annot. in Euseb., H. E., L. 3, c. 21, col. 255, 256, Pat. Gr. T. 20.

Here two things must be observed, both that Eusebius puts Paul before Peter, and that he seems to make each a Bishop of the city of Rome. As to the first question, Eusebius does the very same thing elsewhere also. Nor yet are we to judge that Paul is on this account preferred to Peter. For often the more honored are named last. And lastly, in the seals of the Roman Church, Paul is always placed on the right and Peter on the left, as Baronius has observed in his Exposition of the Council of Nicea.—In fact, Irenaeus, as well as our Eusebius, says that the Apostles Peter and Paul founded the Roman Church, but by no means reckons them in the order of Bishops.



PAPAL INFALLIBILITY.

Since the preceding articles were compiled by Mr. Treat, the new doctrine of Papal Infallibility has been made *de fide* by the Church of Rome. The Immaculate Conception of the Blessed Virgin, the *cultus* of that saint, and the Infallibility of the Roman Pontiff, are now the characteristic marks of modern Romanism.

THE CHURCH OF ROME.

Before the decree of the Infallibility of the Roman Pontiff, there had been, in the Church of Rome, a variety of opinions in regard to infallibility. Some considered it seated in the universal Church scattered over the world; some in a General Council independent of the Pope; others, in a General Council with the Pope as its head; and others, in the Pope alone. The Jesuits, in the seventeenth century, leaned toward the last opinion, maintaining that the Pope was the source of an unlimited and universal power, not being bound by any laws of the Church or any decrees of Councils.

The perplexity in regard to the seat of infallibility was cleared up in 1870 by the Vatican Council. "*Roma locuta est, causa finita est.*" Romanists are now certain that their Pope, primitively known as the Bishop of Rome, is infallible when speaking *ex cathedra*. The trouble at present is not in regard to the seat of infallibility, but in regard to *ex cathedra* utterances of Popes.

The final vote on the new dogma of the Pope's infallibility was taken in the eighty-fifth secret session of the Vatican Council, July 13, 1870, six hundred and one members being present. Of this number four hundred and fifty-one voted *placet*, eighty-eight *non placet*, and sixty-two *placet juxta modum*. Over eighty abstained, though in Rome, from voting. (Quirinus, letter lxvi., pp. 778, sqq., ed. 1870; Leto, pp. 213, 214, ed. 1876.)

Century XIX.

VATICAN COUNCIL.

Docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit: ideoque ejusmodi Romani Pontificis definitiones ex sese non autem ex consensu Ecclesiae, irreformabiles esse.—Constitutio Dogmatica Prima de Ecclesia Christi, c. iv; Decreta et Canones Concilii Vat., Paris ed., p. 72.

We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in blessed Peter—is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. — Translated from Capel's edition, "Faith of Catholics," p. 450, ed. 1885.

We are told that the dogma was "divinely revealed," but how and to whom the revelation was made, we cannot discover. We are left in doubt whether it was by the *via ordinaria* of Cajetan, or by a *via extraordinaria*. If the dogma had been "divinely revealed," why have assembled a Council? Does not that indicate doubts upon the subject?

The decree asserts the distinction that is to be made between the Pope speaking in his personal character and speaking officially. The *charisma* is thus attached to an office and not to a person.

This *charisma* is limited to the periods "When in discharge of the office of pastor and doctor of all Christians, he [the Pope] defines a doctrine regarding faith or morals to be held by the universal Church." Now, a Pope must always be a pastor and always a doctor. He cannot well be other than St. Peter was, and we nowhere read that St. Peter put on and off, as occasion served, his apostleship.

The decree says "We teach and define." Who does "we" refer to? If to the assembled Council of Bishops, then did they possess an authority above that of the Pope's? and were they infallible, so as to give infallibility to the Pope? or were they fallible? If they were infallible, where was Papal Infallibility previous to the Vatican decree? If they were fallible, did they give to the Pope that which they did not themselves possess?

The decree also says that the Pope "is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed." So Christ gave infallibility to His Church and not to St. Peter alone? This surely is a natural inference from the words above quoted. How is the Pope possessed of that infallibility our Lord gave to His Church, except as a simple Bishop or *primus inter pares*?

It is to be noted that the dogma of Papal Infallibility was declared by a Council. The very convocation of the Vatican Council is a protest against the theory of "Privilegium Petri," for the institution and authority of a Council is earlier than even the foundation of the diocesan system or the primacy of the Bishop of Rome.

HENRY EDWARD MANNING, ABP. OF WESTMINSTER.

The infallibility of the Vicar of Jesus Christ is the infallibility of the Church in its Head, and is the chief condition through which its own infallibility is manifested to the world.—Petri Privilegium, p. 47.

(1) The privilege of infallibility is *personal*, inasmuch as it attaches to the Roman Pontiff, the successor of Peter, as a *public person*, distant from, but inseparably united to, the Church; but it is not personal, in that it is attached, not to the private person, but to the primacy, which he alone possesses.

(2) It is also *independent*, inasmuch as it does not depend upon either the *Ecclesia docens* or the *Ecclesia discens*; but it is not independent, in that it depends in all things upon the divine head of the Church, upon the institution of the primacy by him, and upon the assistance of the Holy Ghost.

(3) It is *absolute*, inasmuch as it can be circumscribed by no human or ecclesiastical law; it is not absolute, in that it is circumscribed by the office of guarding, expounding and defending the deposit of revelation.

(4) It is *separate* in no sense, nor can be, nor can be so called, without manifold heresy, unless the word be taken to mean *distinct*. In this sense, the Roman Pontiff is distinct from the Episcopate, and is a distinct subject of infallibility; and in the exercise of his supreme doctrinal authority, or magisterium, he does not depend for the infallibility of his definitions upon the consent or consultation of the Episcopate, but only on the divine assistance of the Holy Ghost.—The Vatican Council, c. iii, pp. 112, 113, in Petri Privilegium.

M. J. SPAULDING, ARCHBISHOP OF BALTIMORE.

For what do we mean when we assert that the Church is infallible? Do we mean to say that any priest or bishop, or any particular body of priests or bishops, not representing the whole Church, is necessarily impeccable or infallible? Not at all; we hold no such doctrinal tenet; our adversaries may impute it to us for their own purpose; we maintain it not. But we at least maintain that the Pope is infallible. That our hearers may clearly understand what is precisely the doctrine of the Church on this head, we must draw a line of distinction between the Pontiff viewed in his private and individual capacity, and in his public and official action. In the former case, no sound [Roman] Catholic theologian holds that he is infallible, much less impeccable. But all maintain, and it is an article of [Roman] Catholic faith, that by the assistance of the Holy Ghost, promised to him in the person of the blessed Peter, he cannot err when, addressing the whole Church, as the divinely constituted universal pastor and doctor, he defines a doctrine of faith or morals. * * * In one word, the public and official infallibility of the Sovereign Pontiff is necessarily, logically and indissolubly connected with that of the Church; they are one and indivisible; they stand and fall together. What, then, is our real doctrine in regard to the infallibility of the Church? It is simply and plainly this, and this alone: we hold that infallibility is a necessary and essential attribute of the Church of Christ; because the Church of Christ is a body of which Christ, the Eternal Truth, is the head, and it would be absurd as well as blasphemous to say that the Eternal Truth can teach error.—Evidences of Catholicity, pp. 263, 265.

The Pontiff is infallible, not in his *private*, but in his *official* character, when he speaks *ex cathedra*—from his official magisterial or teaching Chair—as the Father and Teacher of all Christians, and when thus speaking he defines, by his supreme apostolic authority, a doctrine on faith or morals to be held by the universal Church; and this infallibility derives, not from any personal wisdom or other quality in himself, but from the divine assistance promised to him in the blessed Peter.—Ib., p. 451.

JOSEPH FESSLER, LATE BISHOP OF ST. POLTEN.

As Pope, as supreme teacher of the [Roman] Catholic Church, he cannot err, when, by virtue of the assistance of God, promised and vouchsafed to him, he solemnly defines a truth revealed by God, and prescribes it to be held by the universal Church.—True and False Infallibility of the Popes, p. 76.

Not everything which the Popes *might have* taught, but what they actually *have* taught as doctrine on faith and morals, and defined, by virtue of their highest apostolical power, as true, and to be held as such by the universal Church, *that* alone is an infallible utterance *ex cathedra*.—*Ib.*, p. 57.

We presume this is one of the twenty-five explanations given to the perplexing, though "scientific" (Fessler), term *ex cathedra*. Fessler claims "that it is the view of [Roman] Catholic theologians that there are *two* marks of an *ex cathedra* utterance; and, moreover, that these two marks must both be found together—viz.: that (1) the *objectum* or subject-matter of the definition must be doctrine of faith or morals; and (2) the Pope must express his intention, by virtue of his supreme teaching power, to declare this particular doctrine on faith and morals to be an integral part of the truth necessary to salvation revealed by God, and as such to be held by the whole [Roman] Catholic Church, he must publish it and so give a formal definition in the matter" (*Ib.*, p. 51).

F. X. WENINGER, JESUIT.

In the first place, we assume to establish the infallible authority of the Pope within those limits only which are covered by the very title of the book, namely, in matters of faith and morals. We claim no such privilege for the Head of the Church in scientific questions, except in so far as these touch directly, or indirectly, upon the "deposit of faith," and upon its preservation. Secondly, we ascribe no such infallibility to the utterances of the Pope, except when he, as they say, is speaking "*ex cathedra*," which means, when the Pope is teaching the faithful as the Head of the Church, and the expounder of her doctrine. We admit that, when he expresses his opinions as a private theologian, he is liable to err, but not when he solemnly pronounces upon the teaching of the Church. The Infallibility of the Pope flows altogether from his Primacy, and is shared by no other Prelate, because they can lay no claim to the Apostolical Authority transmitted by Peter to his successors.—*Infallible Authority of the Pope, Int.*, pp. 8, 9.

FRANCIS PATRICK KENRICK, ABP. OF BALTIMORE.

It is the undoubted right of the Pope to pronounce judgment on controversies of faith. All doctrinal definitions already made by General Councils, or by former Pontiffs, are landmarks which no man can remove; but as the human mind may assail revelation in endless varieties of form, there must be always in the Church an authority by

which error, under every new aspect, may be effectually condemned.
 * * * The *personal* fallibility of the Pope in his private capacity, writing or speaking, is freely conceded by the most ardent advocates of papal prerogatives. His official infallibility, *ex cathedra*, is strongly affirmed by St. Alphonsus de Liguori, and a host of divines, in accordance, as I believe, with ancient tradition, although the assembly of the French clergy in 1682 contended that his judgment may admit of amendment, as long as it is not sustained by the assent and adhesion of the great body of bishops.—Primacy of the Apostolic See, pp. 222, 223, ed. 1875.

SCRIPTURE.

Douay Version.

Luke 22 : 31, 32. And the Lord said: Simon, Simon, behold satan hath desired to have you that he may sift you as wheat.

But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.

King James' Version.

Luke 22 : 31, 32. And the Lord said: Simon, Simon, behold satan hath desired to have you that he may sift you as wheat.

But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.

St. Matt. 16 : 18; St. John 22 : 15, 16, 17.

THE CATHOLIC CHURCH.

SECTION I.

EXAMINATION OF LUKE 22 : 31, 32.

This is the main text on which Roman Catholics rely in support of Papal Infallibility, although some claim it rests on the other two, which were examined in a previous article. That is, Papal Infallibility is derived through the Primacy. In other words, the Primacy has been "developed" into a Supremacy, the *Vicarius Petri* becoming the *Vicarius Christi*, and the Supremacy into the Infallibility. While the first may be true, the second is an assumption on the part of the Church of Rome, and the third was unknown in antiquity.

The comments on the text from St. Luke's Gospel, are few and far between. The Rev. J. Waterworth, in his treatise, "The Fathers on St. Peter and his Successors," admits this. "The text from St. Luke xxii, 31, 32, occurs comparatively seldom, and the reason does not seem far to seek. It is of a different class to that of the two preceding texts" (Explan. Pref., p. x).

Century II.

TERTULLIAN, PRIEST OF CARTHAGE.

Siquidem Dominus in Evangelio ad Petrum : Ecce, inquit, postulavit Satanias uti cerneret vos velut frumentum : verum ego rogavi pro te, ne deficeret fides tua ; id est, ne tantum diabolo permitteretur ut fides periclitaretur. Quo ostenditur utrumque apud Deum esse, et concussionem fidei, et protectionem, cum utrumque ab eo petitur, concussio a diabolo, protectio a Filio.—De Fuga in Pers., c. 2, col. 126, B., T. 2, Pat. Lat. T. 2.

Since the Lord in the Gospel says to Peter : Behold, Satan has asked that he might sift you as wheat : but I have prayed for thee, lest thy faith should fail ; that is, that it should not wholly be granted to the devil to endanger his faith. By which it is shown that both (things) belong to God, the shaking of faith and the shielding of it, when both are sought from Him ; the shaking by the devil, the shielding by the Son.

Century III.

CLEMENT, BISHOP OF ALEXANDRIA.

Ἀλλὰ καὶ αὐτὸς ὁ Κύριος· Ἐξηγήσατο ὑμᾶς ὁ Σατανᾶς, λέγει, σιניάζει· ἐγὼ δὲ παρητησάμην. Μόνος τοίνυν ὁ Κύριος· διὰ τὴν τῶν ἐπιβουλευόντων αὐτῷ ἀνθρώπων· καὶ τὴν τῶν ἀπίστων ἀποκάθαρσιν, ἔπιε τὸ ποτήριον, κ. τ. λ.—Strom., L. 4, c. 9, CD., Pat. Gr. T. 8, p. 1284.

But the Lord also Himself says : Satan has desired to sift you ; but I have prayed. Therefore the Lord alone, for the cleansing of the men plotting against and disbelieving Him, drank the cup, etc.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

Orabat autem Dominus, et rogabat non pro se : quid enim pro se innocens precaretur ? sed pro delictis nostris, sicut et ipse declarat cum dicit ad Petrum : Ecce Satanias expetivit ut vos vexaret quo modo triticum : ego autem rogavi pro te, ne deficiat fides tua.—De Orat. Dom., Op., p. 152, Ed. Oxon., 1682.

Moreover, the Lord prayed and asked not for Himself : for why should He, innocent, have entreated for Himself ? but (rather) for our sins, just as He Himself also declares when he spoke to Peter : Behold, Satan has desired to have you, that he might sift you as wheat ; but I have prayed for thee, that thy faith fail not.

Adeo autem pro nobis ille deprecabatur, ut legamus alio loco : Dixit autem Dominus ad Petrum : Ecce Satanias postulavit ut vos vexaret quo modo triticum, ego autem rogavi pro te, ne deficiat fides tua. Quod si pro nobis ac pro delictis nostris ille et laborabat et vigilabat et precabatur, quanto nos magis insistere precibus et orare, etc.—Ep. II, Ib., p. 25.

Moreover, He prayed for us, as we read in another place : The Lord said to Peter, Behold, Satan has desired to sift you as wheat, but I have prayed for thee, that thy faith fail not. But if He both labored and watched and prayed for us and for our sins, how much more ought we to give ourselves to prayers and to pray, etc.

Century IV.

HILARY, BISHOP OF POICTIERS.

Id autem quod ait, si possibile est, manifeste in eo docuit quod ait Petro: Ecce satanas expetivit, ut vos cerneret sicut triticum: ego autem rogavi pro te, ut non deficeret fides tua. Per hunc enim calicem dominicæ passionis tentandi omnes erant. Et pro Petro Pater rogatur, ne deficiat fides ejus: ut negantis infirmitate vel dolor saltem poenitentiae non abesset; quæ fides in eo non deficeret, quod poeniret.—De Trin., L. 10, § 38, col. 373, 374. T. 2, Pat. Lat. T. 10.

But what He said, 'if it be possible,' He manifestly taught in what He said to Peter: Behold, Satan has sought to sift you as wheat; but I have prayed for thee, that thy faith fail not. For by this cup of the Lord's Passion all were to be tried. And the Father is entreated for Peter, that his faith may not fail; that the grief of repentance might not at least be wanting to the weakness of his denial; which faith would not fail in him, because he would repent.

BASIL, BISHOP OF CAESAREA.

—Ὅς καὶ προεἶπεν αὐτῷ τὸ συμ-
βησόμενον, λέγων· Σίμων, Σίμων,
ἰδοὺ ὁ Σατανᾶς ἐξητήσατο τοῦ σι-
νιάσαι ὑμᾶς ὡς τὸν σίτον. Καὶ γὰρ
ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ
ἡ πίστις σου, καὶ σύ ποτε ἐπιστρέ-
ψας στήριξον τοὺς ἀγελφούς σου.
Καὶ Πέτρος μὲν οὕτως· ἐλεγχθεὶς
δικαιῶς ἐβοηθεῖτο, πρὸς ἀπόθεσιν
ἀλαζονείας καὶ φειδῶ τῶν ἀσθενο-
όντων ἐκπαιδευόμενος.—Hom. 20,
De Hum., § 4, A., p. 533, T. 3, Pat. Gr.
T. 31.

Who also told him beforehand what should happen, saying, Simon, Simon, behold, Satan hath desired to sift you as wheat. But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. And Peter, indeed, thus blamed, was justly assisted, having been taught to lay aside pride and to spare the weak.

AMBROSE, BISHOP OF MILAN.

Unde etiam ad Petrum dictum est: Simon, ecce satanas expostulavit, ut ventilet vos sicut triticum: ego autem rogavi Patrem meum, ut non deficiat fides tua. Vide quid dicit, et intellige. Ventilatur Petrus, ut Christum negare cogatur. Incidit tentationes, quaedam locutus est quasi plena palearum: sed locutus est verbo, ut fundatior esset affectu. Denique flevit, et paleas suas lavit, et illis tentationibus meruit, ut pro se Christus interveniret. Quanto majus est patrocinium, quam perturbationis illius tentamentum? Et iteo plus quam passus est, adquisivit;

Whence also it is said to Peter: Simon, behold Satan has desired to sift you as wheat; but I have prayed My Father, that thy faith fail not. See what He said and understand. Peter is sifted that he may be driven to deny Christ. He falls into temptations, he spoke certain things, as it were, full of chaff; but he spoke by word, that he might be built up more firmly by love. Finally, he wept, and washed away his chaff, and by those temptations he merited Christ's intercession on his behalf. How much greater is protection than the temptation of that perturbation? And

adquisivit enim Christum sibi patrocinantem. Cogitur autem adversarius sanctos Domini ad sua damna tentare. Dum enim tentat, meliores reddit; ut qui tentatur, possit et alios instituere, qui sibi ipse invalidus videbatur. Denique Petrus Ecclesiae praeponitur, postquam tentatus a diabolo est. Ideoque ante significat Dominus quid sit illud quod postea eum pastorem elegit Dominici gregis. Nam huic dixit: Tu autem conversus confirma fratres tuos. Conversus est ergo sanctus apostolus Petrus ad bonam frugem, et ventilatus est sicut triticum; ut esset ipse cum sanctis Domini unus panis, qui nobis esset alimentum. Dum enim Petri actus legimus, Petri praecepta cognoscimus, fit nobis vitae aeternae et salutis alimentum.—In Ps. 43, § 40, F., p. 903, T. 1, ed. 1690.

therefore he received more than he suffered; for he obtained for himself Christ's protection. But the adversary is compelled to tempt the Lord's saints to his own loss. For while he tempts, he makes them better; that he who is tempted, who seemed to be weak in himself, may be able to teach others also. Finally, Peter, after he was tempted by the devil, is placed over the Church. Therefore, beforehand, the Lord showed what that was that afterwards elected him to be a pastor of the Lord's flock. For to him He said: But thou, being converted, strengthen thy brethren. Therefore the holy Apostle Peter was converted to good corn, and was sifted like wheat, that he might be one bread with the saints of the Lord for our food. For so long as we read the actions of Peter, and know the precepts of Peter, he becomes to us the food of life eternal and salvation.

ST. JEROME, PRIEST.

Optimum revera tempus instante cruce de dignitate contendere: Simon, inquit, Simon, ecce Satanás expetivit vos, ut cribraret sicut triticum. Ego autem rogavi pro te ut non deficiat fides tua. Et certe juxta vos in Apostoli erat positum potestate, si voluisset, ut non deficeret fides ejus, qua utique deficiente, peccatum subingreditur.—Dial. adv. Pelag., L. 2, § 16, A., p. 578, T. 2, Pat. Lat. T. 23.

Surely a most excellent time, when the cross is in view, to dispute about rank! Simon, He said, Simon, behold Satan has sought you, that he might sift you as wheat. But I have prayed for thee that thy faith fail not. Certainly, according to you (the Pelagians), it was placed in the Apostle's power, had he wished, that his faith should not fail, on the failure of which assuredly sin finds its way in.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Καὶ ὑπὲρ τούτων αὐτοῦ τοῦ Χριστοῦ φωνὴν ὑμῖν ἀναγνώσομαι· τῷ γὰρ Πέτρῳ φησὶν· Ἴδού ὁ Σατανᾶς ἠτήσατο, ἵνα σιניάσῃ ὑμᾶς ὡς τὸν σίτον· κἀγὼ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. Τί ἐστὶ, σιניάσαι; Ἀγαγεῖν, περιαγαγεῖν, σαλευῖν, κινῆσαι, διαδυνῆσαι, βαβανίσαι, ὅπερ ἐπὶ τῶν κοσκινιζομένων γίνεται· ἀλλ'

And on this I will recite to you the word of Christ Himself; for to Peter he said: Behold, Satan hath desired to sift you as wheat; and I have prayed for thee that thy faith fail not. What is it to sift? To turn aside, to turn about, to disturb, to vex, which happens to what is being sifted. But I, he said, have restrained, knowing that you are not able to endure the temptation. For to say, that

ἐγὼ, φησὶν, ἐπέσχον, εἰδὼς ὅτι τὸν πειρασμόν, ἐνεγκεῖν οὐδὲν ἄσθε· τὸ γὰρ εἰπεῖν· Ἴνα μὴ ἐκλίπῃ ἡ πίστις σου, δηλοῦντός ἐστιν, ὅτι εἰ συνεχώρησεν, ἐξέλυεν ἂν αὐτοῦ ἡ πίστις.—Hom. in Paralyt. demiss., § 2, p. 51, Pat. Gr. T. 51.

Διὸ ἔλεγε· Σίμων, Σίμων, ἰδοὺ ἐξήτησεν ὁ σατανᾶς διναῖσθαι σε ὡς τὸν σίτον· ἀγῶ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. Καὶ μετὰ ταῦτα δὲ εἰ μὴ ἐλέφ και φιλανθρωπία ἔλθῃ κρῖναι, ἀλλ' ἀκριβῆ ποιήσασθαι τὴν ἐξέτασιν, πάντας ὑπευθύνους εὐρήσει πάντως.—Expos. in Ps. 129, § 2, p. 375, T. 5, Ib., T. 55.

Ὅτι γὰρ διὰ τοῦτου συνεχώρησεν, ἵνα τοῦτο ἐν αὐτῷ κατορθώσῃ, ἄκουσον τί φησὶν· Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ σου ἡ πίστις. Τοῦτο γὰρ σφόδρα αὐτοῦ καταπατόμενος ἔλεγε, καὶ δηλῶν ὅτι τὸ πτώμα αὐτοῦ τῶν ἄλλων χαλεπώτερον, καὶ πλείονος δεόμενον βοηθείας. Καὶ γὰρ δύο τὰ ἐγκλήματα ἦν, καὶ ὅτι ἀντειπε, καὶ ὅτι τῶν ἄλλων ἑαυτὸν προὔθηκε· μᾶλλον δὲ καὶ τρίτον, ὅτι τὸ πᾶν ἑαυτῷ ἀνέθηκε. Ταῦτα οὖν ἰώμενος, εἶασε γενέσθαι τὸ πτώμα· καὶ διὰ τοῦτο καὶ τοὺς ἄλλους ἀφείς πρὸς αὐτὸν ἀποτινεται. Σίμων γὰρ, φησὶ, Σίμων, ἰδοὺ ὁ Σατανᾶς ἠτήσατο ὑμᾶς συνιάσαι ὡς τὸν σίτον· τουτέστι, θορυβῆσαι, ταράξαι, πειράσθαι· Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ σου ἡ πίστις. Καὶ διατί, εἰ πάντας ἠτήσατο, οὐ περὶ πάντων εἶπεν, Ἐδεήθην; Οὐκ εὐδηλον, ὅτι τοῦτο ἐστὶν ὅπερ ἐμπροσθεν εἶπον, ὅτι καταπατόμενος αὐτοῦ, καὶ δεικνύς ὅτι χαλεπώτερον τῶν ἄλλων αὐτοῦ τὸ πτώμα, πρὸς αὐτὸν τρέπει τὸν λόγον; Καὶ τίνος ἔνεκεν οὐκ εἶπεν, Ἐγὼ δὲ οὐκ εἶασα, ἀλλ', Ἐδεήθην; Ταπεινά

thy faith fail not, shows that if He had permitted it, his faith would have failed.

Wherefore, He said: Simon, Simon, behold Satan hath desired to sift thee as wheat; and I have prayed for thee, that thy faith fail not. Moreover, after these things, if He should not come to judge with mercy and mildness, but should make the examination sharply, He would find all altogether guilty.

For that on this account He allowed it, in order that He might correct this in him, hear what He said: I have prayed for thee that thy faith fail not. For He said this, upbraiding him vehemently, and showing that his fall would be more grievous than the others, and that he would need more assistance. And for good reason, for there were two indictments, the one that he had contradicted, and the other, that he had placed himself before the others; and there was a third more grievous—that he imputed the whole to himself. To correct these, therefore, He allowed this fall to take place. And on this account also, sending away the others, He addressed him. For, Simon, He said, Simon, Satan hath desired to sift you as wheat; that is, to disturb, to trouble, to make trial of. But I have prayed for thee, that thy faith fail not. Wherefore, if he sought all, did He not say, I have prayed for all? Is it not evident, that this is that which I said before, that to him He directed His remarks, in order to rebuke him and show that his fall was more grievous than that of the others? And therefore, why did he not say, 'I have not suffered it,' but, 'I have prayed'? Being about to go to His Passion, He

λοιπον φθέγγεται, πρὸς τὸ πάθος
 ἰῶν, ἵνα τὸ ἀνθρώπινον δείξῃ.—In
 Matt., Hom. 82, L. 7, p. 741, Ib., T. 58.

Πρὸς γὰρ τοῦτον εἶπεν ὁ Χρισ-
 τὸς· καὶ σύ ποτε ἐπιστρέψας, στη-
 ρίζον τοὺς ἀδελφούς σου. Ὅτι
 κατηριθμημένος ἦν, φησὶ, σὺν ἡμῖν.
 Διὰ τοῦτο προσήκει ἕτερον προ-
 βάλλεσθαι, ὥστε μάρτυρα γενέσθαι
 εἰς τὸν ἐκείνου τόπον.— In Act.
 Apos. Hom. 3, T. 9, p. 37, Ib., T. 60.

speaks humbly, that he might manifest
 His humanity.

For to this one (Peter), Christ said :
 And when thou art converted, strengthen
 thy brethren. Because he was numbered
 with us, he says. On this account it be-
 hooves to propose another, so as to be a
 witness in his place.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

From an Epistle to Pope Innocent :

—Aut ne deficiat fides nostra, quod
 pro Apostolo Petro se rogasse ipsē testatus
 est. Si enim haec possibilitate naturae,
 et arbitrio voluntatis in potestate sunt con-
 stituta ; quis non ea videat a Domino in-
 aniter peti, et fallaciter orari, cum orando
 poscuntur quae naturae nostrae jam ita
 conditae sufficientibus viribus obtinentur ?
 nec debuisse dicere Dominum Jesum,
 Vigilate et orate : sed tantum modo, Vigil-
 ate ne intretis in tentationem ? nec beatis-
 simo Petro primo Apostolorum, Rogavi
 pro te, sed, moneo te, vel impero ac prae-
 cipio ne deficiat fides tua?—Ep. 175, col.
 761, § 4, T. 2, Pat. Lat. T. 33.

Et Petro dicit : Ecce satanas expostu-
 lavit, ut vos ventilet sicut triticum : ego
 autem rogavi pro te, ut non deficiat fides
 tua : et tu aliquando conversus confirma
 fratres tuos. Quid ambigitur ? Pro Petro
 rogabat, et pro Jacobo et Joanne non
 rogabat, ut caeteros taceam ? Manifestum
 est in Petro omnes contineri : rogans enim
 pro Petro, pro omnibus rogasse dignos-
 citur.—Ques. 75, ex Nov. Test. (opus
 spurium), in App., col. 2270, T. 3, Pars 2,
 Ib., T. 35.

Et ipse Dominus ad Petrum, Rogavi,
 inquit, pro te, ne deficiat fides tua ; hoc

—Or that our faith should not fail,
 which thing He Himself has testified that
 He asked for the Apostle Peter. For if
 these things are put within our power, by
 the power of nature and freedom of the
 will ; who is there who cannot see that
 these things were in vain asked and use-
 lessly prayed for by the Lord, seeing that
 these things are asked for in prayer which
 may be obtained by the sufficient powers
 of our own nature, as already consti-
 tuted ? Nor ought the Lord Jesus to say,
 Watch and pray ; but only, Watch, lest
 ye enter into temptation ? nor to the most
 blessed Peter, the first of the Apostles, I
 have prayed for thee, but, I advise thee,
 or I order and command, that thy faith
 fail not ?

And He says to Peter : Behold, Satan
 hath desired to have you that he might
 sift you as wheat : but I have prayed for
 thee, that thy faith fail not : and thou once
 converted, strengthen thy brethren. What
 doubt is there ? He prayed for Peter, and
 did He not pray for James and John, not
 to mention the others ? It is evident all
 are included in Peter ; for praying for
 Peter, He is discerned to have prayed for
 all.

And the Lord Himself said to Peter,
 I have prayed for thee, that thy faith fail

est, ne auferatur ex ore tuo verbum veritatis usque valde. — In Ps. 118, serm. 13, § 3, col. 1537, T. 4, Pars 2, Ib., T. 37.

—Et Dominus dixit, Ego rogavi pro te, Petre, ne deficiat fides tua. Homo ergo gratia juvatur, ne sine causa voluntati ejus jubeatur. — De Grat. et Lib. Arb., c. 4, § 9, col. 887, T. 10, Pars 1, Ib., T. 44.

Nam quid aliud Apostolo Petro Dominus commendavit orando, unde illi ait, Ego rogavi pro te, Petre, ne deficiat fides tua: nisi ut ejus Deus servaret fidem, ne tentationi cedendo deficeret?—De Gestis Pelag., c. 14, § 35, col. 341, Ib.

—Quod ait Dominus Petro, Ego rogavi pro te, ne deficiat fides tua. Quid enim ei rogavit, nisi perseverantiam usque in finem. Quae profecto si ab homine esset, a Deo poscenda non esset.—De Correp. et Grat., c. 6, § 10, col. 921, 922, Ib.

—Quid moliturus es contra verba dicentis, Rogavi pro te, Petre, ne deficiat fides tua? An audebis dicere etiam rogante Christo ne deficeret fides Petri, defecturam fuisse si Petrus eam deficere voluisset, hoc est, si eam usque in finem perseverare noluisset? quasi aliud Petrus ullo modo vellet, quam pro illo Christus rogasset ut vellet. Nam quis ignorat, tunc fuisse perituram fidem Petri, si ea qua fidelis erat, voluntas ipsa deficeret; et permansuram, si eadem voluntas maneret?—Id., c. 8, § 17, col. 926, Ib.

Dicente ergo Christo, Rogavi pro te ne deficiat fides tua, intelligamus ei dictum, qui aedificatur super petram. Atque ita homo Dei non solum quia misericordiam consecutus est ut fidelis esset, verum etiam quia fides ipsa non deficit, qui glorietur, in Domine glorietur.—Id., c. 12, § 38, col. 940, Ib.

not; that is, lest the word of truth be utterly taken from thy mouth.

And the Lord said: I have prayed for thee, Peter, lest thy faith should fail. Therefore, a man is assisted by grace, in order that his will may not be commanded without cause.

For what else did the Lord procure for the Apostle Peter by His prayer, whence He said to him, I have prayed for thee, Peter, that thy faith fail not; unless that God would preserve his faith, that it should not fail by yielding to temptation.

—Which the Lord says to Peter, I have prayed for thee, lest thy faith should fail. For what did he ask for him, but perseverance to the end. Assuredly, if this could be from man, it should not have been asked from God.

Why will you strive against the words of Him Who says, I have prayed for thee, Peter, that thy faith fail not? Will you dare to say that even when Christ prayed that Peter's faith might not fail, it would still have failed if Peter had willed it to fail; that is, if he had been unwilling that it should continue even to the end? As if Peter could in any way will otherwise than Christ had asked for him that he might will. For who is ignorant, that Peter's faith would then have perished, if that will by which he was faithful should fail; and would have continued, if that same will should abide?

Therefore, when Christ says, I have prayed for thee that thy faith fail not, we must understand that it is said to him who is built upon a rock. And thus the man of God, not only because he has obtained mercy to be faithful, but also because faith itself does not fail, if he glories, must glory in the Lord.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ταύτητοι τοὺς μὲν ἑτέρουσ ἀφ-
 ἰησι μαθητὰς ἐπ' αὐτὸν δὲ τὸν κορυ-
 φαῖον ἔρχεται· καὶ φησιν ὅτι Πολ-
 λάκις ἠθέλησεν ὁ Σατανᾶς σιναῖσαι
 καὶ ὑμᾶς ὡς τὸν σίτον, ἀντὶ τοῦ
 δοκιμάσαι καὶ πειράσαι.—Ὁ μὲντοι
 Κύριος, τὴν τοῦ μαθητοῦ ἄρνησιν
 αἰνιζάμενος ἐν οἷς ἔφη, Ἐδεήθη
 περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου,
 εἰσφέρει παραχρῆμα τὸν τῆς πορα-
 λήσεως λόγον, καὶ φησὶ· Καὶ σύ
 ποτε ἐπιστρέψας, στήριξον τοὺς
 ἀδελφούς σου· τουτέστι, γενοῦ στή-
 ριγμα καὶ διδάσκαλος τῶν διὰ πίσ-
 τεως προσιόντων· ἐμοί.—Ἐφη γάρ,
 ὅτι καὶ σύ ἐπιστρέψας, στήριξον
 τοὺς ἀδελφούς σου. Ὡ τῆς ἀπάτου
 φιλανθρωπίας. Οὐπω γέγονεν ἡ
 ἁμαρτία, καὶ τὴν ἄφεσιν ἐκοιμάτο
 καὶ πάλιν αὐτὸν ἐν τοῖς ἀποστόλ-
 ικοῖς κατέταξεν ἀξιώμασιν.—In Luc.
 22 : 32, T. 5, pp. 913, 916, DAC., Pat.
 Gr. T. 72.

—Ὁ καὶ τοῖς ἑαυτοῦ μαθηταῖς
 ἐκκαλύπτων, κατὰ καιροῦς, εἶρη-
 κεν ὁ Χριστός· Σίμων, Σίμων, ἰδοὺ
 ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ
 σιναῖσαι, ὡς τὸν σίτον· ἐγὼ δὲ
 ἔδεήθη περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ
 πίστις σου. Αὐθιχότως γὰρ οἰκονο-
 μεῖται τῶν καθ' ἡμᾶς τὰ πολλὰ,
 προνοοῦντος δηλονότι, καὶ ὑπερ-
 ἀσπίζοντος τοῦ Χριστοῦ τῆς ἐκάσ-
 του ζωῆς.—In Joan., L. II, c. 9, A.,
 p. 537, T. 7, Ib., T. 74.

COUNCIL OF CARTHAGE, 416.

In Capitulum VI., Ep. ad Innocent., c. 3, p. 29, Codex Canonum et
 Constit. Eccl. Romanae, apud Op. S. Leo the Great. As the Latin is
 virtually the same as that given under Augustine (Ep. 175), see p. 468.

COUNCIL OF MILEVIS, 416.

Frustra etiam dixerit Dominus Apos-
 tolo Petro: Rogavi pro te Petre, ut non

Therefore, he passes by the other
 disciples [but] comes to the leader, and
 says, Many times Satan hath desired to
 sift you also as wheat, instead of to test
 and try.—The Lord, indeed, having hinted
 at the denial of the disciple in what He
 said, I have prayed for thee that thy faith
 fail not, at once brings in the word of
 consolation, and says: And thou once con-
 verted, strengthen thy brethren; that is,
 become a support and teacher of those
 coming to Me by faith.—For He said,
 And thou converted, strengthen thy breth-
 ren. O unutterable benevolence! Sin had
 not yet taken place, and He granted par-
 don, and again appointed him to apostolic
 honors.

Christ, revealing it at the proper sea-
 son to His disciples, said: Simon, Simon,
 behold Satan has sought to sift you as
 wheat; but I have prayed for thee, that
 thy faith fail not. For most things of
 those concerning us are secretly ordered,
 Christ clearly providing for and shielding
 the life of each one.

In vain also had the Lord said to the
 Apostle Peter: I have prayed for thee,

deficiat fides tua; Et omnibus suis: vigilate, et orate, ut non intretis in tentationem: Si hoc totum est potestatis hominæ.—Ep. ad Innocent., Cap. viii, c. 1, p. 32. Ib., Op. Leo Mag.

Peter, that thy faith fail not; And to all His own: Watch and pray, that ye enter not into temptation; if this was wholly in human power.

LEO THE GREAT, BISHOP OF ROME.

Si quid etiam nostris temporibus recte per nos agitur, recteque disponitur, illius operibus, illius est gubernaculis deputandum, cui dictum est: Et tu conversus, confirma fratres tuos, et cui post resurrectionem suam Dominus ad trinam aeterni amoris professionem, mystica insinuatione ter dixit: Pasce oves meas. Quod nunc quoque procul dubio facit, et mandatum Domini suis pastor exsequitur, confirmans nos cohortationibus suis, et pro nobis orare non cessans, ut nulla tentatione superemur.—Serm. 3, c. 4, Op., p. 54, T. 1, Ed. 1700.

If anything is rightly done and properly disposed by us in our time, it must be attributed to his works and his guidance, to whom it was said: And thou being converted, strengthen thy brethren, and to whom the Lord, after His own resurrection, in reply to the three professions of everlasting love, said thrice in a mystical insinuation: Feed My sheep. Which now also without a doubt he does, and the pastor executes the Lord's commission to His own, not ceasing also to pray for us, that we might be overcome by no temptation.

APOSTOLIC CONSTITUTIONS.

Καὶ ὁ εἰπὼν τότε τοῖς παρεστώσιν τῷ ἀρχιερεῖ· Περιέλετε τὰ ἱμάτια τὰ ῥυπαρὰ ἀπ' αὐτοῦ· καὶ ἐπειπὼν· Ἴδοὺ ἀφήρηκα τὰς ἀνομίας σου ἀπὸ σοῦ· οὗτος ἐρεῖ καὶ νῦν, ὡς καὶ πάλαι συνηθροισμένων ἡμῶν, ἔλεγεν περὶ ἡμῶν, ὅτι· Ἐδεήθην, ἵνα μὴ ἐκλίπῃ ἡ πίστις ὑμῶν.—L. 6, c. 5, p. 917, Pat. Gr. T. 1.

And who said then to those standing by the high-priest, Take away the ragged garments from him; and added, Behold, I have taken away thine iniquities from thee; He will say now, as he said formerly of us when we were assembled together, I have prayed that your faith may not fail.

PROSPER OF AQUITAINE.

Quoniam et ipsius sancti Petri ardentissima fides in tentationibus defecisset, nisi pro eo Dominus supplicasset; sicut Evangelista manifestat, dicens: Dixit autem Jesus Petro, Simon, Simon, ecce Satanas postulavit ut vos cribaret velut triticum; ego autem rogavi pro te, ne deficiat fides tua: et tu tandem conversus, confirma fratres tuos; et roga, ne intretis in tentationem. Et ut magis probaretur liberum arbitrium nihil posse sine gratia; cui dictum fuerat, Confirma fratres tuos, et roga, ne intretis in tentationem; quique responderat, utique ex libero arbitrio,

Since also the most ardent faith of St. Peter himself would have failed in temptations, unless the Lord had entreated for him; just as the Evangelist shows, saying: But Jesus said to Peter, Simon, Simon, behold Satan has desired to sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou at length converted, strengthen thy brethren; and pray, lest ye enter into temptation. And that it might be more clearly proved that free will can do nothing without grace; he to whom it had been said, Strengthen thy brethren, and

Domine, tecum paratus sum et in carcerem et in mortem ire; eidem praedicitur quod priusquam gallus cantet, ter Dominum negaturus sit. Quod quid est aliud quam quod in fide defecturus sit?—Ep. ad Ruf., c. 10, § 11, BC., p. 83, Pat. Lat. T. 51.

pray, lest ye enter into temptation, and who had replied, of his free will, Lord, I am ready to go with thee both into prison and to death; to that one it is foretold that before the cock crows, he should deny the Lord thrice. Is it anything else than that he should fail in faith?

From an uncertain author, among the works of Prosper:

Tale est et illud quod ait, Simon, Simon, ecce Satanas postulavit ut vos cereneret velut triticum. Ego autem rogavi pro te, ne deficiat fides tua; et tu tandem conversus, confirma fratres tuos, et rogate ne intretis in tentationem. Si ergo defectura erat fides tanti Apostoli, nisi pro eo Christus oraret, inerat ei procul dubio mutabilitas, quae possit in tentatione mutare; et non ita jam perseverantiae fuerat virtute solidatus, ut nullis periculis esset obnoxius.—De voc. omn. Gent. (incertae auct.), L. 2, c. 28, p. 713, BC., Ib.

Such is that also which He said: Simon, Simon, behold Satan has desired to sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou at length converted, strengthen thy brethren, and do ye pray lest ye enter into temptation. If, therefore, the faith of so great an Apostle would have been defective, unless Christ had prayed for him, a changeableness far from doubt belonged to him, which might lead him into temptation; and he was not already so established in the strength of perseverance, as to be liable to no dangers.

Century VI.

GREGORY THE GREAT, BISHOP OF ROME.

This author, in his Commentary on St. Luke's Gospel, has nothing to say on the text in question. Among his Epistles we found the following:

Ipsi dicitur: Ecce Satanas expetivit cribrare vos sicut triticum; et ego pro te rogavi, Petre, ut non deficiat fides tua. Et tu aliquando conversus confirma fratres tuos. [Then follows Matt. 16: 18.]—Ecce [Petrus] claves regni coelestis accepit, potestas ei ligandi ac solvendi tribuitur, cura ei totius Ecclesiae et principatus committitur, et tamen universalis Apostolus non vocatur, etc., as on p. 431—Epist., L. 5, Ep. 20, C., p. 745, Pat. Lat. T. 77.

To him it is said: Behold, Satan has desired to sift you as wheat; and I have prayed for thee, Peter, that thy faith fail not. And thou being once converted, strengthen thy brethren.—Behold, Peter received the keys of the heavenly kingdom, power of binding and loosing was bestowed upon him, the care and sovereignty of the whole Church were committed to him, and yet he was not called universal Apostle, etc., as on p. 431.

Cui rursus dicitur: Et tu aliquando conversus, confirma fratres tuos.—Itaque cum multi sint Apostoli, pro ipso tamen principatu sola Apostolorum principis sedes in auctoritate convaluit, quae in tri-

To whom again it is said: And thou being once converted, strengthen thy brethren.—Therefore, though there were many Apostles, yet for the principate, the seat of the prince of the Apostles alone is

bus locis unius est. Ipse enim sublimavit sedem, in qua etiam quiescere et prae-sentem vitam finire dignatus est.—Id., L. 7, Ep. 40, A., col. 899, Ib.

of authority, which in three places belongs to one. For he himself elevated the seat, in which also he consented to remain and end the present life.

Century VII.

AGATHO, BISHOP OF ROME.

Haec est, inquit, verae fidei regula, quam et in prosperis, et in adversis vivaciter tenuit Apostolica Christi Ecclesia, quae per Dei gratiam a tramite Apostolicae traditionis nunquam errasse probatur, nec haereticis novitatibus unquam depravata succubuit quia dictum est Petro: Simon, Simon, Sathanas, etc. Ego autem rogavi pro te, etc., hic Dominus fidem Petri non defecturam promisit et confirmare cum fratres suos admonuit, quod Apostolicos Pontifices meae exiguitatis praedecessores confidenter fecisse semper cunctis est agnitus.—Ep. ad Constan. Imp. Quoted by Bellarmine, De Pontiff Rom., L. 4, c. 3, Bib. Max. Pontif., p. 630.

This is, he [Agatho] said, the rule of the true faith, which, both in prosperity and in adversity, the Apostolic Church of Christ has held vigorously, which by the grace of God has been proved never to have erred from the path of Apostolic tradition, nor depraved, to have succumbed to heretical novelties, because it was said to Peter: Simon, Simon, behold Satan, etc. But I have prayed for thee, etc. Here the Lord promises that Peter's faith should not fail, and admonishes him to strengthen his brethren, which, as all know, the Apostolic Pontiffs, the predecessors of My Littleness, have ever fearlessly done.

Century VIII.

VENERABLE BEDE, PRIEST.

Verum cum Satanas expetit eos tentare, et velut qui triticum purgat ventilando concertere, docet nullius fidem a diabolo nisi Deo permittente tentari.—Cum vero pro Petro rogans Salvator non ut non tentetur, sed ut non deficiat fides ejus obsecrat, hoc est, ut post lapsum negationis ad statum pristinum poenitendo resurgat, etc.—Et tu aliquando conversus, etc. Sicut ipse tuam (inquit) fidem, ne Satana tentante deficiat orando protexi, ita et tu infirmiores quosque fratres exemplo tuae poenitentiae, ne de venia forte desperunt, erigere et confortare memento.—In Luc. Evan. Exp., L. 6, c. 22, BC., col. 600, T. 3, Pat. Lat. T. 92.

But when Satan seeks to assail them, and to shake them, just as he who purifies wheat by sifting, he teaches that the faith of no one is assailed unless God permits it.—But when the Saviour, praying for Peter, does not supplicate that he should not be tempted, but that his faith should not fail, that is, that after the error of denying he might rise again to his former station by penitence, etc.—And thou once converted, etc. Just as I myself (He said) have protected thy faith, by prayer, lest it should fail when Satan assailed it, thus do thou also remember to arouse and to strengthen the weaker brethren by the example of thy penitence, lest they should despair of pardon.

Century XII.

BRUNO ASTENSIS, BISHOP OF SEGLI.

Ait autem Dominus Simoni: Simon, ecce Satanas expetivit, ut cribraret vos sicut triticum. Sicut enim olim beatum Job, ita et apostolos ex Dei permissione cribavit, si quid fortasse zizaniae, et corruptionis in eis invenirit.—Comment. in Luc., Pars 2, § 48, B., p. 444, T. 2, Pat. Lat. T. 165.

But the Lord said to Simon: Simon, behold Satan has desired that he might sift you as wheat. For just as formerly, with God's permission, he sifted blessed Job; so also the Apostles, if perhaps he might find in them anything of cockle and corruption.

BERNARD, ABBOT OF CLAIRVAUX.

Cui enim alteri aliquando dictum est: Ego pro te rogavi, Petre, ut non deficiat fides tua? Ergo quod sequitur, a Petri successore exigitur: Et tu aliquando conversus confirma fratres tuos. Id quidem modo necessarium. Tempus est ut vestrum agnoscatis, Pater amantissime, principatum; probetis zelum, ministerium honoretis. In eo plane Petri impletis vicem, cujus tenetis et sedem, si vestra admonitione corda in fide fluctuantia confirmatis, si vestra auctoritate conteritis fidei corruptores.—Ad Innocent II., Pref., Contra Abaelard, col. 1053, 1054, Pat. Lat. T. 182.

For to what other was it once said: I have prayed for thee, Peter, that thy faith fail not? Therefore, what follows is demanded from the successor of Peter: And thou once converted, strengthen thy brethren. This, indeed, is now necessary. It is time that you, most benevolent father, knew your sovereignty; prove your zeal, respect your office. In this, you plainly fill the place of Peter, whose See you hold, if you strengthen by your admonition wavering hearts in the faith, if by your authority you crush the corruptors of the faith.

Century XVI.

JAMES FABER OF ETAPLES.

Et certe eo deduxit Simonem Petrum, ut quamvis rei praemonitus fuisset, ac praemonitus ad hoc ipsum ne faceret, nihilominus dominum suum negaverit, et ter quidem negaverit. Defecit ergo fides in Petro, etiam turpius quam in caeteris. Sed dominus ad patrem misericordiarum pro eo, imo etiam pro caeteris apostolis: quamquam solum expressit Petrum, quem praevidebat gravius peccaturum, preces fudit ut non deficeret fides ejus, id est, ut non remaneret in infidelitate, etc.—Com. in 4 Evang., in Luc. 22:31, col. 269, n. 174.

And surely he (Satan) led Simon Peter into it (doubt), so that though he had been forewarned of the thing, and cautioned beforehand for this very purpose that he might not do it, nevertheless he denied his Lord, even for the third time. Therefore faith failed Peter, even more basely than the others. But the Lord prayed to the Father of mercies for him, as also for the other Apostles, though he mentioned Peter only, whom He foresaw would sin more heinously, that his faith might not fail, that is, that he might not remain in infidelity.

MELCHIOR CANUS, BISHOP OF THE CANARY ISLANDS.

Quibus vero synagogae sacerdotibus et pastoribus spiritus veritatis promissus est, qui cum ipsis in aeternum maneret, et in omni institueret veritate? Hieronymus itaque nec de sacerdotum Concilio loquitur, nec de omnibus simul Ecclesiae pastoribus. Ad singulas Ecclesias, privatosque et pontifices et sacerdotes verba Prophetarum refert, in Ecclesiam Catholicam ejusque aut sacerdotium aut veritatem nihil dicit.—De Auct. Concil., L. 5, c. 6, p. 142.

Praeterea privilegium firmitatis, ut ante probatum est, Petro fuit peculiariter datum. Ego, inquit, rogavi pro te, Petre, ne deficiat fides tua, et tu confirma fratres tuos.—Quocirca si verae Theologiae rationem sequimur, quae capite tertio explicata est, in Petro, et successoribus primum firmam certamque doctrinam afferemus, mox vero in Ecclesia Romana, cujus Petrus cum successoribus et caput et fundamentum est. Atque illud etiam animadverto, quod sicut omnibus simul Episcopis docentibus errores falsos necesse esset sane totam Ecclesiam vario in errore versari: ita si pastor Eccl. Romanae errorem Fidei contrarium decerneret, oves quoque errante pastore dispergerentur. Testimonia demum, quae retulimus, id fere probant, summum Ecclesiae pontificem, Petri successorem et Christi Vicarium, cum de fide pronunciat, errare non posse.—De Ecc. Rom. Auct., c. 8, p. 163.

In truth, to what priests and pastors of the synagogue was the Spirit of Truth promised, Who should remain with them forever, and should instruct them in all truth? Jerome, accordingly, neither speaks concerning a Council of priests, nor at the same time concerning all the pastors of the Church. He refers the words of the Prophets to churches singly, and to individual bishops and priests; as to the Catholic Church, either the priesthood or the truth, he says nothing.

Moreover, the privilege of steadfastness, as it has been proved before, was given peculiarly to Peter. I, He said, have prayed for thee, Peter, that thy faith fail not, and do thou strengthen thy brethren.—Wherefore, if we follow the reasoning of true Theology, which is explained under the third head, we would grant first to Peter and his successors an immovable and certain teaching; but next to the Roman Church, whose head and foundation is Peter with his successors. But I notice this also, because if all the Bishops at the same time taught false errors, it would be necessary, forsooth, for the whole Church to be involved in various errors: so if the pastor of the Roman Church should decree an error contrary to the faith, the sheep also would be scattered by their erring pastor. Finally, the testimonies which we have brought forward prove almost this, that the supreme pontiff of the Church, successor of Peter and Vicar of Christ, when he pronounces *de fide*, cannot err.

JOHN MALDONATUS, JESUIT.

Ego autem rogavi pro te, ut non deficiat fides tua. Ostenderat periculum, ostendit remedium. Docuerat unde timere, docet unde sperare debeat.—Quodque dicit Petro, ejus quoque successoribus totique Ecclesiae dictum putandum est; tamque certi debemus esse successorum Petri, toti-

But I have prayed for thee, that thy faith fail not. He had shown the danger, He shows the remedy. He had taught whence one ought to fear, He teaches whence one ought to hope.—And what He says to Peter, is thought to have been said to his successors and the whole

usque Ecclesiae fidem non defuturam, quam certi sumus ejus, cum tentatus est, fidem non defecisse. Itaque recte ex hoc loco antiqui, gravesque auctores collegunt, Ecclesiae Romanae et successorum in ea Petri fidem fore perpetuam. Omnis, enim Ecclesiae fides asserebatur in Petro, qui Ecclesiae caput futurus erat.—Et tu aliquando conversus confirma fratres tuos. Hinc demum manifestum est, nec de illo solum tempore, quo negavit Petrus, nec de ipso solum Petro, sed de omnibus ejus successoribus loqui Christum. Nec enim tempore passionis caeteros Apostolos Petrus confirmavit, et confirmandi alios necessitas perpetua futura erat. Itaque in persona Petri, omnes Petri successores jubet fratres in fide firmare. Quomodo firmare possunt, si errare ipsi possunt? Propterea enim Christus pro fide oravit Petri, ne deficeret, ut alios confirmare posset, intelligens alios confirmare non posse, si ejus fides defecisset. Id etiam significat illud *aliquando*, id est, si quando opus erit, si quis aliquando in fide nutabit. Quod omne futurum respicit tempus. Quamquam ad verbum *conversus* referri potest, ut sensus sit, et tu cum aliquando conversus fueris, fratres tuos confirma.—Com. in Luc., T. 2, pp. 335, 336, ed. 1874, Moguntiae.

Church; and we ought to be as sure that the faith of the successors of Peter, and of the whole Church will not fail, as we are sure that his faith did not fail when he was tempted. And thus rightly ancient and grave authors inferred that the faith of the Roman Church and of the successors of Peter in it, would be perpetual. For the whole faith of the Church was planted in Peter, who was to be the head of the Church.—And thou once converted, strengthen thy brethren. Hence, indeed, it is evident that Christ spoke not concerning that time only when Peter denied, nor concerning Peter himself only, but concerning all of his successors. For Peter did not strengthen the other Apostles in the time of the Passion, and the necessity of strengthening the others was to be perpetual. And thus, in the person of Peter, He orders all the successors of Peter to strengthen the brethren in the faith. In what way are they able to strengthen, if they can err? For on that account Christ prayed for Peter's faith, that it should not fail, so that he might be able to strengthen the others, knowing he would not be able to strengthen the others, if his faith should fail. The word *once* shows that; that is, if at any time there should be need, if at some time any one should waver in faith. All this refers to the future. Although it can be referred to the word *converted*, so that the sense is: and thou when once thou shall be converted, strengthen thy brethren.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Prima expositio est Parisiensium, quod Dominus hic oraverit pro Ecclesia universali, sive pro Petro, ut totius Ecclesiae figuram gerebat, et hoc impetrasse, ut fides Ecclesiae Catholicae numquam deficiat; quae expositio si ita intelligeretur, ut diceret immediate oratum esse pro capite Ecclesiae, et consequenter pro toto cor-

The first exposition is that of the Parisians, that the Lord here prayed for the universal Church, or for Peter, as he bore the figure of the whole Church, and obtained this, that the faith of the Church Catholic should never fail; which exposition, if understood to mean that prayer was made directly for the head of the

pore, quod per caput repræsentatur, vera esset, sed non ita ipsi intelligunt. Volunt enim pro sola Ecclesia esse oratum. Quæ expositio falso est. Primo. Quia Dominus unam tantum personam designavit, dicens bis, Simon, Simon, et addens toties pronomen secundæ personæ, pro te, fides tua, et tu, fratres tuos. Quorsum enim hæc? nisi ut intelligamus aliquid speciale Petro a Christo esse impetratum. Secundo. Quia Dominus coeperat loqui in plurali, Sathan expetivit ut cribraret vos, deinde mox mutavit formam loquendi, et ait, ego autem rogavi pro te; quare non dixit, pro vobis, ut coeperat? certe si de tota Ecclesia loqueretur multo rectius dixisset, rogavi pro vobis. Tertio. Dominus pro illo rogat, cui ait, et tu aliquando conversus: at hoc certe non potest Ecclesie toti convenire, nisi dicamus totam Ecclesiam aliquando esse pervertendam ut postea iterum convertatur. Quarto. Pro illo rogat cui ait, confirma fratres tuos: at Ecclesia non habet fratres, quos debeat, aut possit confirmare; qui enim, quaeso, possunt Ecclesie universalis fratres? nonne omnes fideles filii ejus sunt?—De Rom. Pontif., L. 4, c. 3, Bib. Max. Pontif., p. 629, 630.

Church, and consequently for the whole body, which is represented by the head, might be true; but they themselves do not understand it so. For they assert that He prayed for the Church alone. Which exposition is false. First, because the Lord designated one person only, saying twice, Simon, Simon, and adding as many times the pronoun of the second person, for thee, thy faith, and thou, thy brethren. For what purpose these things? except that we might understand that something special was procured for Peter by Christ. Secondly, because the Lord began to speak in the plural. Satan hath desired that he might sift you; then directly changed the form of speaking, and said, But I have prayed for thee; why did He not say, for you, as He had commenced? Certainly, if he had spoken concerning the whole Church, much more correctly He would have said, I have prayed for you. Thirdly, the Lord prays for him to whom He said, And thou once converted: but this certainly could not apply to the whole Church, unless we say that the whole Church was at some time to be perverted, so that afterwards again she might be converted. Fourthly, He prays for that one to whom He said, Strengthen thy brethren: but the Church does not have brethren, whom she ought or might be able to strengthen; for who are able, I pray, to be brethren of the universal Church? Are not all the faithful her sons?

CORNELIUS A LAPIDE, JESUIT.

Ego autem rogavi (Deum Patrem) pro re (quia te destino caput principemque Apostolorum et Ecclesie meae) ut non deficiat fides tua, qua credis me esse Christum, redemptorem et salvatorem mundi. Nota Christum hac oratione Petro prae ceteris Apostolis, duo insignia privilegia postulasse et impetrasse. Primum fuit personale, ut scilicet ipse Petrus nunquam fidem in Christum amitteret.—Alterum,

But I have prayed (God the Father) for thee (because I destine thee to be the head and chief of the Apostles and of My Church) that thy faith fail not, by which you believe Me to be the Christ, the Redeemer and Saviour of the world. Observe that Christ in this prayer asked and obtained for Peter two special privileges above the other Apostles. The first was personal, namely, that Peter himself should

et certum privilegium fuit commune Petro cum omnibus ejus successoribus, ut scilicet ipse et ceteri Pontifices Romani (Romae enim Petrus, Christo ita volente, cathedram Pontificiam statuit et stabilivit) nunquam publice a fide deficerent, sic ut Ecclesiam docerent haeresin vel errorem aliquem qui sit contra fidem.—Opus enim fuit, ut Christus sapientissima sua providentia Ecclesiae suae, quae semper a diabolo cribratur et tentatur, non tantum tempore Petri, sed omni deinceps futuro usque ad finem mundi prospiceret de oraculo verae fidei, quod ipsa in omni fidei dubio consulere, et a quo in fide instrui et confirmari posset: alioqui enim Ecclesia in fide posset errare; quod absit.—In Luc. 22, Com. in Scrip. Sac., T. 8, p. 846.

never lose faith in Christ.—Another, and certain privilege was common to Peter with all his successors, namely, that he and the other Roman Pontiffs (for Peter, as Christ willed, founded and confirmed the Pontifical See at Rome), should never openly fall from the faith, so as to teach the Church heresy or any error contrary to the faith.—For it was necessary that Christ, by His own most wise providence, should provide for His Church, which is constantly being sifted and tempted by the devil, not only in the time of Peter, but at all times henceforth even to the end of the world, an oracle of the true faith, which she might consult in every doubt of faith, and by which she might be taught and confirmed in the faith: for otherwise the Church might err in faith; which God forbid!

This author then goes on to say that the promise was made to St. Peter, who, with all the successive Bishops of Rome, was to be the oracle of the Church, and that St. Peter began to be the head of the Church after the death of Christ.

Century XIX.

KENDRICK, ARCHBISHOP OF ST. LOUIS.

Praeterea singula verba in ista Christi ad Petrum allocutione de Petri successoribus intelligi nequeunt quin aliquid maxime absurdi exinde sequi videretur. "Tu autem conversus," respiciunt certe conversionem Petri. Si priora verba; "oravi pro te," et posteriora; "Confirma fratres tuos," ad successores Petri coelestem vim, et munus transiisse probent, non videtur quarenam intermedia verba, "tu autem conversus," ad eos etiam pertinere, et aliquo sensu de eis intelligi, non debeant.—*Concio*, in Friedrich's *Docum.*, I., p. 200.

Besides, every word in that address of Christ to Peter cannot be understood of his successors, otherwise something very absurd would seem to follow therefrom. "But when thou art converted," certainly refers to the conversion of Peter. If the former words, "I have prayed for thee," and the following, "strengthen thy brethren," prove that a heavenly power and gift has passed to Peter's successors, it does not appear why the intermediate words, "when thou art converted," should not belong to them also, and in some sense be understood of them.

There was published by Cherbuliez of Paris, in 1870, a work called "L'Infaillibilité Papale," by X—— (Abbe Guettee?), a doctor in theology. It contains the following comment on Luke 22 : 31, 32 :

Voyons maintenant si les deux autres textes cités par Votre Grandeur en faveur de l'autorité papale prouvent que Jésus-Christ a véritablement établi cette autorité dans son Église :

"Simon, Simon, Satan a demandé à *vous* cribler, comme on crible le froment ; mais j'ai prié *pour toi*, afin que ta foi ne défaille point : lors donc que tu seras converti, fortifie tes frères."

Jésus-Christ s'adresse aux apôtres dans la personne de Simon, surnommé Pierre. Il dit que Satan a demandé la permission de les cribler, c'est-à-dire de soumettre leur foi à de rudes épreuves. Il faut remarquer dans le texte le terme *vous*, en latin *vos*, en grec *ὕμεῖς*. Satan n'a pas obtenu la permission qu'il demandait. Les apôtres ne perdront pas la foi en présence des tentations que leur feront éprouver les souffrances et la mort ignominieuse de leur Maître ; Pierre seul, en punition de sa présomption, succombera et reniera son Maître par trois fois. Mais, grâce à une prière spéciale du Sauveur, il reviendra à résipiscence ; il aura alors un grand devoir à l'égard de ses frères scandalisés de sa chute : celui de les fortifier, et de réparer, par son zèle et sa foi, la faute qu'il aura commise.

On ne conçoit vraiment pas comment on peut avoir recours à ce passage de saint Luc pour établir le système papal. Il faut remarquer que les paroles citées ont été adressées par Jésus-Christ à saint Pierre le jour même où il devait le renier, et qu'elles ne contiennent que la prédiction de sa chute.—Le texte de l'évangile de saint Luc prouverait plutôt contre la fermeté de la foi de saint Pierre qu'en faveur de cette fermeté ; à plus forte raison ne peut-on en tirer aucune conséquence en faveur de sa supériorité en

Let us see now if the two other texts cited by your Lordship in favor of the papal authority, prove that Jesus Christ truly established that authority in His Church :

"Simon, Simon, Satan has asked to sift *you*, like wheat in a sieve ; but I have prayed *for thee*, in order that thy faith fail not : when once thou art converted, strengthen thy brethren."

Jesus Christ addressed Himself to the Apostles in the person of Simon, surnamed Peter. He said that satan had asked permission to sift them, that is to say, to overthrow their faith by a severe trial. It is necessary to remark in the text the term *you*, in Latin *vos*, in Greek *ὕμεῖς*. Satan did not obtain the opportunity which he asked for. The Apostles did not lose their faith in the presence of temptations which were to try them—the suffering and ignominious death of their Master ; Peter alone, in the punishment for his presumption, succumbed and denied his Master three times. But, by the grace of one special prayer of the Saviour, he came back by repentance ; he will have then a great duty to perform in defence to his brethren scandalized by his fall : to strengthen them, and to make amends, by his zeal and sincerity, for the fault which he had committed.

One does not truly understand in what way one is able to have recourse to that passage of Saint Luke to establish the papal system. It is necessary to state that the words cited had been addressed by Jesus Christ to Saint Peter on the same day in which he should deny, and that they contain only the prediction of his fall.—The text of the Gospel of Saint Luke proves rather against the constancy of Saint Peter's faith than in its favor ; so much the more, that no one is able to deduce from them a conclusion in favor of

matière de doctrine ou de gouvernement. Aussi, les Pères de l'Église et les plus doctes interprètes des saintes Écritures n'ont-ils jamais songé à lui donner une pareille interprétation; à part les papes modernes et leurs partisans, qui veulent à tout prix se procurer des preuves, bonnes ou mauvaises, personne n'a vu dans les paroles citées ci-dessus qu'un avertissement donné à Pierre de réparer par sa foi le scandale de sa chute et d'affermir les autres apôtres, que cette chute ne pouvait qu'ébranler. L'obligation d'affermir découlait de ce scandale; les mots *confirmo fratres* ne sont que la conséquence du mot *conversus*; si on veut donner aux premiers un sens général, pourquoi ne le donne-t-on pas aussi au second? Il en résulterait que, si les successeurs de Pierre ont hérité de la prérogative de *confirmer* leurs frères dans la foi, ils auraient aussi hérité de celle d'avoir besoin de conversion, après avoir renié Jésus-Christ; nous ne voyons pas ce que l'autorité pontificale pourrait y gagner.—L'Infall. Pap., Lettres à Mgr. Deschamps, pp. 79, 80, 81, 82.

his superiority in matter of doctrine or of government. Moreover, the Fathers of the Church and the more learned interpreters of Holy Scripture never dreamed of giving it the same interpretation; aside from the modern popes and their partisans, who wished to procure for themselves, at any price, evidences, good or bad, no one has ever seen in the words cited here below anything beyond a warning given to Peter to repair by his faith the scandal of his fall, and to strengthen the other Apostles, whom that fall was only able to shake. The obligation to strengthen flows from that scandal; the words *strengthen* [thy] *brethren* are only the consequence of the word *converted*; if one wishes to give to the first a general meaning, why should he not likewise give it to the second? It follows that if the successors of Peter have inherited the prerogative to *confirm* their brethren in the faith, they have likewise inherited the other, namely, to have need of conversion, after they have denied Jesus Christ; we cannot see how the pontifical authority would have gained by that.

SECTION II.

THE SUPPOSED PETRINE PEROGATIVE OF INFALLIBILITY.

THE CATHOLIC CHURCH.

An infallible guide in this world would be indeed a *desideratum*. This the Bishops of Rome now claim to be. Now, if the new dogma of Papal Infallibility was "divinely revealed," we shall expect to find such revelation in the Word of God. If it be found that St. Peter was that infallible guide, then, of course, the successors of that Apostle must be the same. But if we should find no commission from God to sustain the doctrine; no appointment of St. Peter as that infallible guide; St. Peter not acknowledged as possessing it; not treated in a manner becoming a possessor of such a gift; and, lastly, should fail to discover any of St. Peter's *ex cathedra* utterances, we must then conclude that Rome's latest dogma is contrary to the Scriptures.

Dr. Weninger claims that "the Infallibility of the Pope flows altogether from his Primacy" (p. 9); that St. Peter was "invested with infallible authority in matters of faith" (p. 19); and that "we naturally look for striking incontrovertible evidences to that effect in those passages of Holy Writ which record the institution of the Primacy" (Ib.). The texts cited are those already considered—St. Matt. 16 : 18; St. Luke 22 : 31, 32; St. John 21 : 15-17. We will only remark that Dr. Weninger misquotes the second :

Dr. Weninger's Version.

Simon, Simon, behold Satan hath desired to have thee, that he may sift thee as wheat.

Douay Version.

Simon, Simon, behold satan hath desired to have you that he may sift you as wheat.

All of the versions give *you*, not *thee*; *vos*, in Latin; *ὑμεῖς*, in Greek. This is significant. The devil wished to sift all of the Apostles, and Peter alone was prayed for, as his faith was specially in danger. Dr. Weninger thinks, after quoting the above passage, that no one "who believes in Christ, will question the Infallibility of Peter."

SCRIPTURE.

King James' Version.

Matt. 16 : 23. But He turned and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men.

Ib. 26 : 34, 35. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

Peter said unto Him, Though I should die with Thee, yet will I not deny Thee.

John 14 : 16, 17, 26. And I will pray the Father, and He shall give you [*ἑνὸν*] another Comforter, that He may abide with you forever;

Even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know him; for He dwelleth with you, and shall be in you.

Douay Version.

Matt. 16 : 23. Who turning said to Peter: Go behind Me, satan, thou art a scandal unto Me: because thou savourest not the things that are of God, but the things that are of men.

Ib. 26 : 34, 35. Jesus said to him: Amen, I say to thee, that in this night before the cock crow, thou wilt deny Me thrice.

Peter said to Him: Yea, though I should die with Thee, I will not deny Thee.

John 14 : 16, 17, 26. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever.

The Spirit of truth, Whom the world cannot receive, because it seeth Him not nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you.

But the Comforter, Which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Ib. 16 : 13. Howbeit when He, the Spirit of truth, is come, He will guide you [*ὁμαῖς*] unto all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

Ib. 21 : 21, 22. Peter seeing Him saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.

Acts 8 : 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John.

Ib. 11 : 2, 3. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Saying, Thou wentest in to men uncircumcised and didst eat with them.

Ib. 15 : 6, 7, 12, 13, 19, 22, 23, 25, 28. And the Apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up and said unto them, etc.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, etc.

And after they had held their peace, James answered saying, etc.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: etc.

Then pleased it the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; etc.

And they wrote letters by them after this manner; The Apostles and elders and brethren send greeting, etc.

But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

Ib. 16 : 13. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear, He shall speak: and the things that are to come He shall show you.

Ib. 22 : 21, 22. Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

Jesus saith to him: So I will have him remain till I come, what is it to thee? follow thou Me.

Acts 8 : 14. Now when the apostles who were in Jerusalem, had heard that Samaria had received the word of God: They sent unto them Peter and John.

Ib. 11 : 2, 3. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

Ib. 15 : 6, 7, 12, 13, 19, 22, 23, 25, 28. And the apostles and ancients assembled to consider of this matter.

And when there had been much disputing, Peter rising up said to them: etc.

And all the multitude held their peace: and they heard Barnabas and Paul telling, etc.

And after they had held their peace, James answered, saying: etc.

For which cause I judge that they, who among the gentiles are converted to God, etc.

Then it pleased the apostles and ancients with the whole Church, to choose men of their own company, and to send to Antioch, etc.

Writing by their hands. The apostles and ancients brethren, to the brethren of the gentiles, etc.

It seemed good unto us, etc.

For it seemed good to the Holy Ghost and to us, etc.

Rom. 1 : 11, 15. For I long to see you, that I may impart unto you some spiritual gift to the end ye may be established ; etc.

So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Ib. 11 : 18, 21. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

For if God spared not the natural branches, take heed lest He also spare not thee.

1 Cor. 12 : 28. And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, etc.

2 Cor. 11 : 28. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Ib. 12 : 11. For in nothing am I behind the very chiefest apostles, though I be nothing.

Gal. 1 : 8, 9, 18. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Ib. 2 : 11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Ib., 7, 8, 9, 14 ; Eph. 4 : 11, 12, 13, 14, 15, 16.

1 Tim. 3 : 15.—The Church of the living God, the pillar and ground of the truth.

It hath seemed good to us, being assembled together, etc.

For it hath seemed good to the Holy Ghost and to us, etc.

Rom. 1 : 11, 15. For I long to see you, that I may impart unto you some spiritual grace, etc.

So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

Ib. 11 : 18, 21. Boast not against the branches. But if thou boast : thou bearest not the root, but the root thee.

For if God hath not spared the natural branches ; lest perhaps he also spare not thee.

1 Cor. 12 : 28. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, etc.

2 Cor. 11 : 28. Besides those things which are without : my daily instance, the solicitude for all the churches.

Ib. 12 : 11. For I have no way come short of them that are above measure apostles : although I be nothing.

Gal. 1 : 8, 9, 18. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.

As we said before, so now I say again : If any one preach to you a gospel, besides that which you have received, let him be anathema.

Then after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days.

Ib. 2 : 11. But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed.

1 Tim. 3 : 15.—The Church of the living God, the pillar and ground of the truth.

1 Pet. 5 : 1.—Who am also an elder, etc.

Ib. 3. Neither as being lords over God's heritage, etc.

2 Pet. 1 : 1. Simon Peter a servant and an apostle of Jesus Christ, etc.

Jude 3. Ye should earnestly contend for the faith which was once delivered unto the saints.

Rev. 21 : 14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

1 Pet. 5 : 1.—Who am myself also an ancient, etc.

Ib. 3. Neither as lording it over the clergy, etc.

2 Pet. 1 : 1. Simon Peter, servant and apostle of Jesus Christ, etc.

Jude 3.—To beseech you to contend earnestly for the faith once delivered to the saints.

Apocalypse of St. John the Apostle, 21 : 14. And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

As Roman Catholics have only discovered three texts (already cited) in the Gospels on which to rest their pretentious claims of Papal Supremacy and Infallibility, there will be no need for us to look for more. We must conclude that the Gospels contain no direct commission from God in support of Papal Infallibility.

If St. Peter had been the infallible head of the Apostolic College, we should expect to find in the Acts some mention of his exercising this prerogative. Dr. Weninger finds this in Acts XV., at the Council of Jerusalem. He says: "We read in the Acts of the Apostles that 'when there was much disputing,' Peter, rising up, pronounced his judgment, while all 'the multitude held their peace.' The question was settled; and James, who, as Bishop of Jerusalem, rose next to submit some disciplinary remarks, humbly acquiesced in the decision of Peter." This is only one example of the doctor's numerous misrepresentations. We are of the opinion that if St. Peter had been regarded as infallible, no Council would have been summoned. Besides, St. Peter neither presided nor gave the final judgment. This, St. James did. And who wrote the "letters"? The twenty-third verse tells us that the authors were "the Apostles and elders and brethren." From the thirty-second verse we see who it was who "confirmed" them—Judas and Silas, and not *Peter*!

There is a verse in the eighth chapter the doctor fails to quote: "They sent unto them Peter and John" (ver. 14). Imagine the Pope, like Peter, being sent on a confirmation tour by the College of Cardinals! In regard to this verse, Allnatt, in his "Brief Notes," a small pamphlet published by Burns & Oates, says: "From these words Protestants conclude that St. Peter could not have been superior to the

other Apostles. This is a very foolish inference; for * * it is certain that a person sent may sometimes be the superior, and be sent precisely because he is so: thus a Chancellor may be sent by his University, a Bishop by his diocese, etc." (p. 6). But our Lord Himself has said, "The servant is not greater than his lord; neither he that is sent greater than he that sent him" (John 13:16).

St. Paul's *lapsus calami*, in his Epistle to the Romans, is something remarkable—St. Peter's name is not once mentioned.

In his first Epistle to the Corinthians, St. Paul speaks of those whom God has set in the Church, "first Apostles," etc. (12:28). To reconcile this verse with the modern papal idea of Church government, it should read: "First, the infallible Peter and his successors," etc. This text Allnatt does not touch upon.

In regard to Galatians 2:11, 14, Allnatt says: "We remark, first, that the ancient fathers regarded what is here related by St. Paul, not as any disparagement of St. Peter's supremacy, but simply as an act of holy boldness in St. Paul, in thus reprehending St. Peter's inconsistent conduct, and of holy humility in St. Peter, in submitting to be thus corrected by one who had so recently been called to the Apostolate. * * * In point of fact, the text does not disprove St. Peter's 'infallibility' (understood as [Roman] Catholics understand it), either as Apostle or as Pope"; as the error was "by no means an error in teaching, or commanding what was absolutely unlawful for Christians to practice" (pp. 8, 9). But Gerson, on the other hand, says:

Sequeretur secundo, quod Paulus egisset contra Jus divinum et humanum, dum restitit Petro in faciem hoc est, publice, et coram Ecclesie congregatione, sicut habetur *ad Galat.* II. Haec enim resistentia Pauli, non fuit minor provocatio contra Petrum, quam fuisset appellatio ad Ecclesiam, immo fuit aequivalenter appellatio. Unde et si Petrus desistere noluisset, fuisset ab Ecclesia condemnandus.—Tract. Quomodo, Op., T. 2, col. 304, A.

It follows, secondly, that Paul acted contrary to the divine Law and the human, when he withstood Peter to the face, that is, publicly and before the congregation of the Church, just as it is related in Galatians II. For this resistance of Paul's was not less a challenging to Peter, than it was an appeal to the Church—indeed, it was equal to an appeal. Hence, if Peter had resisted, he would have been condemned by the Church.

The question naturally arises: Are we to regard St. Peter's Epistles as *ex cathedra* utterances? If not, then none of his *ex cathedra* utterances are producible, and St. Peter himself laid no claim to infallibility. We doubt if a modern Pope of Rome would have been equally as silent.

SECTION III.

ROME'S NEW DOGMA AT THE BAR OF HISTORY.

THE CATHOLIC CHURCH.

Roman Catholics are very fond of asserting that communion with the See of Rome is the only test of Catholic unity, and that whoever is separated from that communion is cut off from the Catholic Church. Of course, if this is true, it follows that the Pope should be invested with supreme and absolute power over the whole Church, and, moreover, be infallible. The infallibility would insure to Romanists freedom from error, and, we might add, would reduce their creed to a single clause—"I believe all the Pope teaches."

Now, if Pius IX. was infallible, it is but a natural inference that his predecessors were such. We are of an opinion that Papal Infallibility should have been the very first dogma declared; then when the Church—we beg pardon, the Pope—decided other doctrines, the faithful would then have known that they were true. But it was due to the enlightenment of the nineteenth century that Roman Catholics were absolutely certain that their Pope was infallible.

If St. Peter transmitted his supposed prerogative of infallibility to the Bishops of Rome, we should expect to find some historical evidence that matters of faith and morals were referred to, and settled by, the Bishops of Rome, as being, when speaking *ex cathedra*, the infallible mouth-piece of the Church. If this has been the case, we ought to find at Rome a long list of eminent Fathers and Doctors declaring, as Popes, the faith unto the faithful, putting down heresies, deciding difficult questions, and the like.

Century I.

CLEMENT, BISHOP OF ROME.

Ἡ ἐκκλησία τοῦ Θεοῦ ἢ παροικουῦσα Ῥώμην, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ παροικούσῃ Κόρινθον, κ. τ. λ.—
Ep. ad Corin., I., ed. Jacob., pp. 2, 4.

Οἱ μεγάλοι δίχα τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων· σύγκρασις τις ἐστὶν ἐν πᾶσι, καὶ ἐν τούτοις χρῆσις. Λάβωμεν τὸ σῶμα ἡμῶν· ἢ κεφαλὴν δίχα τῶν ποδῶν οὐδὲν ἐστίν, οὔτως οὐδὲ οἱ πόδες δίχα τῆς κεφαλῆς· τὰ

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, etc.

The great without the small and the small without the great cannot exist; a certain mixture is in all things, and from thence their use. Let our body be to us for an example; the head is nothing without the feet, nor the feet without the head; the smallest members of our body, more-

δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ εὐχρηστά εἰσιν ὅλων τῶν σώματι· ἀλλὰ πάντα συμπνεῖ, καὶ ὑπο[τα]γῆ μίᾳ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα.—Ib., c. 37, p. 136.

Clemens Jacobo Domino, et Episcoporum Episcopo.—Ep. ad Jacob. (opus spurium), p. 617, T. I, Cotel.

over, are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

Clement to his Lord James, and the Bishop of Bishops.

The Epistle of Clement was not a pastoral from him as Bishop of Rome. His name is not mentioned in it, or his office indicated. No mention is made of any legal right to control any Church or Churches, or to decide matters of faith. "The prerogative of the Holy See, as being the Supreme Tribunal in the Church of Christ, was exercised by the Vicar of Christ even during the lifetime of St. John the Evangelist. The Corinthians, being involved in disputes which threatened to rend the unity of their infant Church, addressed themselves to Pope Clement at Rome. And why should they apply to him for a definite solution of their difficulties? Why lay their complaints before a foreign tribunal? * * * We see but one plausible explanation: they knew full well that the successor of St. Peter is the ordinary Supreme Judge in matters of faith and discipline."—Dr. Weninger, *Infallible Authority of the Pope*, pp. 176, 177.

We should like the doctor to account for the plural number being used throughout the Epistle; for the expression, "The Church of God which sojourneth at Rome"; for the fact that the existence of the Epistle was forgotten at Rome, but in the East found a place sometimes even in the Canon of the New Testament, and was publicly read in the churches. Rome herself did not even regard it as official.

Century II.

IGNATIUS, BISHOP OF ANTIOCH.

Ὡσπερ οὖν ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ἐποίησεν, ἠνωμένους ὦν, οὔτε δι' ἑαυτοῦ, οὔτε διὰ τῶν ἀποστόλων, οὔτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε.—Ep. ad Magn., c. 7, ed. Jacob., pp. 334, 336.

Φυλάττεσθε οὖν τοῖς τοιούτοις. Τοῦτο δὲ ἔσται ὑμῖν μὴ φουδουμένους, καὶ οὐσὶν ἀχωριστοῖς Θεοῦ

As, therefore, the Lord did nothing apart from the Father, being united to Him, neither by Himself nor by the Apostles, so neither do ye anything without the Bishop or Presbyters.

Guard yourselves, therefore, against such as these. Moreover, this will happen to you if ye be not puffed up, and separate

Ἰησοῦ Χριστοῦ, καὶ τοῦ ἐπισκόπου, καὶ τῶν διαταγμάτων τῶν ἀποστόλων. Ὁ ἐντὸς θυσιαστηρίου ὢν, καθαρὸς ἔστιν· τοῦτ' ἔστιν, ὁ χωρὶς ἐπισκόπου καὶ πρεσβυτερίου καὶ διακόνου πράσσων τι, οὗτος οὐ καθαρὸς ἔστιν τῇ συνειδήσει.—Ep. ad Trall., c. 7, Ib., p. 366.

Σπουδάσατε οὖν μὴ εὐχαριστία χρῆσθαι· μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἐνωσιν τοῦ αἵματος αὐτοῦ· ἐν θυσιαστήριον, ὡς εἶς ἐπίσκοπος, ἅμα τῷ πρεσβυτερίῳ, καὶ διακόνοις τοῖς συνδούλοις μου, ἵνα ὁ εἰς ἐὰν πράσῃτε κατὰ Θεὸν πράσῃτε.—Ep. ad Philadel., c. 4, Ib., p. 422.

Τὸ δὲ Πνεῦμα ἐκήρυξεν, λέγων τάδε· “Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε.”—Id., c. 7, Ib., p. 428.

Πάντες τῷ ἐπισκόπῳ ἀκολουθεῖτε, ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ· καὶ τῷ πρεσβυτερίῳ ὡς τοῖς ἀποστόλοις· τοὺς δὲ διακόνους ἐντρέπεσθε, ὡς Θεοῦ ἐντολὴν. Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πράσῃτω τῶν ἀνημόντων εἰς τὴν ἐκκλησίαν. Ἐκείνη βεβαία εὐχαριστία ἡγεῖσθω, ἢ ὑπὸ τὸν ἐπίσκοπον οὐσα, ἢ ᾧ ἂν αὐτὸς ἐπιτρέψῃ.—“Ὅπου ἂν φανῇ ὁ ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω, ὥσπερ ὅπου ἂν ᾗ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία.”—Ep. ad Smyrn., c. 8, Ib., pp. 462, 464.

Ὁ τιμῶν ἐπίσκοπον ὑπὸ Θεοῦ τετιμῆται· ὁ λάθρα ἐπίσκοπον τι πράσσων τῷ διαβόλῳ λατρεύει.—Ib., c. 9, p. 466.

This author, a most positive teacher on episcopacy, knew nothing of “Appeals to Rome.” It is “Peter and Paul” that “issue commandments unto” the Romans (Ep. ad Rom., c. 4). It is the Bishop who “sits in the place of God” (Ep. ad Magnes., c. 6), not the Pope of Rome, the Supreme Pontiff, the Infallible Vicar, etc., *ad nauseam*. Yet Dr. Weninger finds in this author’s writings this remarkable statement: St. Ignatius “states, in his letter to the Romans, that the doctrinal

not from our God Jesus Christ and the Bishop, and the commandments of the Apostles. He who is within the altar is pure; he who is truly without the altar, is not pure; that is, he who without the Bishop and the Presbytery and the Deacon doeth anything, that one is not pure in his conscience.

Be diligent, therefore, to use one Eucharist, for there is one flesh of our Lord Jesus Christ, and one cup for union with His blood; one altar, even as there is one Bishop, together with the Presbytery and the Deacons, who are my fellow-servants, to the end that whatever ye do, ye may do it according unto God.

But the Spirit preached, saying these things: Do nothing apart from the Bishop, etc.

Do ye all follow the Bishop as Jesus Christ doth the Father; and the Presbyters, as the Apostles: moreover, have respect unto the Deacons, as unto the commandment of God. Let no one without the Bishop do any of the things that appertain to the Church. Let that Eucharist be regarded as valid which is made under the Bishop, or by him to whom he has entrusted it.—Wherever the Bishop appear, there let the multitude be: even as wherever Christ Jesus is, there is the Catholic Church.

The one honoring the Bishop, is honored by God; the one doing anything without the knowledge of the Bishop, serveth the devil.

decisions of the successors of St. Peter are authoritative" (p. 33). But we have not been able to find such a statement in the genuine epistle of St. Ignatius to the Romans, nor did we find in that same epistle any mention of the Bishop of Rome.

IRENÆUS, BISHOP OF LYONS.

Ecclesia enim per universum orbem usque ad fines terrae seminata, et ab apostolis et a discipulis eorum accepit eam fidem, etc.—Ecclesia universa unam et eandem fidem habeat in universo mundo, quemadmodum praediximus.—Contra Haeres., L. I, c. 10, col. 550, § 1, and col. 559, § 3, Pat. Gr. T. 7.

It may be well, yet perhaps unnecessary, to add that Papal Infallibility formed no part of "the same faith."

Sed quoniam valde longum est in hoc tali volumine omnium Ecclesiarum enumerare successiones, maximae et antiquissimae, et omnibus cognitae, a gloriosissimis duobus apostolis Petro et Paulo Romae fundatae et constitutae Ecclesiae, eam quam habet ab apostolis traditionem, et annuntiatam hominibus fidem, per successiones episcoporum pervenientem usque ad nos indicantes, confundimus omnes eos, qui quoquo modo, vel per sibi placentia, vel vanam gloriam, vel per caecitatem et malam sententiam, praeterquam oportet colligunt. Ad hanc enim Ecclesiam propter potentiolem principalitatem, necesse est omnem convenire Ecclesiam, hoc est, eos qui sunt undique fideles in qua semper ab his, qui sunt undique, conservata est ea quae est ab apostolis traditio.—Id., L. 3, c. 3, col. 848, 849, § 2, Ib.

For the Church, dispersed throughout the whole world, even to the ends of the earth, has received both from the Apostles and their disciples this faith, etc.—The Catholic Church possesses one and the same faith throughout the whole world, as we have already said.

But as it would be a very long task to enumerate, in such a volume as this, the successions of all the churches; pointing out that tradition which the greatest and most ancient, and universally known, Church of Rome—founded and constituted by the two most glorious Apostles Peter and Paul—derives from the Apostles, and that faith announced to all men, which through the succession of (her) bishops has come down to us, we confound all those who in any way, whether through self-complacency or vain-glory, or blindness and perverse opinion, assemble otherwise than as behooveth them. For to this Church, on account of more potent principality, it is necessary that every Church, that is, those who are on every side faithful, resort, in which (Church) ever, by those who are on every side, has been preserved that tradition which is from Apostles.—Berrington and Kirk's "Faith of Catholics," Capel's edition, vol. I, p. 248.

We have given a full extract, as Dr. Weninger gives only a part and that wrongly. "Omnes a Romana Ecclesia necesse est pendeant, tamquam a fonte et capite; that is, All the Churches must depend on

the Church of Rome as on their source and head. This precedence in ecclesiastical matters, acknowledged at so early a date, can be ascribed to nothing but the supremacy of St. Peter, who fixed his residence at Rome, and by his prerogative of Infallibility, made it the incorruptible channel of Apostolic tradition" (p. 34). He then quotes "ad hanc enim," etc., almost word for word. Then on the next page says: "If one remain firm in our allegiance to the See of Peter," proceeds the Saint, 'we shall easily disconcert the malice of those who, either through conceitedness or bad faith, broach new-fangled theories, at variance with sound doctrine.'" Then he gives the Latin, commencing with "Confundimus omnes," and ending with "oportet colligunt," as in the above passage, and refers this to the fifth book of *Heresies*.

The original Greek words of Irenaeus are lost, but it is most probable that "necesse est" represents ἀνάγκη and not δεῖ, and means a natural necessity, not a moral obligation. (Gieseler, Kirchengesch, I., 175-177.) Compare St. Matt. xviii. 7 :

—'Ανάγκη γάρ ἐστὶν ἔλθειν τὰ
σκάνδαλα.

For it is necessary that offences should
come.

St. Irenaeus refuted heretics by an appeal to the witness of the whole Catholic Church, and selected, as an exponent of that testimony, the Church of Rome, as it was well known that that Church had been founded by Apostles. By his appeal to the Church of Rome—Irenaeus knew better than to call it the Catholic Church—he showed that all churches not only must have agreed with her, but she must have agreed with them. It is to be noted that "Peter and Paul" were the founders of that Church. Now, if the Bishops of Rome had been infallible, Irenaeus need not have troubled himself to have written his work on *Heresies*, for all heresies could have been referred to the Roman infallible tribunal.

Quid enim? Et si de aliqua modica quaestione disceptatio esset, nonne oporteret in antiquissimas recurrere Ecclesias, in quibus apostoli conversati sunt, et ab eis de praesenti quaestione sumere quod certum et re liquidum est? Quid autem si neque apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus

For how is it? If there should be a dispute concerning some important question, ought we not have recourse to the most ancient churches, in which the Apostles held intercourse, and from them to learn what is certain and clear in regard to the present question? But how would it be if the Apostles indeed had not left us writings? ought we not then to follow the

committebant Ecclesias.—Ib., c. 4, col. 855, § 1.

Quapropter plus laborabat, qui in gentes apostolatam acceperat quam qui in circumcisione praeconabant Filium Dei.—Ib., l. 4, c. 24, § 2, col. 1050.

Quapropter eis qui in Ecclesia sunt, presbyteris obaudire oportet, his qui successionem habent ab apostolis, sicut ostendimus; qui cum episcopatus successione charisma veritatis certum, secundum placitum Patris acceperunt.—Ab omnibus igitur talibus absistere oportet; adhaerere vero his qui et apostolorum, sicut praediximus, doctrinam custodiunt, et cum presbyterii ordine sermonem sanum, et conversationem sine offensa praestant, ad confirmationem et correptionem reliquorum.—Ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, apud quos est ea quae est ab apostolis Ecclesiae successio, et id quod est sanum et irrepugnabile conversationis, et inadulteratum et incorruptibile sermonis constat.—Ib., l. 4, c. 26, col. 1053, 1054, § 2; col. 1054, 1055, § 4; col. 1056, § 5.

course of the tradition which they handed down to those to whom they committed the churches?

Wherefore he, who had received the apostolate to the Gentiles, labored more than those who preached the Son of God among them of the circumcision.

Wherefore we ought to obey those presbyters who are in the Church, those who have the succession from the Apostles, as we have shown; those who, with the succession of the episcopate, have received the certain gift of truth, according to the determination of the Father.—From all those, therefore, we ought to abstain, but to adhere to those who, as we have said, guard the doctrine of the Apostles and with the order of priesthood display sound speech and blameless conduct for the confirmation and correction of the rest.—Where, therefore, the gifts of the Lord have been placed, there we ought to learn the truth, [from those] among whom is that succession of the Church, which is from the Apostles, and among whom exists that which is sound and blameless in conduct, and unadulterated and incorrupt in speech.

In the Easter controversy, Victor I., Bishop of Rome, was inclined to encroach on the freedom of other *national* churches. Irenaeus protested and addressed to Victor a letter, only a fragment of which remains:

Καὶ οἱ πρὸ Σωτήρος πρεσβύτεροι οἱ προστάντες τῆς Ἐκκλησίας, ἧς νῦν ἀφηγῆ, Ἀνίκητον λέγομεν καὶ Πιον, Ἠγινόν τε καὶ Τελεσφόρον, καὶ Ξύστον, οὔτε αὐτοὶ ἐτήρησαν, οὔτε τοῖς μετ' αὐτοὺς ἐπέτρεπον, καὶ οὐδὲν ἔλαττον αὐτοὶ μὴ τηροῦντες, εἰρήνευον τοῖς ἀπὸ τῶν παροικιῶν, ἐν αἷς ἐτηρείτο, ἐρχομένοις πρὸς αὐτοὺς.—Καὶ τοῦ μακαρίου Πολυκάρπου ἐπιδημήσαντος τῇ Ρώμῃ ἐπὶ Ἀνικήτου, καὶ περὶ ἄλλων τινῶν μικρὰ σχόντες πρὸς ἀλληλοὺς εὐθύς εἰρηνέυσαν· περὶ τούτου τοῦ κεφαλαίου μὴ φιλεριβ-

And those presbyters governing the Church before Soter, over which you now preside, we mean Anicetus and Pius, Hyginus with Telephorus, and Xystus, neither did they themselves observe it, nor did they permit those after them [to observe it], and although not observing it they were not the less in peace with those from neighboring churches, in which it was observed, when they came to them.—And when the blessed Polycarp went to Rome in the time of Anicetus, and having a slight difference among themselves concerning certain other matters, they immediately were reconciled, not disputing with

τήσαντες ἑαυτούς. Οὐτε γὰρ ὁ Ἀνίκητος τὸν Πολύκαρπον πείσαι ἐδυνάτο μὴ τηρεῖν, ἅτε μετὰ Ἰωάννου τοῦ μαθητοῦ Κυρίου ἡμῶν, καὶ τῶν λοιπῶν ἀποστόλων οἷς συνδιέτριψεν, ἀεὶ τετηρηκότα οὔτε μὴν ὁ Πολύκαρπος τὸν Ἀνίκητον ἔπεισε τηρεῖν, λέγοντα τὴν συνήθειαν τῶν πρὸ αὐτοῦ πρεσβυτέρων ὀφείλειν κατέχειν.—Frag. Epist. ad Victorem Papam Romanum, ex Euseb., H.E., L. 5, c. 24, col. 505, 508, ABA., Pat. Gr. T. 20.

Du Pin, the learned doctor of the Sorbonne, gives the same account in his "Ecclesiastical History" (p. 44, third London edition). But right in the face of this, Dr. Weninger claims that Polycarp went to Rome "to learn from Pope St. Victor what rule he was to follow in fixing the time for the celebration of Easter. Such a journey, undertaken by one of the oldest Bishops of the Church, evinces his solicitude to draw the waters of truth from their fountain source" (p. 34). We give this extract so as to show one of the many deceitful methods employed by Roman controversialists.

TERTULLIAN, PRIEST OF CARTHAGE.

—Dehinc in orbem profecti eandem doctrinam ejusdem fidei nationibus promulgaverunt, et proinde Ecclesias apud unamquamque civitatem condidierunt, a quibus traducem fidei et semina doctrinae, ceterae exinde Ecclesiae mutuatae sunt, et quotidie mutantur ut Ecclesiae fiant: ac per hoc et ipsae apostolicae deputantur ut soboles apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot ac tantae Ecclesiae, una est illa ab apostolis prima, ex qua omnes. Sic omnes prima, et apostolicae, dum una omnes probant unitatem; dum est illis communicatio pacis, et appellatio fraternitatis, et contesseratio hospitalitatis: quae jura non alia ratio regit, quam ejusdem sacramenti una traditio.—De Praescrip. Haer., c. 20, AB., col. 37, T. 2, Pat. Lat. T. 2.

each other on this head. For neither was Anicetus able to persuade Polycarp to observe it, since he had always observed it with John, the disciple of our Lord, and the rest of the Apostles with whom he associated. Nor did Polycarp persuade Anicetus, who said he was bound to maintain the practice of the presbyters before him.

Thence going forth into the world, they preached the same doctrine of the same faith to the Gentiles, and then they founded churches in every city, one after another, from which the tradition of faith and seeds of doctrine, whence the other Churches are derived, and daily are borrowing, that they may become churches: and on this account also they are deemed apostolic, as being the offspring of apostolic Churches. It is necessary that every sort of thing should revert to its original for its origin. And thus the Churches, so many and so great, (comprise) but that one primitive (church) from the Apostles, from which all (spring). Thus all are primitive, and all apostolic, while they are proved to be one in unity, by their peaceful communion and title of brotherhood, and bond of hospitality, which no other rule directs, than the one tradition of the self-same mystery.

Si hæc ita sunt, constat proinde omnem doctrinam quæ cum illis Ecclesiis apostolicis, matricibus et originalibus fidei, conspiraret, veritate deputandam, sine dubio tenentem quod Ecclesie ab apostolis, apostoli a Christo, Christus a Deo accepit; reliquam vero omnem doctrinam de mendacio præjudicandam, quæ sapiat contra veritatem Ecclesiarum, et apostolorum, et Christi, et Dei. Superest ergo uti demonstramus, an hæc nostra doctrina, cujus regulam supra edidimus, de apostolorum traditione censeatur, et hoc ipso, an caeteræ de mendacio veniant. Communicamus cum Ecclesiis apostolicis, quod nulli doctrina diversa: hoc est testimonium veritatis.—Id., c. 21, BC., col. 38, Ib.

Latuit aliquid Petrum aedificandæ Ecclesie petram dictum, claves regni coelorum consecutum, et solvendi et alligandi in coelis et in terris potestatem? Latuit et Joannem aliquid dilectissimum Domino, pectori ejus incubantem cui soli Dominus Judam traditorem præmonstravit quem loco suo filium Mariæ demandavit?—Id., c. 22, BA., col. 39, 40, Ib.

—Tamen doceant, ex eo quod allegant Petrum a Paulo reprehensum, aliam Evangelii formam a Paulo superductam, citra eam quam præmiserat Petrus et caeteri. Quin, demutatus in prædicatorem de persecutore, deducitur ad fratres a fratribus, ut unus ex fratribus, et ad illos ab illis qui ab apostolis fidem induerant. Dehinc, sicut ipse enarrat, ascendit Hierosolyma cognoscendi Petri causa, ex officio et jure scilicet ejusdem fidei et prædicationis.—Itaque et dexteram ei dederunt, signum concordie et convenientiæ; et inter se distributionem officii ordinaverunt, non separationem Evangelii: nec ut aliud alter, sed ut aliis alter prædicaret, Petrus

If these things are so, in like manner it is manifest that all doctrine, which agrees with those apostolic churches, the moulds and original sources of the faith, must be reckoned for truth, as containing, without doubt, that which the churches received from the Apostles, the Apostles from Christ, Christ from God: whereas all remaining doctrine, which savors of contrariety to the truth of the churches and of the Apostles, and of Christ and of God, must be prejudged as false. It remains, therefore that we demonstrate whether our doctrine, the rule of which we have given above, has its origin in the tradition of the Apostles, and whether other doctrines do not *ipso facto* proceed from falsehood. We hold communion with the apostolic churches, because (our) doctrine does not differ at all (from theirs, and) this is (our) witness of truth.

Was anything concealed from Peter, called the rock on whom the Church is built, who obtained the keys of the kingdom of heaven and power of loosing and binding in heaven and on earth? Was anything concealed from John, the Lord's most beloved, who used to lean on His breast, to whom alone the Lord pointed out the traitor Judas; whom He commended to Mary as a son in His own place?

Yet they should show from that, which they allege of Peter's being rebuked by Paul, that another form of the Gospel was added by Paul, contrary to that which Peter and the rest had set forth. But having been converted from a persecutor to a preacher, he is introduced to brethren by brethren, as one of the brethren, and to those by them who had put on faith from the Apostles. Then, just as he himself narrates, he went up to Jerusalem for the sake of becoming acquainted with Peter, on account of his office and, no doubt, by a right of a common faith and preaching.—Accordingly, they gave him also the right hand as a sign of union and agree-

in Circumcisionem, Paulus in Nationes. Caeterum, si reprehensus est Petrus, quod cum convixisset ethnicis, postea se a convictu eorum separabat personarum respectu, utique conversationis fuit vitium, non praedicationis.—Id., c. 23, BCA., col. 41, 42, Ib.

Age nunc, omnes erraverint; deceptus sit Apostolus de testimonio reddendo quibusdam; nullam respexerit Spiritus sanctus ut eam in veritatem deducerit, ad hoc missus a Christo, ad hoc postulatus de Patre, ut esset doctor veritatis; neglexerit officium Dei villicus, Christi vicarius, sinens Ecclesias aliter interim intelligere, aliter credere, quam ipse per apostolos praedicabat: ecquid verisimile est, ut tot ac tantae in unam fidem erraverint?—Id., c. 28, A., col. 47, Ib.

Videamus quod lac a Paulo Corinthii hauserint; ad quam regulam Galatae sint incorrecti; quid legant Philippenses, Thessalonicenses, Ephesii; quid etiam Romani de proximo sonent, quibus Evangelium et Petrus et Paulus sanguine quoque suo signatum reliquerunt.—Adv. Marc., l. 4, c. 5, C., col. 395, Ib.

His fere compendiis utimur, cum de Evangelii fide adversus haereticos experimur, defendentibus et temporum ordinem posteritati falsariorum praescribentem, et auctoritatem Ecclesiarum traditioni apostolorum patrocinantem: quia veritas falsum praecedat necesse est, et ab eis procedat, a quibus tradita est.—Id., A., col. 397, Ib.

ment: and among themselves, they arranged a distribution of office, not a diversity of Gospel, not that one should preach one (Gospel) and another another, but the (same) to different persons, Peter to the circumcision, Paul to the Gentiles. Forasmuch, then, as Peter was rebuked because, since he had lived with the Gentiles, he afterwards began to separate himself from their company on account of respect of persons, the fault was surely one of conversation, not of preaching.

Come, now, suppose all have erred; that even the Apostle was mistaken concerning the giving of his testimony to certain ones; that the Holy Spirit had no such respect to any (church) as to have led it into the truth; for this sent by Christ, for this asked from the Father, that He should be the teacher of truth: (suppose) that He, the Steward of God, the Vicar of Christ, neglected His office, suffering the Churches for a time to understand differently, to believe differently, than He Himself was preaching through the Apostles. Of a truth, is it likely that so many and so great (churches) should have gone astray into the same faith?

Let us see what milk the Corinthians drank from Paul; to what (rule of faith) the Gentiles were brought for correction; what the Philippians, the Thessalonians, the Ephesian read (by it); what utterance also the Romans gave, so near (to the Apostles), to whom Peter and Paul bequeathed the Gospel sealed with their own blood.

Almost such short discourses we use when we take up arms against heretics for the faith of the Gospel, maintaining both that order of periods, which rules that a late date is a mark of forgers, and the authority of the Churches which defends the tradition of the Apostles: because it is necessary that truth should precede the forgery, and proceed from those by whom it has been handed down.

Adversus hanc nonne dissimulare potuissem? Audio etiam edictum esse propositum, et quidem peremptorium, Pontifex scilicet maximus, quod est episcopus episcoporum, edicit: 'Ego et moechiae et fornicationis delicta, poenitentia functis dimitto.' O edictum, cui ascribi non poterit, Bonum factum!—*De Pudic.*, c. 1, col. 980, 981, Pars 2, Ib.

In opposition to this (modesty), could I not have acted the dissembler? I hear that there has even been an edict set forth, and a peremptory one, too. The Pontifex Maximus, forsooth, the bishop of bishops, declares: "I remit, to such as have discharged (the requirement of) repentance, the sins both of adultery and of fornication." O edict, on which cannot be inscribed: "Good deed!"

Dr. Weninger finds in this passage an argument for the infallible authority of the Pope, but suppresses the last portion. How Tertullian could have called the Pope's utterance, if he regarded that individual as infallible, an edict upon which could not be inscribed the words, "Good deed," we cannot conceive. But Tertullian wrote in irony, using a heathen epithet, Pontifex Maximus. The term Pontiff, instead of referring exclusively to the Pope of Rome, has been applied to other Bishops.

PONTIUS, the Deacon.—*Quid inter haec egerit Christi et Dei Pontifex, qui Pontifices mundi hujus tanto plus pietate, quanto religionis veritate praecesserat, scelus est praeterire.*—*Vita Cypriani*, apud op. Cypri., T. 1, p. 1.

Among these (circumstances) it would be a wrong to pass over what the pontiff of Christ and God did, who surpassed the pontiffs of this world as much in piety as in the truth of religion.

PAULINUS.—*Tunc vere sibi summus Christi pontifex Augustinus videbitur, quia, etc.*—*Ad Roman.*, inter Epp. Aug., Ep. 32, § 3, col. 126, T. 2, Pat. Lat. T. 33.

Then truly Augustine is seen to be to himself a Supreme Pontiff of Christ, because, etc.

The word Pontiff also occurs in the works of Sidonius Appollinaris (*Carm.* 16, 6, p. 604, ap. *Bibl. Vet. Pat.*, Galland., T. 10).

The Bishop of Rome, in the time of Tertullian, was no more "Supreme Pontiff" than he was "Bishop of Bishops" in the time of Cyprian, or "Universal Bishop" in the time of Gregory the Great.

Si, quia dixerit Petro Dominus: Super hanc petram aedificabo Ecclesiam meam; tibi dedi claves regni coelestis, vel: Quaecunque alligaveris vel solveris in terra, erunt alligata vel soluta in coelis; idcirco praesumis et ad te derivasse solvendi et alligandi potestatem, id est ad omnem Ecclesiam Petri propinquam; qualis es evertens atque commutans manifes-

If because the Lord has said to Peter: Upon this rock will I build My Church, to thee have I given the keys of the heavenly kingdom; or, Whatsoever thou shalt have bound or loosed on earth, shall be bound or loosed in the heavens, you therefore presume that the power of binding or loosing has derived even to you, that is, to every Church akin to Peter: what sort

tam Domini intentionem personaliter hoc Petro conferentem : Super te, inquit, aedificabo Ecclesiam meam ; et : Dabo tibi claves, non Ecclesiae, et : Quaecunque solveris vel alligaveris, non quae solverint vel alligaverint. Sic enim et exitus docet. In ipso Ecclesia exstructa est, id est per ipsum, ipse clavem imbut ; vides quam : Viri Israelitae, auribus mandate quae dico : Jesum Nazarenum virum a Deo vobis destinatum, et reliqua.—De Pudic., c. 21, BCA., col. 1078, 1079, Ib.

of person are you, subverting and changing the manifest intention of the Lord, conferring this personally upon Peter : Upon thee, He says, I will build My Church, and : I will give to thee the keys ; not to the Church : And whatsoever thou shalt have loosed or bound, not what they shall have loosed or bound. For thus does the conclusion teach. In him the Church was reared, that is, through him ; he himself touched the key ; you see what (key) : “ Men of Israel, let what I say sink into your ears : Jesus the Nazarene, a man destined by God for you,” and the rest.

Century III.

THASCIUS CAECILIUS CYPRIAN, BISHOP OF CARTHAGE.

—Collegae mei.—Ep. 9, Op., p. 18, Ed. Oxon., 1682.

—Ut Ecclesia super Episcopos constituat : et omnis actus Ecclesiae per eosdem Praepositos gubernetur.—Ep. 33, p. 66, Ib.

Interea si quis immoderatus, et praecipuus, sive de nostris Presbyteris vel Diaconibus, sive de peregrinis ausus fuerit ante sententiam nostram communicare cum lapsis, a communicatione nostra arceatur ; apud omnes nos causam dicturus temeritatis suae, quando in unum permitte Domino, convenerimus.—Ep. 34, p. 68, Ib.

My colleague (Fabian, Bishop of Rome).

So that the Church is founded upon the Bishops, and every act of the Church is controlled by these same Rulers.

Meanwhile, if any unrestrained or impetuous person, whether of our Presbyters or Deacons, or of strangers, should dare before our decree to communicate with the lapsed, let him be expelled from our communion ; let him plead the cause of his rashness before all of us, when, by the Lord's permission, we shall come together again.

St. Cyprian inclined to the Catholic theory of the *whole* Church deciding matters, as opposed to the head deciding without the body—the present Roman theory.

Et idcirco, frater carissime, cum ad me talia de te et compresbyteris tecum confidentibus scripta venissent, quae religiosam simplicitatem sonabant, nec ullis maledictorum et convitiolorum latratibus perstrepebant, clero et plebi legi praecepi.—Ep. 45, p. 87, Ib.

And therefore, dearest brother, when such letters came to me concerning you and your fellow-presbyters confiding with you, which breathed a tone of religious simplicity, nor did they echo with any barkings of curses and revilings, I ordered them to be read to the clergy and the people.

The word "frater, brother," occurs some four times in this one Epistle. It is also found in other Epistles to the Bishops of Rome. Imagine the present infallible Bishop of Rome being addressed as "brother" !

The following is sometimes quoted by Roman controversialists, Dr. Weninger among the number (who misquotes as usual), found in the forty-ninth Epistle :

Nec enim ignoramus unum Deum esse, unum Christum esse Dominum, quem confessi sumus, unum Spiritum sanctum, unum Episcopum in Catholica Ecclesia esse debere.—Ep. 49, p. 93, Ib.

For we are not ignorant that there is one God, one Christ the Lord, Whom we have confessed, one Holy Spirit, and that there ought to be one Bishop in the Catholic Church.

Dr. Weninger's version is : "One God, one Christ and one Church, founded, by the Lord, upon Peter." He gives no Latin, and refers the extract to "Epist. 48 and 49" (p. 37). The words quoted are not those of Cyprian's, but of the "Confessors," who had returned to the Church, and are found in a letter of Cornelius to Cyprian.

—Cornelio co-episcopo. — Scripsisti etiam, ut exemplum earundum literarum ad Cornelium collegam nostrum transmitterem, ut deposita omni sollicitudine jam sciret, te secum, hoc est, cum Catholica Ecclesia communicare.—Ep. 55, p. 101, Ib.

Cornelius [Bishop of Rome], our co-bishop.—You wrote, moreover, for me to transmit a copy of those same letters to Cornelius our colleague, so that he might lay aside all anxiety, and know at once that you held communion with him, that is, with the Catholic Church.

We cannot forbear quoting Dr. Weninger's translation : "You desire me to forward your Epistle to Cornelius, because you wish to satisfy His Holiness that you live in communion with him, that is, with the Church" (p. 37).

—Scripturis diu ex utraque parte prolati, temperamentum salubri moderatione libravimus, etc.—Id., p. 102, Ib.

The divine Scriptures having been brought forward on both sides, we balanced the decision with wholesome moderation.

—Actum suum disponit et dirigit unusquisque Episcopus, etc.—Id., p. 110, Ib.

Every Bishop disposes and directs his own acts.

Post ista adhuc insuper pseudo episcopo sibi ab haereticis constituto, navigare audent ; et ad Petri Cathedram, atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est, a schismaticis et profanis literas ferre, nec cogitare eos esse

After such things, a false Bishop having been appointed for them by heretics, they still dare to set sail, and to the chair of Peter, and the chief Church, whence priestly unity takes its source, to bear letters from schismatic and profane

Romanos (quorum fides, Apostolo praedicante, laudata est) ad quos perfidia habere non possit accessum.—Ep. 59, pp. 135, 136, Ib.

persons, nor to consider that these were the Romans (whose faith was praised in the preaching of the Apostle) to whom faithlessness could have no access.

Ep. 71, pp. 194, 195, Ib. Cited on page 393.

Quia desiderasti, in notitiam tuam perferri, quae mihi ad literas nostras Stephanus frater noster rescripserit, nisi tibi rescripti ejus exemplum: quo lecto magis ac magis ejus errorem denotabis, qui haereticorum causam contra Christianos, et contra Ecclesiam Dei afferere conatur.—Ep. 74, p. 210, Ib.

Since you have desired to be informed what answer our brother Stephen returned to my letter, I have sent you a copy of that answer; on reading which, you will more and more discover his error, in that he endeavors to uphold the cause of heretics against Christians and against the Church of God.

ROBERT BELLARMINE.—An autem peccaverit Cyprianus mortaliter non obediendo Pontifici, non est omnino certum.—De Rom. Pont. L. 4, c. 7, p. 212, H., T. 1.

But whether Cyprian mortally erred in not obeying the Pontiff, is not wholly certain.

Hoc erant utique et ceteri Apostoli, quod fuit Petrus, pari consortio praediti et honoris et potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur; etc.—De Unit. Ecc., pp. 107, 108, Ib.

The other Apostles assuredly were that which Peter was, endowed with an equal partnership, both of honor and power; but the beginning proceeds from unity, so that the Church might be shown to be one.

—Qui Ecclesiae renititur et resistit, in Ecclesia se esse confidit?—Ib.

Does he who strives against and resists the Church, trust that he is in the Church?

It has been thought by competent critics that the above passages from the Treatises of Cyprian have been interpolated. To the first has been added: "Et primatus Petro datur," after "proficiscitur"; and "Qui cathedram Petri, super quem fundata est ecclesia deserit," after "resistit," in the second. The passages with the interpolations are quoted by Allnatt in his "Cathedra Petri" (p. 31), and in the "Faith of Catholics," Capel's edition (p. 10 of vol. ii). Allnatt admits that the supposed interpolated words are wanting in many manuscripts. Dr. James claimed to have examined eight ancient manuscripts in England, and found that the interpolations were wanting in those copies of Cyprian (Corruptions of Scripture, Councils and Fathers). Manutius (1564) and Rigault had them, but the latter gave them up in his notes. Baluzius rejected them, but in the Benedictine edition of Baluzius they were retained. The following are Baluzius' notes in Migne's edition of Cyprian:

STEPH. BALUZI notae. — Primatus Petro datur. Ait Latinus quaecunque hic sunt addita omnia esse ex marginalibus summulis in contextum non semel, sed diversis temporibus tandem relata, apparere autem ex eo varietatem quod quae exstant vetustissima exemplaria, ea paucissimas vel nullas ejusmodi summulas insertas habent, quod facile videtur ex codice Veronensi, quem Latinus contendebat aevo suo scriptum fuisse ante mille annos, cum in eo nihil istius modi appareat, et in septem aliis Vaticanis desint omnia. Ad dit summulas illas marginales fuisse et ex Cypriani verbis collectas esse cuius facile esse intelligere, vel ex ea tantum summula quam in manuscripto codice Cardinalis Hosii fuisse docet Pamelius, in quo scriptum erat consequenter in contextu: Hic Petro primatus datur. Quod enim ex Cypriano, subdit Latinus, diligens et studiosus lector collegerat ad locum statim faciliusque inveniendum, id in margine paucis verbis adnotarat, ut fortassis etiam indicem eorum tanquam capitum et locorum communium texeret. Ex quibus collegit idem vir doctissimus et emunctae naris criticus retinendam in contextu fuisse lectionem vestustiorum et plurium codicum, et indicari tamen oportuisse quae in recentioribus reperta erant, sed non statim in Cypriani contextum referri.—Col. 515, Pat. Lat. T. 4.

Qui cathedram Petri, etc. — Verum non habentur in antiquis editionibus neque in libris nostris antiquis. Sane adnotatum est in editione Anglicana exstare in quatuor vetustis codicibus Anglicanis.—Col. 516, Ib.

Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit.—Conc. Carth., de Bapt. Haeret., p. 229, Ib.

'The Primacy is given to Peter.' Latinus says that whatever is added here is all from marginal summaries upon the context, not entered at once, but at various times. The fact is evident from this that the most ancient copies have very few such summaries set down, or none at all, which is readily seen from the Codex Veronensis, which Latinus maintained in his time was written a thousand years ago, since in it nothing of this kind is apparent, and in seven other Vatican MSS. these are all wanting. He adds that any one can easily understand that these summaries were marginal and collected from the words of Cyprian, even from that summary which Pamelius informs us was in the MS. copy of Cardinal Hosius, in which it was written in course upon the context: 'This primacy was given to Peter.' What Latinus sets down from Cyprian, being a diligent and studious reader, he had collected for quickly or more easily finding the place, [and] this he had annotated in his margin with a few words, that perhaps he might prepare an index of those chapters and common places. From which this same learned and acute critic concluded that the reading of many most ancient MSS. was to be retained in the context, and yet that the readings found in the more modern copies ought to be indicated, but were not thereupon to be inserted in the context of Cyprian.

'Who the chair of Peter,' etc.—But this passage is not contained in the most ancient editions, nor in our ancient books. It is indeed noted in the English edition, that it is contained in four ancient English Codices.

For neither does any of us set himself up as a bishop of bishops, nor by tyrannical terror compel his colleagues to the necessity of obedience.

FIRMILIAN, BISHOP OF CAESAREA.

Sed haec interim quae ab Stephano gesta sunt, praetereantur; ne dum audaciae et insolentiae ejus meminimus, de rebus ab eo improbe gestis longiorem maestitiam nobis inferamus.—Nec tamen proper hoc ab Ecclesiae Catholicae pace atque unitate aliquando discessum est. Quod nunc Stephanus ausus est facere, rumpens adversum vos pacem, quam semper antecessores ejus vobiscum amore et honore mutuo custodierunt: adhuc etiam infamans Petrum et Paulum beatos Apostolos.—Atque ego in hac parte juste indignor ad hanc tam apertam et manifestam Stephani stultitiam, quod qui sic de Episcopatus sui loco gloriatur et se successionem Petri tenere contendit, super quem fundamenta Ecclesiae collocata sunt, multas alias petras inducat, et Ecclesiarum multarum nova aedificia constituat.—Stephanus qui per successionem Cathedram Petri habere se praedicat, nullo adversus haereticos zelo excitatur: concedens illis non modicam sed maximam gratiae potestatem.—Et tamen non pudet Stephanum talibus adversus Ecclesiam patrocinium praestare, et propter haereticos afferendos, fraternitatem scindere.—Cypriano, ap. Op. Cyp., Ep. 75, pp. 218, 220, 225, 229, ed. Oxon., 1682.

But for the present, let these things which were done by Stephen pass by; lest while we remember his audacity and pride, we bring on ourselves a more lasting sadness from the things wickedly done by him.—Yet on this account, there is no departure at all from the peace and unity of the Catholic Church. Which thing now Stephen has dared to do, breaking the peace against you, which his predecessors have always kept with you in mutual love and honor: even herein defaming Peter and Paul, the blessed Apostles.—And in this respect I am justly indignant at this so open and manifest folly of Stephen, that he who so boasts of the place of his episcopate and contends that he holds the succession from Peter, on whom the foundations of the Church were laid, should introduce many other rocks and establish new buildings of many churches.—Stephan, who announces that he holds by succession the chair of Peter, is stirred with no zeal against heretics, when he concedes to them not a moderate, but the very greatest power of grace.—And yet Stephen is not ashamed to afford patronage to such in opposition to the Church, and for the sake of maintaining heretics, to divide the brotherhood.

COUNCILS OF ANTIOCH, 264, 269.

EUSEBIUS.—*Μίαν δὴ οὖν ἐκ κοινῆς γνώμης οἱ ἐπὶ ταῦτό συγκεχαράξαντες ἐπιστολὴν εἰς πρόσωπον τοῦ τε Ῥωμαίων ἐπισκόπου Διονυσίου.—Τούτοις μετὰ βραχέα ἐπιλέγουσι ταῦτα. Ἐπεστέλλομεν δὲ ἅμα καὶ παρεκαλοῦμεν πολλοὺς καὶ τῶν μακρὰν ἐπισκόπων, ἐπὶ τὴν θεραπείαν τῆς θανατηφόρου διδασκαλίας.—Εἶτ' ἐπὶ τέλει τῆς ἐπιστολῆς ταῦτ' ἐπιλέγουσιν. Ἐναγμάσθημεν οὖν ἀντιτασθόμενον αὐτὸν τῷ Θεῷ καὶ μὴ εἰκοντα ἐκκηρύξαντες, ἕτερον ἀντ' αὐτοῦ*

Those who had been convened for this, therefore, drew up and addressed, by common consent, an epistle to Dionysius, Bishop of the Romans.—After a short preliminary, the following is subjoined: We have addressed epistles, and at the same time have exhorted many of the Bishops at a distance to come to our relief from this destructive doctrine.—After this, at the close of the epistle, they add the following: We have been compelled, therefore, to excommunicate this one who sets himself up in opposition to God, and is unwilling to yield, and to appoint

τῇ καθολικῇ Ἐκκλησίᾳ καταστῆσαι . another Bishop in his place over the
ἐπίσκοπον.—H. E., L. 7, c. 30, col. Catholic Church.
709, A.; Ib., BC.; Ib., col. 716, C., Pat.
Gr. T. 20.

Century IV.

COUNCIL OF ROME, 313.

EUSEBIUS.—Ἀντίγραφον βασιλικῆς ἐπιστολῆς δι' ἧς σύνοδον ἐπισκόπων ἐπὶ Ῥώμης κελεύει γενέσθαι ὑπὲρ τῆς τῶν Ἐκκλησιῶν ἐνώσεώς τε καὶ ὁμονοίας. Κωνσταντῖνος Σεβαστὸς Μιλτιάδῃ ἐπισκόπῳ Ῥωμαίων καὶ Μάρκῳ.—Ἐδοξέ μοι, ἵν' αὐτὸς ὁ Καικιλιανὸς μετὰ δέκα ἐπισκόπων, τῶν αὐτὸν εὐθύνειν δοκούντων, καὶ δέκα ἑτέρων οὐς αὐτὸς τῇ ἑαυτοῦ δίκῃ ἀναγκαίους ὑπολάβοι, εἰς τὴν Ῥώμην πλῶ ἀπιέναι, ἵν' ἐκεῖσε ὑμῶν παρόντων, ἀλλὰ μὴν καὶ Ῥετεκίου καὶ Ματέρνου καὶ Μαρίνου, τῶν κολληγῶν ὑμῶν, οὐς τούτου, ἔνεκεν εἰς τὴν Ῥώμην προέταξα ἐπισπεῦσαι, δυναθῆναι ἀκουσθῆναι, ὡς ἂν καταμάθοιτε τῷ σεβασμιωτάτῳ νόμῳ ἄρμοσταιν.—H. E., L. 10, c. 5, col. 885, C., et col. 888, AB., Pat. Gr. T. 20.

Copy of the Emperor's Epistle, in which he ordains a Council of Bishops to be held at Rome, for the unity and peace of the Church. Constantine Augustus, to Miltiades, Bishop of the Romans, and to Marcus.—It has seemed good to me, that the same Caecilianus, with ten Bishops, who appear to accuse him, and ten others whom he himself may consider necessary for his cause, shall sail to Rome, in order that you, and Reticus, and Maternus and Marinus, your colleagues, being present there, whom I have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law.

Plainly, the Bishop of Rome was not at that time regarded as an infallible judge in ecclesiastical matters. There was an appeal from this Council. Caecilian was accused again, and instead of claiming that "Rome had spoken, the case was ended," he appealed to Constantine, who convened the Council of Arles, 314.

COUNCIL OF NICAËA, 325.

Roman Catholic controversialists, in their endeavors to fasten Papal pretensions on the Primitive Church, are accustomed to make the following assertions concerning General Councils :

(1) They were convoked by the Bishops of Rome, not being considered lawful unless so convoked. (Weninger, p. 101; Hefele, p. 6, Eng. ed.)

(2) The Bishop of Rome presided, either in person or by legate. (Catholic Belief, Di Bruno, p. 149; Hefele, p. 27.)

(3) "Acts of the General Councils had no binding force unless confirmed by the authority of the Holy See." (Weninger, p. 101; Catholic Belief, p. 149; Allnatt's *Cathedra Petri*, p. 130.)

See also, Bellarmine, *De Summo Pontifice*, L. 4, c. 1-3; and his *De Conciliis*, L. 1, c. 12, 19, and L. 2, c. 2, 17.

The Arian heresy certainly furnished an excellent opportunity for the Bishop of Rome to speak *ex cathedra* and give peace to the Church. But was it so? It was the Church, in council, by her Bishops, that combated that heresy. The Emperor Constantine convoked the Council, and Hosius of Cordova presided. The Bishop of Rome, Silvester, remained at home, but sent legates.

EUSEBIUS.—*Τῆς δέ γε βασιλευ-
ούσης πόλεως, ὁ μὲν προεστῶς, διὰ
γῆρας ὑστέρει· πρεσβύτεροι δὲ
αὐτοῦ παρόντες τὴν αὐτοῦ τάξιν
ἐπλήρουν.*—Vit. Const., L. 3, c. 7.
Quoted by Socrates, H. E., L. 1, c. 8,
B., col. 61, Pat. Gr. T. 67.

SOCRATES.—*Δι' ἀμφοτέρα τοί-
νων, ὁρῶν ὁ βασιλεὺς ταραττομέ-
νην τὴν Ἐκκλησίαν, σύνοδον οἰ-
κουμενικὴν συνεκρότει, τοὺς παν-
ταχόθεν ἐπισκόπους διὰ γραμμάτων
εἰς Νίκαιαν τῆς Βιθυνίας ἀπαντή-
σαι παρακαλῶν.*—H. E., L. 1, c. 8,
DA., col. 60, 61, Ib.

EUSEBIUS.—*Πλείστων δὴ τῶν
ὑφ' ἑκατέρῳ τάγματι προτεινομέ-
νων, πολλῆς τε ἀμφιλογίας ταπρῶ-
τα συνισταμένης ἀνεξικάνκως ἐπη-
κροᾶτο ὁ βασιλεὺς τῶν πάντων,
σχολῆ τε εὐτόνῳ τὰς προτάσεις
ὑπεδέχετο.*—Vit. Const., L. 3, c. 13.
Quoted by Socrates, L. 1, c. 8, B., col.
61, Ib.

SOCRATES.—*Ταύτην τὴν πίστιν
τριακόσιοι μὲν πρὸς τοῖς δεκαοκτῶ
ἔγνωσαν τε καὶ ἔστερξαν, καὶ, ὡς
φήσιν ὁ Εὐσέβιος, ὁμοφωνήσαντες
καὶ ὁμοδοξήσαντες ἔγραφον.*—H. E.,
L. 1, c. 8, col. 68, C., Ib.

The prelate of the Imperial City was absent through age; but his presbyters were present and filled his place.

When, therefore, the Emperor beheld the Church agitated by both of these causes, he convoked a General Council, summoning all the Bishops by letter to meet at Nice in Bithynia.

A variety of topics having been introduced by each party, and much controversy being excited from the very commencement, the Emperor listened to all with patient attention, deliberately and impartially considering what was advanced.

This Creed was recognized and acquiesced in by three hundred and eighteen Bishops, and being, as Eusebius says, unanimous in expression and sentiment, they subscribed it.

Constantine claimed that the question of the true Faith had been settled by the Council:

EUSEBIUS.—*Πρὸς τὴν τῆς ἐνότη-
τος συμφωνίαν εἰς φῶς προήχθη, ὡς
μηδὲν ἔτι πρὸς διχόνοιαν ἢ πίστεως
ἀμφισβήτησιν ὑπολείπεσθαι.* — Vit.
Const., I. 3, c. 17, col. 1073, C., Pat.
Gr. T. 20.

It brought to light the harmony of
unity, so that no longer any place was left
for differences of opinion or controversy
respecting the faith.

THE EMPEROR CONSTANTINE.

*Ἵνα δὲ τοῦτο γένηται, ὑπομνή-
σει Θεοῦ, συνεκάλεσα εἰς τὴν Νικ-
αῶν τούτους πλείστους τῶν ἐπισκό-
πων, κ. τ. λ.*—Ep. ad. Alex. Eccl., ap.
Soc. H. E., I. 1, c. 9, col. 85, A., Pat.
Gr. T. 67.

—*Ἄλλ' ἐπειδὴ τοῦτο ἑτέρως οὐχ
οἶόν τε ἦν ἀκλινῆ καὶ βεβαίαν τάξ-
ιν λαβεῖν, εἰ μὴ εἰς ταῦτό πάντων
ὁμοῦ, ἢ τῶν γούν πλειόνων ἐπισ-
κόπων συνελθόντων, ἐκάστου τῶν
προσηκόντων τῇ ἀγιωτάτῃ θρησ-
κειᾷ διακρισὶς γένοιτο· τούτου
ἕνεκεν πλείστων ὄσων συναθροισ-
θέντων, καὶ αὐτὸς δὲ καθάπερ εἰς
ἐξ ὑμῶν ἐτύγχανον συμπαρών.—
Ἄχρι τοσούτου ἅπαντα τῆς προση-
κούσης τετύχηκεν ἐξετάσεως, ἄχρισ
οὐ ἢ τῶ πάντων ἐφόρῳ ἀρβέσκουσα
γνώμη πρὸς τὴν τῆς ἐνότητος συμ-
φωνίαν εἰς φῶς προήχθη· ὡς μηδὲν
ἔτι πρὸς διχόνοιαν, ἢ πίστεως
ἀμφισβήτησιν ὑπολείπεσθαι.* — Ep.
Eccl., ap. Soc., Ib., col. 89, AB.

In order that this might be done, by
the admonition of God, I assembled at
Nice most of the Bishops, etc.

But I perceived this (faith) could not
be firmly and permanently established,
unless all, or at least the greatest part of
the Bishops could be convened in the
same place, and every point of our most
holy religion should be discussed by them
in council. On this account, as many as
possible were assembled, and I myself
also as one of you was present.— All
points were then minutely investigated,
until a decision, acceptable to Him Who
is the Inspector of all things, was pub-
lished for the promotion of uniformity of
judgment and practice; so that nothing
might be henceforth left for dissension or
controversy in matters of faith.

JULIUS I., BISHOP OF ROME.

The Eusebians of Antioch wrote to Julius, requesting him to call a
Council and to be the judge. His answer, a notable long epistle, is
extant in one of Athanasius' Apologies.

*Τὶ γὰρ καὶ γέγονεν ἄξιον λύ-
πη, ἢ ἐν τινι ἦν ἄξιον λυπηῖναι
ὑμᾶς οἷς καὶ ἐγράψαμεν; Ἥ ὅτι
προετρυσάμεθα εἰς σύνοδον ἀπαν-
τῆσαι; ἀλλὰ τοῦτο μάλλον ἔδει
μετὰ χαρᾶς δέξασθαι.*—Apol. con.
Arian., § 22, C., col. 284, ap. Op. Atha-
nasius, T. 1, Pat. Gr. T. 25.

For what has been done that is a just
cause of offence? or in what respect was
my letter to you such? Was it that we
invited you to be present at a council?
But this you ought rather to have received
with joy.

Διὰ τοῦτο καὶ οἱ ἐν τῇ κατὰ Νίκαιαν μεγάλην συνόδῳ συνέλθοντες ἐπίσκοποι οὐκ ἄνευ Θεοῦ βουλῆσεως συνεχώρησαν ἐν ἑτέρᾳ συνόδῳ τὰ τῆς προτέρας ἐξετάζεσθαι, ἵνα καὶ οἱ κρίνοντες πρὸ ὀφθαλμῶν ἔχοντες τὴν ἔσομένην δευτέραν κρίσιν μετὰ πάσης ἀσφαλείας ἐξετάζωσι, κ. τ. λ.—Ib., D.

Εἰ οὖν ἀληθῶς ἴσῃν καὶ τὴν αὐτὴν ἡγεῖσθε τιμὴν τῶν ἐπισκόπων, καὶ μὴ ἐκ τοῦ μεγέθους τῶν πόλεων, ὡς γράφετε, κρίνετε τοὺς ἐπισκόπους, ἔδει τὸν πεπιστευμένον μικρὰν μένειν ἐν τῇ πιστευθείᾳ, καὶ μὴ ἐξουθενεῖν μὲν τὸ πεπιστευμένον, μεταβαίνειν δὲ εἰς τὴν μὴ ἔγχειρισθείσαν, ἵνα τῆς μὲν παρά Θεοῦ δοθείσης καταφρονῇ, τὴν δὲ τῶν ἀνθρώπων κενοδοξίαν ἀγαπήσῃ.—Ib., § 25, C., col. 289.

Διὰ τί δὲ περὶ τῆς Ἀλεξανδρέων Ἐκκλησίας μάλιστα οὐκ ἐγράφετο ἡμῖν; Ἥ ἀγνοεῖτε, ὅτι τοῦτο ἔθος ἦν, πρότερον γράφεσθαι ἡμῖν, καὶ οὕτως ἐνθεν ὀρίζεσθαι τὰ δίκαια;—Ib., § 35, A., col. 308.

—Τοῦ ἀδελφοῦ καὶ συνεπισκόπου μου Ἀθανασίου.—Ep. Presbyteris Alexand., § 52, B., Ib.

Wherefore the Bishops assembled in the great Council of Nicaea agreed, not without the will of God, that the decisions of one council should be examined in another, in order that the judges, having before their eyes that other trial which was to follow, might be led to investigate matters with the utmost caution, etc.

Therefore, if you truly believe that all Bishops have the same and equal authority, and you do not, as you assert, account of them according to the magnitude of their cities; that is entrusted with a small city ought to abide in the place committed to him, and not from disdain of his trust to remove to one that has never been put under him; despising that which God has given him, and making much of the vain applause of men.

Why was nothing said to us concerning the Church of the Alexandrians in particular? Are you ignorant that the custom has been for word to be written first to us, and then for a just sentence to be passed from this place?

My brother and fellow-bishop Athanasius.

COUNCIL OF SARDICA, 344.

The third and fifth Canons of this Council granted what have been called "Appeals to Rome." In regard to the first Canon, it is noticeable that the memory of St. Peter was to be honored *if it seemed good to the members of the Council*. But if St. Peter and his successors, the Bishops of Rome, had been always and by all regarded as infallible judges in ecclesiastical matters, why have assembled a Council and passed such a Canon? "This right of appealing to Rome was not universally acknowledged at the time of the Synod of Sardica; on the contrary, the Eusebians themselves had only recently disputed this prerogative with Pope Julius" (Hefele, p. 122, English edition). The first Canon does not say that the Bishop of Rome was to decide the matter himself, but was to "name judges," if he thought proper to order a fresh trial. But even if these Canons made Julius and his successors judges in ecclesi-

astical matters, was Liberius' condemnation of Athanasius, in 357, an infallible and *ex cathedra* act? Du Pin says that the "Canons have occasioned great disputes, which would quickly vanish if men would confine themselves to the words of the Council" (Ecc. Hist., p. 260, third London edition). He then goes on to say that the natural sense of the Canons in dispute was, "first, that the discipline which these Fathers establish is new; secondly, that they do not give the Bishop of Rome power to judge the cause of a bishop in his own tribunal at Rome; but they only give him authority to inquire whether it were well or ill determined" (Ib.). "The Canons of the Council of Sardica were never received by the Catholic Church as general laws. They were never put into the Code of the Canons of the Universal Church, approved by the Council of Chalcedon. The East never received them. * * * The Popes only used them, and cited them under the name of the Council of Nice to give them the greater weight and authority" (Id., p. 261).

Ὅσιος ἐπίσκοπος εἶπε. — Εἰ δὲ ἄρα τις ἐπισκόπων ἐν τινι πράγματι δόξῃ κατακρίνεσθαι καὶ ὑπολαμβάνει ἑαυτὸν μὴ σαθρὸν ἀλλὰ καλὸν ἔχειν τὸ πρᾶγμα, ἵνα καὶ αὐθις ἢ κρίςις ἀνανεωθῇ· εἰ δοκεῖ ὑμῶν τῇ ἀγάπῃ, Πέτρου τοῦ ἀποστόλου τὴν μνήμην τιμῶμεν, καὶ γραφῆναι παρὰ, τούτων τῶν κρινάντων Ἰουλίῳ τῷ ἐπισκόπῳ Ῥώμης, ὥστε διὰ τῶν γειτνιώντων τῇ ἐπαρχίᾳ ἐπισκόπων, εἰ δεοί, ἀνανεωθῆναι τὸ δικαστήριον καὶ ἐπιγνώμας αὐτὸς παράσχοι· εἰ δὲ μὴ συμβῆναι δύναται τοιοῦτον αὐτοῦ εἶναι τὸ πρᾶγμα, ὡς παλινδικίας χρῆξιν, τὰ ἅπαξ κεκριμένα μὴ ἀναλύεσθαι, τὰ δὲ ὄντα βέβαια τυγχάνειν.— Canon 3, Bruns Can. Apost. et Concil., Pars 1, p. 90.

Ὅσιος ἐπίσκοπος εἶπεν. Ἦρεσεν, ἴν' εἴ τις ἐπίσκοπος καταγγελθεῖ, καὶ συναθροισθέντες οἱ ἐπίσκοποι τῆς ἐνορίας τῆς αὐτῆς τοῦ βαθμοῦ αὐτὸν ἀποκινήσωσι, καὶ ὥσπερ ἐκκαλεσάμενος καταφύγη ἐπὶ τὸν μακαριώτατον τῆς Ῥωμαίων ἐκκλησίας ἐπίσκοπον, καὶ βουλευθεῖ αὐτοῦ διακοῦσθαι, δικαίον τε εἶναι

Bishop Hosius said: If, therefore, any one of the Bishops should think that he had been condemned in any way, and supposes he is not wrong, but right, and that the sentence should be re-opened; if you think it good, let us honor the memory of the Apostle Peter, and let those who have examined the case write to Julius, Bishop of Rome, so that the case may be re-heard by the Bishops who are neighbors to the province, if he thinks it necessary to order a new trial, and let him appoint judges; but if he does not deem the matter to be such that it should be re-opened, let the former sentence stand good.

Bishop Hosius said: It has been enacted that if any Bishop should be accused, and the Bishops of the region being gathered together, shall have deposed him; and if he shall have fled, as it were, an appellant to the most blessed Bishop of the Church of the Romans, and he should be willing to hear him, and deem it just to renew the examination of his cause; let

νομίση ἀνανεώσασθαι αὐτοῦ τὴν ἐξέτασιν τοῦ πράγματος, γράφειν τοῖσι τοῖς συνεπισκόποις καταξιώσῃ τοῖς ἀγχιτέουσιν τῇ ἐπαρχίᾳ, ἵνα αὐτοὶ ἐπιμελῶς καὶ μετὰ ἀκριβείας ἕκαστα διερευνήσωσι καὶ κατὰ τὴν τῆς ἀληθείας πίστιν ψῆφον περὶ τοῦ πράγματος ἐξενέγκωσιν. Εἰ δέ τις ἀξιῶν καὶ πάλιν αὐτοῦ τὸ πρᾶγμα ἀκουσθῆναι, καὶ τῇ δεήσει τῇ ἑαυτοῦ τὸν Ῥωμαίων ἐπίσκοπον δόξειεν ἀπὸ τοῦ ἰδίου πλευροῦ πρεσβυτέρους ἀποστείλοι, εἶναι ἐν τῇ ἐξουσία αὐτοῦ τοῦ ἐπισκόπου, ὅπερ ἂν καλῶς ἔχειν δοκιμάσῃ καὶ ὀρίσῃ δεῖν, ἀποσταλῆναι τοὺς μετὰ τῶν ἐπισκόπων κρινούντας, ἔχοντάς τε τὴν ἀυθεντίαν τούτου παρ' οὗ ἀπεστάλησαν· καὶ τοῦτο θετέον. Εἰ δέ ἐξαρκεῖν νομίση πρὸς τὴν τοῦ πράγματος ἐπίγνωσιν καὶ ἀπόφασιν τοῦ ἐπισκόπου, ποιήσῃ ὅπερ ἂν τῇ ἐμφρονιστάτῃ αὐτοῦ βουλῇ καλῶς ἔχειν δόξῃ. Ἀπεκρίναντο οἱ ἐπίσκοποι· Τὰ λεχθέντα ἤρρεσεν.—Can. 5, p. 92, Ib.

From the fifth Canon the following facts are self-evident: (1) The Bishops of the Province were to examine the case and decide it; (2) the Bishop of Rome was to send legates, who were to judge concurrently with the Bishops of the Province; (3) the Bishops in the Council decided the right to "appeal to Rome," so the belief of any *ex cathedra* power residing in the Bishop of Rome, as successor of St. Peter, could not have been known at that time.

LIBERIUS, BISHOP OF ROME.

Ταύτῃ οὖν τῇ ὁμολογίᾳ, ἀδελφε Ἀθανάσιε, τῇ οὐσῇ μόνη καὶ ἀληθῶς πίστει ἐν τῇ ἀγίᾳ καθολικῇ καὶ ἀποστολικῇ Ἐκκλησίᾳ, εἰ ὁμοφρονεῖς μοι, ὡς ἐπὶ κρίσει Θεοῦ καὶ Χριστοῦ γράψον μοι, εἰ οὕτω φρονεῖς καθὰ καὶ ἡμεῖς, καὶ τὰ ἴσα ἐν τῇ ἀληθινῇ πίστει ἵνα κάγω πεποιθῶς ὦ, ἀδιακρίτως περὶ ὧν ἀξιολὸς κελεύειν μοι.—Ep. ad Athan., ap. Op. Athanasius, T. 4, col. 1441, 1444, BA. (spurious), Pat. Gr. T. 28.

him write to the brother-bishops who are neighbors of the province, that they should diligently and accurately examine each particular and give their votes on the cause, according to the truth of the matter. And if any one deem it right that his own cause should be re-heard, and if the Bishop of the Romans should be pleased at his request to send presbyters; then the said Bishop may be authorized to do what he judges and decides to be best; and persons invested with his authority may be sent by him to judge concurrently with the Bishops of the province, and let this rule be made. But if he thinks that those Bishops suffice for the cognizance of the matter, and for pronouncing sentence, let him do as seemeth best to his most prudent judgment. The Bishops decided. The things spoken were enacted.

If therefore, brother Athanasius, you agree with me in this confession, which is the true and only faith of the Holy Catholic and Apostolic Church, write to me, in the presence of God and Christ, if you think also just as we do, about the true faith; in order that I may be undoubtedly assured concerning those things which you think good to command me.

It might be well to add that "the true and only faith of the Holy Catholic and Apostolic Church," as given by Liberius, was nothing more than the Catholic doctrine of the Holy Trinity.

HILARY, A ROMAN DEACON.

In Galat. 2 : 11, col. 369, Op. Ambros., T. 2, Pars 2, Pat. Lat. T. 17; concerning the resistance St. Paul offered to St. Peter. As the Latin is virtually the same as that given under Ambrose, see pages 509, 510.

"Though there has been no book printed under the name of this Hilary, yet the learned have attributed to him the Commentary upon the Epistles of St. Paul, which bears the name of St. Ambrose" (Du Pin, Eccl. Hist., vol. 2, p. 189, English edition).

OPTATUS, BISHOP OF MILEVIS.

Ergo probavimus eam esse Ecclesiam catholicam, quae est in toto terrarum orbe diffusa; ejus jam commemoranda sunt ornamenta: et videndum ubi sint quinque dotes, quas tu sex esse dixisti: inter quas cathedra est prima, ubi nisi sederit episcopus, conjungi altera dos non potest qui est angelus, etc.—Igitur negare non potes scire te in urbe Roma Petro Cathedram episcopalem esse collatam, in qua sederit omnium Apostolorum caput Petrus; unde et Cephas appellatus est; in qua una cathedra unitas ab omnibus servaretur, ne caeteri Apostoli singulas sibi quisque defenderent, ut jam schismaticus et peccator esset, qui contra singularem cathedram alteram collocaret. Ergo cathedram unicam, quae est prima de dotibus, sedit prior Petrus, etc.—De Schism. Donat., L. 2, c. 2, 3, col. 946, 947, 948, ABA., Pat. Lat. T. 11.

Therefore we have proved that that is the Catholic Church which is spread through the whole world. Now her marks must be mentioned; and we must see where are the five gifts, which you have said are six, among which the chair is first. Unless a Bishop sit in this, another gift, which is the Angel, cannot be added, etc.—Therefore you cannot deny that you know that in the city of Rome the Episcopal chair was bestowed upon Peter, in which Peter sat, the head of all the Apostles, whence also he was called Cephas. In this one chair unity was observed by all, lest the other Apostles should claim it for themselves individually, so that he would already be a schismatic and sinner who should set up another chair against the one chair. Therefore Peter first occupied the one chair, which is the first of the gifts.

BASIL, BISHOP OF CAESAREA.

From Epistles to St. Athanasius:

Καὶ γὰρ ὅτι ὀφείλεις, κατὰ τοὺς σοφωτάτους τῶν ἱατρῶν, τῆς ἐπι-

For you yourself know better than any one can tell you, that, like the most

μελείας ἐκ τῶν καιριωτάτων ἄρ-
χεσθαι, παντὸς ἀριβετέτερον αὐτὸς
ἐπίσταται. Τί δ' ἂν γένοιτο ταῖς
κατὰ τὴν οἰκουμένην Ἐκκλησίαις
τῆς Ἀντιοχείας ἐπικαιριώτερον; ἦν
εἰ συνέβη πρὸς ὁμόνοιαν ἐπανελ-
θεῖν, οὐδὲν ἐκώλυεν, ὥσπερ κεφα-
λὴν ἐρρώμενην, παντὶ τῷ σώματι
ἐπιχορηγεῖν τὴν υἰγίαιαν.—Ep. 66,
§ 2, B., col. 425, T. 4, Pat. Gr. T. 32.

“Ὅτι τῶν μὲν ἄλλων τοῖς πλείο-
τοις ἐξαρκεῖ τὸ καθ' ἑαυτὸν ἕναστον
περισκοπεῖν· σοὶ δὲ οὐχ ἰκανὸν
τοῦτο, ἀλλ' ἡ μέριμνα σοὶ πασῶν
τῶν Ἐκκλησιῶν τοσαύτη, ὅση καὶ
τῆς ἰδίως παρὰ τοῦ κοινοῦ Δεσπό-
του ἡμῶν ἐμπιστευθείσης ἐπίκειται.
—Ep. 69, § 1, B., col. 429, Ib.

“Ὅθεν τι καὶ ἡμεῖς συμβαλέσθαι
τῇ περὶ τοῦτο σπουδῇ βουλευέντες,
ἐνομίσασμεν ἐπιτηδειοτάτην ἀρχὴν
τοῖς πράγμασι δώσειν, εἰ, ὥσπερ
ἐπὶ κορυφῇ τῶν ὄλων τὴν σὴν
ἀναδράμοιμεν τελειότητα, καὶ σοὶ
συμβούλω τε χρῆσαιμεθα καὶ ἡγε-
μόνι τῶν πράξεων.—Id., C., Ib.

Ἐφάνη δὲ ἡμῖν ἀκόλουθον ἐπι-
τεῖλαι τῷ ἐπισκόπῳ Ῥώμης, ἐπι-
κέσασθαι τὰ ἐνταῦθα, καὶ δοῦναι
γνώμην.—Id., A., col. 432, Ib.

“The disorders of Christendom,” once said Mr. (now Cardinal) Newman, “and especially of the East, and still more of Asia Minor, were so great in Basil’s day that a spectator might have foretold the total overthrow of the Church” (Church of the Fathers, p. 90; quoted by Allies). This being the case, St. Basil should have appealed to the Bishop of Rome to settle, by an *ex cathedra* utterance, “so violent a convulsion.” In 372 a letter, written by the chief Bishops of the East, was sent to the Bishops of Italy and Gaul, in which occurs the following:

—Παρουσίας ἀδελφῶν πλειό-
νων, ὥστε πλήρωμα εἶναι συνόδου
τούς ἐπιδημοῦντας, ἵνα μὴ μόνον
ἐκ τῆς τῶν ἀποστειλάντων σεμνό-
τητος, ἀλλὰ καὶ ἐκ τοῦ οἰκείου
ἀριθμοῦ τὸ ἀξιόπιστον ἔχωσιν εἰς
διόρθωσιν.—Ep. 92, Basil, § 3, col. 481,
T. 4, Pat. Gr. T. 32.

skilful physicians, you must begin the cure with the most vital parts. And what can be more vital than Antioch to the Churches of the whole world? If this could be restored by concord, nothing prevents but that as a strong and healthy head, it would procure soundness to the whole body.

For most other men have enough to do to look after what is under their own charge: whereas this is not sufficient for you: who have as great solicitude for all the Churches, as for that, the burden of which in particular has been laid upon you by our common Lord.

Wherefore, also, when we desire to devote ourselves to this matter, we think that we shall make a very fitting beginning, if we resort to thy Perfection, as to the summit of all things, and make use of you as counselor and leader in those things which are to be done.

And it seemed fitting to us to write to the Bishop of Rome, requesting him to visit these parts and to give his opinion.

Many brethren must come, so that the comers may make up with us a numerous Council, that they may have sufficient credit to work a reformation, not only from the dignity of those who depute them, but from their own number.

GREGORY NAZIANZEN, BISHOP OF CONSTANTINOPLE.

Speaking of St. Athanasius, this author says :

—*Τὴν τοῦ λαοῦ προεδρίαν πιστεύεται, ταυτὸν δὲ εἰπεῖν, τῆς οἰκουμένης πάσης ἐπιστασίαν. Καὶ οὐκ ἔχω λέγειν, πότερον ἀρετῆς ἄθλον, ἢ τῆς Ἐκκλησίας πηγὴν καὶ ζωὴν, τὴν ἱερωσύνην λαμβάνει.*—*Orat. 21, col. 1083, D., T. 1, Pat. Gr. T. 35.*

He is entrusted with the presidency of the people; that is to say, with the rule of the whole world. And I cannot say whether he received the priesthood as the reward of virtue, or to be the source and life of the Church.

AMBROSE, BISHOP OF MILAN.

The heresy of Palladius and Secundianus was condemned by the Council of Aquileia, and not by an appeal to the Bishop of Rome (*Gesta Conc. Aquileiensis, col. 955, Op. Ambros., T. 2, pars 1, Pat. Lat. T. 16*).

At certe si vel Scripturarum seriem divinarum, vel vetera tempora retractemus, quis est qui abnuat in causa fidei, in causa, inquam, fidei episcopus solere de imperatoribus Christianis, non imperatores de episcopis judicare?—*Ep. 21, § 4, col. 1046, A., T. 2, Pars 1, Pat. Lat. T. 16.*

Assuredly, if we revert to the volume of Holy Scripture, or to the time of old, who is there who will deny that in a cause of the Faith, in a cause, I say, of the Faith, Bishops are wont to judge Christian emperors, not emperors to judge Bishops?

Domino dilectissimo fratri Syricio papae, etc.

To their lord, their dearly-beloved brother, Pope Siricius, etc.

Recognovimus litteris Sanctitatis tuae boni pastoris excubias qui fideliter commissam tibi januam serves, et pia sollicitudine Christi ovile custodias, dignus quem oves Domini audiant et sequantur : et ideo quia nosti oculos Christi, lupos facileprehendes, et occurras quasi providus pastor ne isti morsibus perfidiae suae ferilique ululatu Dominicum ovile dispergant.—*Ep. 42, § 1, col. 1172, AB., Ib.*

In your Holiness' letter we recognized the vigilance of a good shepherd, for you faithfully guard the door which has been entrusted to you, and with pious solicitude watch over the fold of Christ, being worthy to be heard and followed by the sheep of the Lord. Knowing, therefore, the lambs of Christ, you will easily discover the wolves, and meet them as a wary shepherd, so as to keep them from scattering the Lord's flock by their perfidious bites and dismal barking.

Cum autem venisset Petrus Antiochiam, in faciem illi restiti ; quia reprehensus erat. Post concordiam societatis, et honorificentiam primatus, quam sibi invicem per gratiam Dei detulerunt ; nunc interveniente causa negligentiae vel erroris, dissidere inter se videntur apostoli, non in propria causa, sed in sollicitudine Ecclesiae. In faciem, inquit, illi restiti. Quid

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. After the peace of union, and the honor of the primacy, which by the grace of God, they mutually bestowed upon each other : the Apostles now seem to be divided among themselves, by reason of heedlessness or error, not on their own account, but out of sollicitude.

est hoc, nisi in praesentia ei conradixit? Et qua causa subjunxit dicens: Quia reprehensus erat? Reprehensibilis utique ab evangelica veritate, cui hoc factum adverbatur. Nam quis eorum auderet Petro primo apostolo, cui claves regni caelorum Dominus dedit, resistere; nisi alius talis, qui fiducia electionis suae sciens se non imparem, constanter improbaret, quod ille sine consilio fecerat.—Com. in Ep. ad Galat., c. 2, v. 11, col. 217, AB., Op., T. 2, ed. Paris, 1690.

itude for the Church. I withstood him to the face, he said. What is this but that I contradicted him to his face? And for what reason did he add, saying, Because he was to be blamed? Assuredly he was blamable on account of evangelical truth, to which his action was opposed. For what one of them would have dared to have resisted Peter, the first apostle, to whom the Lord gave the keys of the kingdom of heaven, except another such who, knowing that he himself was not unequal in the validity of his own election, firmly blamed what he had done without judgment or unadvisedly.

ST. JEROME, PRIEST.

Quamquam igitur tui me terreat magnitudo, invitat tamen humanitas. A Sacerdote victimae salutem, a Pastore praesidium ovis flagito. Facessat invidia: Romani culminis recedat ambitio, cum successore Piscatoris et discipulo crucis loquor. Ego nullum primum, nisi Christum sequens, Beatitudini tuae, id est, cathedra Petri, cum monitione consocior. Super illam petram aedificatam ecclesiam scio. Quicumque extra hanc domum agnum comederit, profanus est.—Non novi Vitalem, Meletium respuo, ignoro Paulinum. Quicumque tecum non colligit, spargit; hoc est, qui Christi non est, Antichristi est.—Ep. 15, ad Damasum Papam, § 2, T. 1, col. 355, 356, Pat. Lat. T. 22.

Therefore, though your greatness terrifies me, yet your kindness invites me. From a Priest I demand the safety of the victim; from a Shepherd the protection of the sheep. Let jealousy be done with: let ambition recede from the Roman height: I speak with the successor of the Fisherman and the disciple of the Cross. I, following none as chief but Christ, am associated in communion with thy Blessedness; that is, with the chair of Peter. Upon that rock I know that the Church is built. Whoever eats the lamb outside this house is profane.—I know not Vitalis; Meletius I reject; I am ignorant of Paulinus. Whoever does not gather with thee, scatters; that is, he who is not of Christ is of Antichrist.

Orate igitur Dominum, ut quod in Graeco placet, in Latino non displiceat, et quod totus Oriens miratur et praedicat, laeto sinu Roma suscipiat. Praedicationem quoque cathedrae Marci Evangelistae cathedra Petri Apostoli sua praedicatione confirmet.—Ep. 97, ad Panun. et Marc., § 4, col. 792, Ib.

Pray, therefore, the Lord, that what is pleasing in Greek, in Latin may not be displeasing; and what the whole East has regard for and preaches, Rome may receive with joyful heart. May the chair of Peter the Apostle, by its own preaching, confirm also the preaching from the chair of Mark the Evangelist.

—Praesertim cum libere in praefatione confessus sim, Origenis commentarios me esse secutum, et vel mea vel aliena dictasse, et in fine ejusdem capituli quod reprehendis, scripserim: 'Si cui iste non placet sensus, quo nec Petrus peccasse,

Especially since I have in the preface openly acknowledged that I had followed the commentaries of Origen, and had dictated either my own view or that of others, and had written at the end of the same chapter with which you find fault: 'If

nec Paulus procaciter ostenditur arguisse majorem; debet exponere, qua consequentia Paulus in altero reprehendat quod ipse commisit.—Ep. Papae Augustino, inter Ep. August., Ep. 75, c. 3, § 4, col. 253, T. 2, Pat. Lat. T. 33.

any one be dissatisfied with the interpretation here given, by which it is shown that neither did Peter sin, nor did Paul rebuke presumtuously a greater than himself, he is bound to show how Paul could consistently blame in another what he himself did.'

SIRICIUS, BISHOP OF ROME.

It has been doubted if the epistle, from which the following extracts have been taken, was really written by Siricius. Tillemont makes it probable that it was written by that Bishop (note, page 339, Oxford edition of Ambrose's Letters). It is included among the epistles of Ambrose, though certainly not written by him.

De Bonoso direxistis episcopo, quibus vel pro veritate, vel pro modestia nostram sententiam sciscitari voluistis.—Ep. de causa Bonosi, end of Ep. 56, Op. Ambros., col. 1222, 1223, § 1, T. 2, Pars 1, Pat. Lat. T. 16.

Ideo primum est, ut ii judicent quibus judicandi facultas est data; vos enim totius, ut scripsimus, synodi vice discernitis; nos quasi ex synodi auctoritate judicare non convenit.—Id., § 2, Ib.

You have written concerning Bishop Bonosus, in which (letter), either from (love of) truth or modesty, you inquire our opinion.

The first point, therefore, is that judgment should be given by those to whom the power of judging has been given; for you, as we have said, judge in place of the entire Synod; as to ourselves, it does not befit us to judge as though by the authority of the Synod.

Following is a portion of a note in Migne's edition of the works of Ambrose:

Holstenius in Collatione Romana illas ascribit Syricio: sed utrum MSS. aliquorum auctoritatem, an vero Baronii conjecturam secutus, ei propriam quoque adjectam voluerit, incertum manet.—Col. 1222, Ib.

Holstenius, in his Roman Collation, ascribes these to Syricius: but whether, following the authority of some MSS., or indeed the conjecture of Baronius, he thought fit that it should be attributed to him as his, remains uncertain.

At the end of Epistle 56, Ambrose had said:

Sane referendum arbitramur ad sanctum fratrem nostrum Romanae sacerdotem Ecclesiae; quoniam praesumimus ea te judicaturum, quae etiam illi displicere nequeant.—Ep. 56, § 7, col. 1222, T. 2, Ib.

Moreover, we are of an opinion that it will be well for you to refer to our holy brother the priest (Bishop) of the Roman Church; for we do not doubt that you will determine those things which will not displease him also.

JOHN CHRYSOSTOM, BISHOP OF CONSTANTINOPLE.

Ad Stagir., L. I, c. 7, col. 441, T. I, Pars I, Pat. Gr. T. 47, as cited on page 396.

Καὶ ὄρα πῶς οὐκ ἀφήσιν αὐ-
τοὺς ἀπὸ τοῦ νόμου ταῦτα ἀκού-
ειν, ἀλλὰ παρ' ἑαυτοῦ, εἰπῶν ·
Κρίνω ἐγώ, τουτέστιν, ἐξ ἑμαυτοῦ,
οὐχὶ παρὰ τοῦ νόμου ἀκούσας.
Εἶτα λοιπὸν κοινὸν τὸ δόγμα γίνε-
ται.—In Acta Apost., Hom. 33, § 1,
col. 239, T. 9, Pat. Gr. T. 60.

Οὕτως οὐδεὶς τῦφος ἦν ἐν τῇ
Ἐκκλησίᾳ, ἀλλὰ πολλὴ ἡ εὐταξία.
Καὶ ὄρα μετὰ Πέτρον Παῦλος
φθέγγεται, καὶ οὐδεὶς ἐπιστομίζει·
Ἰάκωβος ἀνέχεται, καὶ οὐκ ἀπο-
πηδᾷ· ἐκεῖνος γὰρ ἦν τὴν ἀρχὴν
ἐγκραχειρισμένος.—Id., § 2, col. 240, Ib.

Ἐπειτα μετὰ τρία ἔτη ἀνῆλθον
εἰς Ἱεροσόλυμα ἱστορηθεὶς Πέτρον.
Τι ταύτης ταπεινοφρονέστερον γέ-
νοιτ' ἂν τῆς ψυχῆς; Μετὰ τοσαῦτα
καὶ τοιαῦτα κατορθώματα, μηδὲν
Πέτρον δεόμενος, μηδὲ τῆς ἐκείνου
φωνῆς, ἀλλ' ἰσότιμος ὦν αὐτῷ
(πλέον γὰρ οὐδὲν ἔρω τέως), ὅμως
ἀνέρχεται ὡς πρὸς μείζονα καὶ
πρεσβύτερον· καὶ τῆς ἀποδημίας
αὐτῷ τῆς ἐκεῖ γίνεται αἰτία ἢ ἱσ-
τορία Πέτρον μόνῃ. Ὅρας πῶς
τὴν προσήκουσαν αὐτοῖς ἀπονέμει
τιμὴν, καὶ οὐ μόνον ἀμείνω, ἀλλ'
οὐδὲ ἴσον ἑαυτὸν ἐκείνων εἶναι
νομίζει; Καὶ τοῦτο ἐκ τῆς ἀποδη-
μίας ταύτης δῆλον. Καθάπερ γὰρ
νῦν πολλοὶ τῶν ἀδελφῶν τῶν
ἡμετέρων πρὸς ἁγίους ἀνδρας ἀπο-
δημοῦσιν, οὕτω καὶ Παῦλος πρὸς
Πέτρον τότε διακειμένος ἀπῆει·
μᾶλλον δὲ καὶ πολλῶν ταπεινότε-
ρον. Οἱ μὲν γὰρ νῦν ὠφελείας
ἐνεκεν ἀποδημοῦσιν· ὁ δὲ μακάριος
τότε ἐκεῖνος, οὐχ ὡς μαθησόμενός
τι πρ' αὐτοῦ, οὐδὲ ὡς διόρθωσιν
τινα δεξόμενος, ἀλλὰ διὰ τοῦτο μόνον,
ᾧστε ἰδεῖν αὐτὸν καὶ τιμῆσαι
τῇ παρουσίᾳ.—Com. in Epist. ad Galat.,
c. 1, § 11, col. 631, T. 10, Pat. Gr. T. 61.

And see how he does not let them hear these things from the Law, but from himself, saying, 'I judge,' that is, from myself, not having heard them from the Law. Then the decree is made in common.

Thus there was no folly in the Church, but good discipline. And see, after Peter, Paul speaks, and none silences him; James waits patiently, and does not start up; for he was invested with the chief authority.

Then after three years I went up to Jerusalem to see Peter. What can be more lowly than such a soul? After such successes, wanting nothing of Peter, not even his assent, but being of equal dignity with him (for at present I will say no more), he comes to him as his elder and superior; and the learning of Peter only was the cause of the visit to him there. Seest thou how he renders to them the becoming honor, and thinks himself to be not only not better, but not even equal to them? And this is evident from the journey. For Paul was induced to visit Peter by the same feeling from which many of our brethren sojourn with holy men; or rather by an humbler one. For these make the journey for their own gain; but this blessed man, not for his own instruction or correction, but merely for the sake of beholding and honoring him by his presence.

Πολλοὶ τῶν ἀπλῶς ἀναγινωσκόντων τοῦτὶ τὸ ῥητὸν τῆς Ἐπιστολῆς, νομίζουσι τοῦ Πέτρου τὸν Παῦλον κατηγορεῖν ὑπόκρισιν· ἀλλ' οὐκ ἔστι ταῦτα, οὐκ ἔστιν, ἀπαγε.—*Ἰδὲ καὶ Παῦλος ἐπιπλήττει, καὶ Πέτρος ἀνέχεται, ἵνα ἐγκαλουμένον τοῦ διδασκάλου καὶ σιγῶντος, εὐκολώτερον οἱ μαθηταὶ μεταθῶνται. Εἰ γὰρ, μηδενός γενομένου τοιούτου, παρήνευσεν ὁ Παῦλος, οὐδὲν ἂν εἰργάσατο μέγα· νῦν δὲ ἀφορμὴν λαβὼν ἐπιτιμήσεως σφοδροτέρας, πλείονα τοῖς μαθηταῖς Πέτρου τὸν φόβον ἐπέθηκε. Καὶ γὰρ εἰ μὲν ἀκούων ταῦτα Πέτρος ἀντέλεγε, καλῶς ἂν τις ἐμέμψατο, ὡς τῆς οἰκονομίας ἀνατρεπομένης· νυνὶ δὲ, ἐκείνου μὲν ἐπιτιμῶντος, τούτου δὲ σιγῶντος, πολὺς τοῖς ἐξ Ἰουδαίων φόβος ἐγινετο.*—*Id.*, c. 2. § 4, col. 640, 641, 1b.

Many, on a superficial reading of this part of the Epistle, suppose that Paul accused Peter of acting a part. But this is not so, it is not so, far from it.—Wherefore Paul rebukes, and Peter submits, that when the master is blamed and keeps silence the disciples may more readily come over. Without this occurrence Paul's exhortation would have had little effect; but the occasion hereby afforded of delivering a severe reproof, impressed Peter's disciples with a more lively fear. Had Peter disputed, hearing these things, he might justly have been blamed for violating the understanding between them; but now that the one reproves and the other keeps silence, the Jewish party are filled with serious alarm.

COUNCIL OF CONSTANTINOPLE, 381.

Dr. Weninger says: "This Council was, at first, nothing more than a provincial Synod, and if it now holds a higher rank, that distinction, as the ingenious Gerbert remarks, is altogether due to the authority of the Popes, who confirmed its Canons. It was convened by Damasus," etc. (*Infallible Authority of the Pope*, pp. 109, 110). It is true that the *third* Canon, passed by this Council, was rejected by successive Bishops of Rome—Leo, Gelasius, Gregory I., Nicholas I. (*Pusey on the Councils*, p. 320). Hefele says: "Theodosius summoned a large Synod to meet at Constantinople," and that "Baronius and others have tried to prove that Pope Damasus really summoned this Synod, since its members had themselves said: 'They had assembled in Constantinople in accordance with a letter from Damasus to the Emperor Theodosius the Great.' We do indeed find this in a Synodal Letter to Theodoret [v., c. 9], which, however, does not emanate from this, but from a second Constantinopolitan Synod of 382" (*Hist. of Councils*, pp. 342, 343, English edition).

The Council met to condemn the Apollinarian and Macedonian heresies. We are inclined to think that this should have been done by an infallible Pope. The Council made certain additions to the

Nicene Creed. Surely this too was part of the duty of an infallible Pontiff.

SOCRATES.—Μηδὲν δὲ ὁ βασιλεὺς ὑπερθέμενος, σύνοδον ἐπισκόπων τῆς αὐτοῦ πίστεως συγκαλεῖ, ἐπὶ τὸ κρατύναι τὴν ἐν Νικαίᾳ πίστιν, κ. τ. λ.—H. E., L. 5, c. 8, col. 576, Pat. Gr. T. 67.

After this, the emperor without delay summoned a synod of Bishops of his own faith, in order that the Nicene faith might be established.

The Council requested the emperor to confirm its decisions :

—Καὶ ὅτι συνελθόντες εἰς τὴν Κωνσταντίνου πόλιν κατὰ τὸ γράμμα τῆς σῆς εὐσεβείας, πρῶτον μὲν ἀνενεωσάμεθα τὴν πρὸς ἀλλήλους ὁμόνοιαν· ἔπειτα δὲ καὶ συντόμους ὄρους ἐξεφωνήσαμεν, τὴν τε τῶν πατέρων πίστιν τῶν ἐν Νικαίᾳ κηρώσαντες, καὶ τὰς κατ' αὐτῆς ἐκφρεῖσας αἰρέσεις ἀναθεματίζαντες. Πρὸς δὲ τούτοις, καὶ ὑπὲρ τῆς εὐταξίας τῶν ἐκκλησιῶν ῥητοὺς κανόνας ὠρίσαμεν· ἅπερ ἅπαντα τῷδε ἡμῶν τῷ γράμματι ὑπετάξαμεν. Δεόμεθα τοίνυν τῆς σῆς εὐσεβείας ἐπικυρωθῆναι τῆς συνόδου τῆς ψῆφον· ἵν' ὥσπερ τοῖς τῆς κλήσεως γάμμασι τὴν Ἐκκλησίαν τετιμηκας, οὕτω καὶ τῶν δοξάντων ἐπισφραγίσῃς τὸ τέλος.—Labbe. Concil., T. 2, col. 945, 946, quoted by Migne, Pat. Lat. T. 13, col. 544, AB.

And having come to the city of Constantine, according to the letter of thy Piety, we first renewed mutual concord among one another, and then we put forth short definitions, confirming the faith of the Fathers at Nicaea, and condemning the perverse heresies that had sprung up against it. And in addition to these things, and for the discipline of the Church, we enacted certain causes; all of which we have appended to this letter of ours. Therefore we beseech thy Piety to ratify the decree of the Synod; that as thou hast honored the Church by the letters convoking the Council, thus thou should seal the end of the things decreed by it.

It is but just to state that Damasus, Bishop of Rome, wrote two epistles against the Apollinarian and other heresies (Theodoret Eccl. Hist., L. 5, c. 10, 11). But we are left in doubt whether these were *ex cathedra*, as Damasus did not, according to Fessler, “express his intention” of speaking *ex cathedra*.

DAMASUS, Bishop of Rome.—Γινώσκετε τοίνυν, ὅτι τὸν πάλαι Τιμόθεον, τὸν βέβηλον, τὸν μαθητὴν Ἀπολιναρίου τοῦ αἰρετικοῦ, μετὰ τοῦ ἀβεβοῦς αὐτοῦ δόγματος καθείλομεν, καὶ οὐδαμῶς πιστεύομεν αὐτοῦ τὰ λείψανα λόγῳ τινὶ τοῦ λοιποῦ ἰσχύειν.—Τί τοίνυν πάλιν

Know then, that we have condemned Timothy, the impure, the disciple of the heretic Apollinaris, with his impious doctrines, and we hope none of his sect will arise in future.—Why then should you seek over again for me to depose Timothy? (He has been already deposed) by the judgment of the apostolic chair,

παρ' ἐμοῦ ζητεῖτε τὴν καθαίρεσιν Τιμοθέου; Καὶ ἐνταῦθα κριθεὶ τῆς ἀποστολικῆς καθέδρας, παρόντος καὶ Πέτρου τοῦ ἐπισκόπου τῆς Ἀλεξανδρέων πόλεως.—Theodoret Eccl. Hist., l. 5, c. 10, col. 1220, 1221, T. 3, Pat. Gr. T. 82.

Peter, Bishop of Alexandria, being present.

AURELIUS AUGUSTINE, BISHOP OF HIPPO.

Quapropter non ideo Petrum emendavit, quod paternas traditiones observaret: quod si facere vellet, nec mendaciter nec incongrue faceret; quamvis enim jam superflua, tamen solita non nocerent: sed quoniam Gentes cogebat Judaizare, quod nullo modo posset, nisi ea sic ageret, tanquam adhuc etiam post Domini adventum necessaria saluti forent; quod vehementer per apostolatum Pauli veritas dissuasit. Nec apostolus Petrus hoc ignorabat; sed id faciebat, timens eos qui ex circumcisione erant. Ita et ipse vere correctus est, etc.—Ep. 40, c. 4, § 5, col. 156, T. 2, Pat. Lat. T. 33.

—Ecce putemus illos episcopos, qui Romae judicaverunt, non bonos iudices fuisse; restabat adhuc plenarium Ecclesiae universae concilium, ubi etiam cum ipsis iudicibus causa posset agitari, ut si male iudicasse convicti essent, eorum sententiae solverentur.—Ep. 43, c. 7, § 19, col. 169, Ib.

Si autem verum scripsit Paulus, verum est quod Petrus non recte tunc ingrediebatur ad veritatem Evangelii. Id ergo faciebat quod facere non debebat; etc.—Ep. 82, c. 2, § 7, col. 278, Ib.

Extracts from an epistle to Pope Celestine:

Existunt exempla, ipsa Sede Apostolica iudicante, vel aliorum iudicata firmante, quosdam pro culpis quibusdam, nec episcopali spoliatis honore, nec relicto omnimodis impunitos.—Papae Coelestino; Ep. 209, § 8, col. 955, Ib.

Wherefore, he did not rebuke Peter because he observed the customs of his ancestors—which, if he had wished to do, he might have done without deceit or inconsistency, for, although now superfluous, yet they were not hurtful to one accustomed to them—but since he was compelling the Gentiles to be Judaizers, which he could not do otherwise than by so acting in regard to them as if their observance was, even after the Lord's coming, still necessary to salvation, against which, truth protested through the apostolic office of Paul. Nor was the Apostle Peter ignorant of this, but he did it through fear of those who were of the circumcision. And thus was he truly corrected, etc.

Let us suppose that those bishops who decided the case at Rome were not good judges; there still remained a plenary Council of the universal Church, in which these judges themselves might be put on their defence: so that, if they were convicted of mistake, their decisions might be reversed.

But if Paul wrote what was true, it is true that Peter was not then walking uprightly, according to the truth of the Gospel. He was therefore doing what he ought not to have done.

There are cases on record in which the Apostolic See, either pronouncing judgment or confirming the judgment of others, sanctioned decisions by which persons, for certain offences, were neither deposed from their episcopal office, nor left altogether unpunished.

Judicia quippe illis, et publicas potestates, et militares impetus tanquam executuros apostolicæ Sedis sententiam, sive ipse, sive rumores creberrimi comminantur, ut miseri homines christiani catholici graviora formident a catholico episcopo, quam, cum essent hæretici, a catholicorum imperatorum legibus formidabunt. Non sinas ista fieri, obsecro te per Christi sanguinem, per Apostoli Petri memoriam, qui Christianorum praepositos populorum monuit ne violenter dominantur in fratres. —Id., § 9, col. 956, Ib.

Jam enim de hac causa duo concilia missa sunt ad Sedem Apostolicam: inde etiam rescripta venerunt. Causa finita est: utinam aliquando finiatur error! Ergo ut advertant monemus, ut instruantur docemus, ut mutantur oremus.—Serm. 131, c. 10, § 10, col. 734, T. 5, Pars I, Pat. Lat. T. 38.

Petrus autem simulatione sua tanquam in Judaismo salus esset, cogebat Gentes judaizare.—Petri ergo simulatio libertati Pauli non est comparanda. Et ideo Petrum amare debemus libenter correctum, non autem astruere etiam de Pauli auctoritate mendacium: qui et Petrum coram omnibus in rectam viam revocavit, etc.—De Mend., c. 5, § 8, col. 493, T. 6, Ib., T. 40.

Nam in Epistola ad Galatas, quæ utique sicut cæteræ ad doctrinam religionis pietatisque conscripta est, illo loco dicunt eum esse mentitum, ubi ait de Petro et Barnaba, cum vidissim quia non recte ingrediunter ad veritatem Evangelii. Cum enim volunt Petrum ab errore, atque ab illa in quam inciderat, viæ pravitate defendere; ipsam religionis viam in qua salus est omnibus, confracta et comminuta Scripturarum auctoritate conantur evertere.—Id., c. 21, § 43, col. 517, 518, Ib.

For either from himself, or at least from very frequent rumors, threats are held out against them that the courts of justice, and the public authorities, and the violence of the military, are about to carry into force the decision of the Apostolic See; so that these unhappy men, being now Catholic Christians, dread greater evils from a Catholic Bishop than those which, when they were heretics, they dreaded from the laws of Catholic emperors. Do not permit these things to be done, I implore you, by the blood of Christ, by the memory of the Apostle Peter, who has warned those placed over Christian people against violently lording it over their brethren.

For already two councils concerning this question have been sent to the Apostolic See: and from thence also rescripts have come. The cause is ended; would that the error be ended sometime! Therefore do we advise that they may take heed, we teach that they may be instructed, we pray that they may be changed.

But Peter, by his making as though salvation consisted in Judaism, was compelling the Gentiles to Judaize.—Peter's simulation, therefore, is not to be compared to Paul's liberty. And while we ought to love Peter for that he willingly received correction, we must not bolster up lying even by the authority of Paul, who recalled Peter to the right path in the presence of them all.

For in the Epistle to the Galatians, which like the rest was written for doctrine of religion and piety, in that place they say he told a lie, where he says, concerning Peter and Barnabas, 'When I saw that they walked not uprightly, according to the truth of the Gospel.' For while they wish to defend Peter from error, and from that depravity of way into which he had fallen, the very way of religion in which is salvation for all, they, by breaking and mincing the authority of the Scriptures, do endeavor themselves to overthrow.

Cum igitur tantum auxilium Dei tantum profectum fructumque videamus, dubitabimus nos ejus Ecclesiae condere gremio, quae usque ad confessionem generis humani ab apostolica Sede per successiones episcoporum, frustra haereticis circumlambentibus, et partim plebis ipsius judicio, partim conciliorum gravitate, partim etiam miraculorum majestate damnatis, culmen auctoritatis obtinuit? Cui nolle primas dare, vel summae profecto impietatis est, vel praecipitis arrogantiae.—De Utilit. Credendi, c. 17, § 35, col. 91, T. 8, Ib. 42.

Nec nos ipsi tale aliquid auderemus asserere, nisi universae Ecclesiae concordissima auctoritate firmati; cui et ipse sine dubio crederet, si jam illo tempore, quaestionis hujus veritas eliquata et declarata per plenarium concilium solidaretur. Si enim Petrum laudat et praedicat ab uno posteriore collega patienter concorditerque correctum, quanto citius ipse cum concilio provinciae suae universi orbis auctoritati patefacta veritate cessisset?—De Bapt. Cont. Donat., L. 2, c. 4, col. 129, T. 9, Ib., T. 43.

Sed sicut diligentius inquisita veritas docuit, quae post magnos dubitationis fluctus ad plenarii concilii confirmationem perducta est, etc.—Id., c. 7, § 12, col. 133, Ib.

Neque enim Pharisei caeci, quamvis dicentes aliquando quod fieri debebat, comparandi erant Apostolo Petro, quamvis dicenti aliquando quod fieri non debebat. Non solum autem istarum ariditas illius viriditati conferenda non est: sed nec aliorum fructus illius ubertati adaequandus est. Gentes enim nemo judaizare nunc cogit, nec ideo tamen quisquam nunc in Ecclesia quantumlibet profecerit, Petri apostolatus conferendus est. Quapropter reddens debitam reverentiam, dignumque honorem quantum valeo persolvens paci-

When, therefore, we see so great help of God, so great progress and fruit, shall we doubt to hide ourselves in the bosom of that Church which even unto the confession of the human race from the apostolic See through succession of Bishops—heretics in vain barking around her and being condemned, partly by the judgment of the very people, partly by the weight of councils, partly also by the majesty of miracles—has held the summit of authority? To be unwilling to give to her the first place, is either surely the height of impiety or headlong arrogance.

Nor should we venture to assert anything of the kind, unless we were supported by the unanimous authority of the whole Church; to which also he (Cyprian) without doubt would have yielded, if at that time the truth of that question had been placed beyond dispute by the investigation and decree of a plenary council. For if he quotes Peter as an example for his allowing himself quietly and peacefully to be corrected by a younger colleague, how much more readily would he, with the Council of his province, have yielded to the authority of the whole world, when the truth has thus been brought to light?

But, according to the teaching which springs from a more careful investigation into the truth, which, after great doubt and fluctuation, was brought at last to the decision of a plenary council, etc.

For neither were the blind Pharisees, although they sometimes enjoined what was right to be done, to be compared to the Apostle Peter, although he enjoined at times what was not right. But not only is their dryness not to be compared to his greenness, but even the fruit of others may not be deemed equal to his fertility. For no one now compels the Gentiles to Judaize, and yet no one now in the Church, however great his progress in goodness, may be compared with the apostleship of Peter. Wherefore, rendering due rever-

ficio episcopo et glorioso Martyri Cypriano, audeo tamen dicere eum aliter sensisse de schismaticis vel haereticis baptizandis, quum postea veritas prodit, non ex mea, sed ex universae Ecclesiae sententia, plenarii concilii auctoritate roborata atque firmata: sicut venerans pro sui merito Petrum primum Apostolorum et eminentissimum martyrum audeo tamen dicere, non eum recte fecisse ut Gentes judaizare cogeret.—Id., L. 6, c. 2, § 3, col. 199, Ib.

To Boniface, Bishop of Rome :

Cum vero non desinant fremere ad dominici gregis caulas, atque ad diripiendas tanto pretio redemptas oves, aditus undecumque rimari, communisque sit omnibus nobis qui fungimur episcopatus officio (quamvis ipse in ea praeemineas celsiore fastigio) specula pastoralis: etc.—Cont. duas Epist. Pelag., L. 1, c. 1, § 2, col. 551, T. 10, Pars 1, Ib., Pat. Lat. T. 44.

ence, and paying, so far as I can, the fitting honor to the peaceful Bishop and glorious Martyr Cyprian, I yet venture to say that his view concerning the baptism of schismatics and heretics was contrary to that which was afterwards brought to light by a decision, not from me, but from the whole Church, confirmed and strengthened by the authority of a plenary council; just as, while paying the merited reverence to Peter, the first of the Apostles and most eminent of the martyrs, I yet venture to say that he did not do right in compelling the Gentiles to Judaize.

Since, in truth, they do not cease to growl at the entrances to the Lord's fold, and from every side to tear open approaches, with a view to tear in pieces the sheep redeemed at such a price; and since the pastoral watch-tower is common to all of us who discharge the office of the episcopate (although you are prominent therein on a loftier height), etc.

Century V.

CYRIL, BISHOP OF ALEXANDRIA.

Ἐπειδὴ δὲ μεμύνηκεν ἐν τοῖς αὐτοῖς, τάχα δὴπου καὶ ἐν χεῖροσι γέγονε, προστιθεὶς ἀεὶ δυσφημίας ἐπι δυσφημίαις, καὶ ξένα καὶ ἀλλότρια παντελῶς ἐξηγούμενος δόγματα, ἃ μὴ οἶδεν ὄλως ἢ ἀγία καθολικὴ Ἐκκλησία· ἐδικαιώσαμεν ὑπομνησθέντα τρίτῳ γράμματι, τούτῳ δὴ τῷ πεμφθέντι παρὰ τε ἡμῶν, καὶ τοῦ ὀσιωτάτου καὶ θεοσεβεστάτου ἀδελφοῦ ἡμῶν καὶ συλλειτουργοῦ Κελεστίνου, τοῦ τῆς μεγάλης Ῥώμης ἐπισκόπου.—Ep. 19, ad Monachos Constan., col. 128, A., T. 10, Pat. Gr. T. 77.

But since he [Nestorius] has continued in the same sentiments, or even in worse, always adding blasphemy to blasphemy, and introducing altogether strange and foreign dogmas, which the Holy Catholic Church has not at all known, we have condemned him, admonished by a third letter, namely this, sent forth from us, and from our most holy and religious brother and fellow-minister, Celestine, Bishop of Great Rome.

CELESTINE I., BISHOP OF ROME.

From an epistle to Cyril of Alexandria :

Συναφθεῖσθαι σοι τοίνυν τῆς αὐθεντίας τοῦ ἡμετέρου θρόνου, τῇ

Wherefore, joining the authority of our See to yours, having used our place,

ἡμετέρα διαδοχῇ χρησάμενος, ταύ-
την ἐκβιβάσεις ἀκριβεῖ στερρότητι
τὴν ἀπόφασιν, κ. τ. λ.—Ep. ad Cyril.,
ap. Epp. Cyril., Ep. 12, col. 93, A., l.
10, Pat. Gr. T. 77.

execute this sentence with strict sever-
ity, etc.

COUNCIL OF EPHESUS, 431.

This Council was convoked by the Emperor Theodosius the Younger, to settle the Nestorian controversy. Cyril of Alexandria presided. The Gospels were placed on a throne in the centre of the assembly. The emperor was requested, by a letter, to give his royal authority to the proceedings of the Council.

Extracts from Evagrius are taken from Valesius' edition of his history, edition 1695. The Latin instead of the Greek is given, as the latter contained many abbreviations and old characters that are not now used.

EVAGRIUS.—Quae cum Cyrillus Alexandrinorum Episcopus, Vir celeberrimi nominis, per litteras suas reprehendisset, iisdemque respondisset Nestorius, ac neque iis, quae a Cyrillo, neque his, quae a Celestino senioris Romanae Episcopo scripta erant, acquiesceret, sed nihil veritus, adversus universam Ecclesiam proprium virus evomeret; merito Cyrillus petiit a Theodosio, qui tunc Orientis Imperium administrabat, ut ejus mandato prima Synodus Ephesi congregaretur, Imperialibus litteris, tum ad Cyrillum ipsum, tum ad omnes ubique sanctissimarum Ecclesiarum Episcopos missis.—Eccl. Hist., L. 1, c. 3, C., Valesius' ed., p. 258.

—Divino Cyrillo Celestini quoque Romanae urbis, uti supra diximus, Episcopi vices gerente.—Id., c. 4, B., Ib., p. 259.

When the well-known Cyril, the Bishop of the Alexandrians, had censured these things by his letters, and Nestorius had replied to them, but neither to those which were written by Cyril, nor those by Celestine, Bishop of the elder Rome, did he pay any regard, but, fearing nothing, constantly poured forth poison on the whole Church; Cyril justly sought from Theodosius, who at that time was ruling over the Eastern Empire, that by his mandate the first Synod of Ephesus should be assembled, imperial letters being sent first to Cyril himself, and then to all the Bishops of the most holy Churches everywhere.

The holy Cyril occupied the post of Celestine, who, as we have said above, was the Bishop of elder Rome.

Some have supposed Cyril was president alone; others, that Celestine of Rome, by his legates; others, Cyril and Celestine together; and others, Cyril and Memnon, Bishop of Ephesus. But this is a small matter, as it makes nothing in favor of Papal Infallibility or of Appeals to Rome. Celestine, previous to the Council, had, in conjunction with a Roman synod, condemned Nestorius. Even if this was not done *ex cathedra*, it was done officially. But the Roman decree fell into abeyance, and Nestorius had to appear before the Council of Ephesus.

EVAGRIUS.—Sancta Synodus adversus Nestorium hæc ad verbum pronuntiavit.—Id., c. 4, D., Ib.

The holy Synod pronounced these things against Nestorius.

Below is an extract from one of Valesius' Annotations :

VALESIUS.—Cyrillum in Ephesino Concilio Caelestini Romani Pontificis vices gessisse satis constat. Certe in actis ejus Concilii Cyrillus hoc titulo ubique decoratur, etiam post adventum Legatorum sedis Romanae, ut patet ex actione quarta ejusdem Concilii, ubi Legati Romani statim post Cyrillum Alexandrinum ante reliquos omnes Episcopos nominantur. Duplici igitur nomine Cyrillus Ephesino Concilio praesedit, videlicet tanquam Episcopus Alexandrinus, et tanquam Vicarius Episcopi Romani.—Annotat. H. E. Evag., c. 4, p. 55.

It has been sufficiently shown that Cyril held the place of Celestine, the Roman Pontiff, in the Council of Ephesus. Certainly, in the Acts of that Council, Cyril was honored with that title everywhere, even after the arrival of the legates of the Roman See, as is evident from the fourth act of that same Council, where the Roman legates immediately after nominated Cyril of Alexandria before all of the other Bishops. Therefore Cyril presided at the Council of Ephesus under a two-fold appellation—as Bishop of Alexandria and as Vicar of the Roman Bishop.

Evagrius speaks of a second Council of Ephesus, 449 :

EVAGRIUS.—Huic Concilio praesidere jussus est Dioscorus, Alexandrinae Ecclesiae post Cyrillum Episcopus, etc.—Julius item Episcopus, qui Leonis Episcopi Romani vices gerebat.—Id., c. 10, CD., Ib., p. 266.

At this Council, Dioscorus, Bishop after Cyril in the Church of Alexandria, was appointed to preside.—Julius, likewise a Bishop, who held the place of Leo, the Roman Bishop.

Scripta est ab eodem Imperatore constitutio admodum pia quae relata est in primo Justiniani libro, qui Codex dicitur, estque numero tertia primi tituli. In qua Theodosius, eum quem prius in deliciis habuerat, sicut ipse Nestorius scribit, divinitus incitatus, omnibus, ut ita dicam, calculis condemnavit, anathema ei denuntians his verbis, etc.—Id., c. 12, B., Ib., p. 269.

A constitution was composed by the same ruler, very religious, which is contained in the first book of Justinian, called the Code, and is third in number under the first title. In which Theodosius, moved by heaven, condemned by votes, as the saying is, him to whom he had before been attached, as Nestorius himself writes, threatening him with anathema, in these words, etc.

ST. VINCENT OF LERINS.

In ipsa item Catholica Ecclesia magnopere curandum est ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim vere propriæ catholicæ, quod ipsa vis nominis ratioque declarat, quae omnia fere universaliter comprehendit. Sed hoc ita demum fiet, si sequamur universitatem, anti-

Likewise, in the Catholic Church itself it is earnestly to be considered that we hold that which hath been believed everywhere, always, and by all. For that is truly Catholic, as the very force and nature of the word doth declare, which comprehendeth all things in general after an universal manner. But this may be done in this

quitatem, consensionem. Sequemur autem universitatem hoc modo, si hanc unam fidem veram esse fateamur quam tota per orbem terrarum confitetur Ecclesia; antiquitatem vero ita, si ab his sensibus nullatenus recedamus quos sanctos majores ac patres nostros celebrasse manifestum est: consensionem quoque itidem, si in ipsa vetustate omnium vel certe pene omnium sacerdotum pariter et magistrorum definitiones sententiasque sectemur. — *Common.*, c. 2, col. 640, *Pat. Lat. T.* 50.

Quid igitur tunc faciet Christianus catholicus, si se aliqua Ecclesiae particula ab universalis fidei communione praeciderit? Quid utique nisi ut pestifero corruptoque membro sanitatem universi corporis anteponat? Quid si novella aliqua contagio non jam portiunculam tantum, sed totam pariter Ecclesiam commaculare conetur? Tunc item providebit ut antiquitati inhaereat, quae prorsum jam non potest ab ulla novitatis fraude seduci. Quid si in ipsa vetustate, duorum aut trium hominum, vel certe civitatis unius aut etiam provinciae alicujus error deprehendatur? Tunc omnino curabit ut paucorum temeritati vel inscitiae, si qua sunt, universaliter antiquitus universalis Concilii decreta praeponat. Quid si tale aliquid emergat ubi nihil hujusmodi reperiatur? Tunc operam dabit ut collatas inter se majorum consulat interrogetque sententias, eorum duntaxat qui diversis licet temporibus et locis, in unius tamen Ecclesiae Catholicae communione et fide permanentes, magistri probabiles exstiterunt; et quicquid non unus aut duo tantum, sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverit, id sibi quoque intelligat absque ulla dubitatione credendum.—*Id.*, c. 3, col. 640, 641, *Ib.*

Cum ergo undique ad novitatem rei cuncti reclamarent, atque omnes quaeversum sacerdotes pro suo quisque studio reniterentur, tunc beatae memoriae Papa

way, if we follow Universality, Antiquity, Consent. Universality we shall follow thus, if we profess that one faith to be true, which the whole Church throughout the world confesses; Antiquity thus, if we part not in any way from those senses which it is plain our holy ancestors and Fathers held; likewise Consent, if in this very antiquity itself we hold the definitions and opinions of all, or at any rate almost all, the priests and doctors together.

What then shall a Catholic Christian do, if some small part of the Church cut itself off from the communion of the universal faith? What else but prefer the health of the whole body before the pestiferous and corrupt member? What if some new affection goeth about to corrupt not in this case only a little part, but the whole Church? Then likewise shall he regard and cleave unto Antiquity, which can now no more be seduced by any crafty novelty. What if in Antiquity itself he found some error of two or three men, or haply of some one city or province? Then he shall diligently take care that he prefer the universal decrees and determinations of an ancient General Council, if such there be, before the temerity or folly of a few. What if some such case happen where no such thing can be found? Then he shall labor to refer to and consult the opinions of the Fathers, compared with each other, those only, who, though they lived in different times and places, yet remaining in the communion and faith of one Catholic Church, were approved masters: and whatsoever he shall perceive, not one or two, but all jointly with one consent, plainly, usually, constantly to have holden, written and taught, that let him know ought, without scruple or doubt, to be believed.

When, therefore, everywhere all exclaimed against the novelty of the thing, and all priests in all places, each one according to his zeal, did oppose; then Pope

Stephanus Apostolicae Sedis antistes, cum caeteris quidem collegis suis, sed tamen prae caeteris restitit, dignum, ut opinor, existimans si reliquos omnes tantum fidei devotione vinceret quantum loci auctoritate superabat.—*Id.*, c. 6, col. 645, 646, *Ib.*

Christi vero Ecclesia, sedula et cauta depositorum apud se dogmatum custos, nihil in his unquam permutat, nihil minuit, nihil addit, non amputat necessaria, non apponit superflua, non amittit sua, non usurpat aliena; sed omni industria hoc unum studet ut vetera fideliter sapienterque tractando, si qua sunt illa antiquitus informata et inchoata accuret et poliat; si qua jam expressa et enucleata consolidet, firmet; si qua jam confirmata et definita, custodiat; etc.—*Id.*, c. 23, col. 669, *Ib.*

Quonam modo in Scripturis sanctis veritatem a falsitate discernent? Hoc scilicet facere magnopere curabunt, quod in principio Commonitorii istius sanctos et doctos viros nobis tradidisse scripsimus, ut divinum Canonem secundum universalis Ecclesiae traditiones et juxta Catholici dogmatis regulas interpretentur; in qua item Catholica et apostolica Ecclesia sequantur necesse est universitatem, antiquitatem, consensionem.—*Id.*, c. 27, col. 674, *Ib.*

Atque ideo quascumque illas antiquiores vel schismatum vel haereseon profanitates nullo modo nos oportet nisi aut sola, si opus est, Scripturarum auctoritate convincere, aut certe jam antiquitus universalibus sacerdotum catholicorum Conciliis convictas damnatasque vitare.—*Id.*, c. 28, col. 675, *Ib.*

Item diximus in ipsa Ecclesiae vetustate duo quaedam vehementer studioseque observanda quibus penitus inhaerere deberent quicumque haeretici esse nollent:

Stephen, of blessed memory, Bishop of the Apostolic See, resisted with the rest of his colleagues, but yet more than the others, thinking it proper, I suppose, to excel all the others in devotion towards the faith, as he was superior in authority of place.

Truly the Church of Christ, a careful and diligent keeper of doctrines committed to her, never changes anything in these, diminishes nothing, adds nothing; what is necessary she does not take away, what is superfluous she does not put on, what is her own she does not lose, what is foreign she does not usurp; but with all industry she labors about this one thing that by faithful and prudent handling of what is old, if anything has been in times past well entered upon and begun, she may perfect and polish it; if anything well set forth and declared, she may ratify and confirm it; if anything confirmed and defined, she may retain it; etc.

How shall they [Catholics] in Holy Scripture discern truth from falsehood? On this very point, forsooth, they must have great care, as in the beginning of this very Commonitory we wrote that holy and learned men had delivered to us, that they should interpret the divine Canon according to the tradition of the Universal Church and the rules of Catholic doctrine; in which Catholic and Apostolic Church they must likewise of necessity follow Universality, Antiquity, and Consent.

And therefore all such ancient profane schisms or heresies we must not otherwise conquer, but only, if need be, by the authority of the Scriptures, or else to shun them as already convicted and condemned in old time by general councils of Catholic priests.

Likewise, we said that in ecclesiastical antiquity there were two certain things that were to be diligently and seriously observed, to which all those who do not

primum, si quid esset antiquitus ab omnibus Ecclesie Catholice sacerdotibus universalis Concilii auctoritate decretum; deinde si qua nova exsurgeret quaestio, ubi id minime reperiretur, recurrendum ad sanctorum patrum sententias, eorum duntaxat qui suis quisque temporibus et locis in unitate communionis et fidei permanentes, magistri probabiles existissent, et quicquid uno sensu atque consensu tenuisse invenirentur, id Ecclesie verum et catholicum absque ullo scrupulo iudicaretur.—Id., c. 29, col. 677, 678, 1b.

wish to be heretics must cling: the first, whatever in old time has been decreed by all the priests of the Catholic Church, by the authority of a general council; secondly, if any new question arose, in which that could not be found, recourse should be had to the opinions of the holy Fathers, yet of those only who in their time and place were approved masters, continuing in the unity of the communion and faith; and whatsoever they should be found to have held with one mind and consent, that should be judged to be, without any scruple, the true and Catholic doctrine of the Church.

Is it likely that St. Vincent knew anything about "Appeals to Rome," or an infallible Pope in the Apostolic See? The only way he knew of discerning "the true Catholic faith from false and wicked heresy" was, first, "by the authority of the law of God"; and, secondly, "by the tradition of the Catholic Church" (beginning of Chapter II.). Then he goes on to say that that is "properly Catholic which hath been believed everywhere, always, and by all." St. Vincent's treatise is conclusive in regard to the mode of arriving at the truth in the early Church. Instead of applying the threefold and difficult rule, how much easier it would have been to have resorted to an infallible Pope, who could have banished all doubts by an *ex cathedra* utterance.

SOCRATES.

Γνωρίζουσιν οὖν τῷ ἐπισκόπῳ Ῥώμης Ἰουλίῳ τὰ καθ' ἑαυτούς· ὁ δὲ, ἅτε προνομία τῆς ἐν Ῥώμῃ Ἐκκλησίας ἐχούσης, παρρησιαστικοῖς γράμμασιν ὠχύρωσεν αὐτούς, καὶ ἐπὶ τὴν Ἀνατολὴν ἀποστέλλει τὸν οἰκεῖον ἐκάστω τόπον ἀποδιδούς, καὶ καθαρπτόμενος τῶν προπετῶς καθελόντων αὐτούς. Οἱ ἀναξεύξαντες ἐν τῆς Ῥώμης, καὶ τοῖς τύποις τοῦ ἐπισκόπου Ἰουλίου θάρροῦντες, τὰς τε ἑαυτῶν ἐκκλησίας καταλαμβάνουσι, καὶ τὰς ἐπιστολάς πρὸς οὓς ἐγράφησαν διαπέμπονται. Οἱ δὲ δεξάμενοι, ὕβριν ἐποιοῦντο τὴν ἐπίπληξιν· καὶ σύνοδον ἐν τῇ Ἀντιοχείᾳ κηρύξαντες,

Therefore each one made known his own case to Julius, Bishop of Rome; but he, exercising the privilege of the Church in Rome, fortified them by free-spoken letters, and sent them to the East, restoring each to his own See, and rebuking sharply those who had deposed them. These having returned to Rome, and encouraged by the letters of Bishop Julius, took possession of their own churches, and forwarded the letters to those to whom they were written. But those who had received them made the reproach a cause for indignation; and summoning a synod in Antioch, coming together in it, by common consent vehemently recriminated Julius, showing that it was not necessary

συνελθόντες ἐν αὐτῇ, γνώμη κοινῇ σφοδρότερον δι' ἐπιστολῆς ἀντεγκαλοῦσι τῷ Ἰουλίῳ, δηλοῦντες μὴ δεῖν κανονίζεσθαι παρ' αὐτοῦ, εἰ βούλοιντο ἐξελαύνειν τινὰς τῶν ἐκκλησιῶν· μηδὲ γὰρ αὐτοὺς ἀντειπεῖν, ὅτε Νούατον τῆς ἐκκλησίας ἤλαυνον. Ταῦτα μὲν οἱ τῆς ἐφῶς ἐπίσκοποι τῷ ἐπισκόπῳ Ῥώμης Ἰουλίῳ διεπέμποντο.—H. E., L. 2, c. 15, col. 212, 213, BA., Pat. Gr. T. 67.

Οὕτως ἐναντίων πεμπομένων τῶν γραμμάτων, ὁ Ἰούλιος τοῖς ἐν Ἀντιοχείᾳ συναχθεῖσιν ἀντιγράφων ἐπεμέψατο, πρῶτον μὲν τὸ ἐπαχθὲς τῆς αὐτῶν ἐπιστολῆς· ἔπειτα παρὰ κανόνας ποιοῦντας, διότι εἰς τὴν σύνοδον αὐτὸν οὐκ ἐκάλεσαν, τοῦ ἐκκλησιαστικοῦ κανόνος κελεύοντος, μὴ δεῖν παρὰ γνώμην τοῦ ἐπισκόπου Ῥώμης κανονίζειν τὰς Ἐκκλησίας, καὶ ὅτι τὴν πίστιν λεληθότως παραχαράττουσιν.—Id., c. 17, col. 220, A., Ib.

Συνεχῶς δὲ καὶ τοὺς βασιλεῖς τῇ ἰστορίᾳ περιλουβάνομεν, διότι ἀφ' οὗ χριστιανίζειν ἤρξαντο, τὰ τῆς Ἐκκλησίας ἤρητο ἐξ αὐτῶν καὶ αἱ μέγιστα σύνοδοι τῇ αὐτῶν γνώμῃ γεγόνασί τε καὶ γίνονται.—Id., L. 5, Prooem., col. 565, B., Ib.

LEO THE GREAT, BISHOP OF ROME.

Transivit quidem etiam in alios Apostolos jus potestatis istius, et ad omnes Ecclesiae principes decreti hujus constitutio commeavit: sed non frustra uni commendatur, quod omnibus intimetur. Petro enim ideo hoc singulariter creditur, quia cunctis Ecclesiae Rectoribus Petri forma praeponitur.—In Petro ergo omnium fortitudo munitur, et divinae gratiae ita ordinatur auxilium, ut firmitas, quae per Christum Petro tribuitur per Petrum Apostolis conferatur.—Serm. 3, c. 3, pp. 53, 54, T. 1, Op., ed. 1700, Lugduni.

to be judged by him, if they wished to excommunicate any from the churches; for they had not opposed themselves when Novatus was ejected from the Church. These things the Eastern Bishops replied to Julius, Bishop of Rome.

Contradictory letters having been sent, Julius replying to those assembled in Antioch, said, in return, first, that he was annoyed by their letter; secondly, that they had acted contrary to the canons, since they had not called him to the council, an ecclesiastical canon having ordered that the churches should not pass decrees without the consent of the Bishop of Rome; and (lastly) that they had secretly perverted the faith.

We have never failed to include the emperors in these historical details, because from the time they began to be Christians the affairs of the Church rested upon them, and the greatest Synods have been and are called with their consent.

The privilege of this power did indeed pass to the other Apostles, and the order of this decree reached to all the rulers of the Church, but not without purpose is that which is intended for all entrusted to one. Therefore is this given to Peter singly, because all the rulers of the Church are invested with the figure of Peter.—In Peter, therefore, is the strength of all protected, and the help of divine grace is so ordered that the stability, which through Christ is given to Peter, through Peter may be conveyed to the Apostles.

Unde si pietas vestra suggestioni ac supplicationi nostrae dignetur annuere, ut intra Italiam haberi jubeatis Episcopale Concilium, etc.—Ad Theod. August., Ep. 23, p. 241, Ib.

—Omnes partium nostrarum Ecclesiae, omnes Mansuetudini Vestrae cum gemitibus et lacrymis supplicant sacerdotes * * * generalem Synodum jubeatis intra Italiam celebrari, etc.—Ad Idem, Ep. 39, c. 3, p. 256, Ib.

Superbum nimis est et immoderatum ultra proprios terminos tendere, et antiquitate calcata alienum jus velle praeripere; atque ut unius crescat dignitas, tot Metropolitanorum impugnare primatus.—Ad Pulch. August., Ep. 79, c. 2, p. 298, Ib.

Nulla sibimet de multiplicatione congregationis Synodalia Concilia blandiantur, neque trecentis illis decem atque octo Episcopis quantum libet copiosior numerus sacerdotum vel comparare se audeat, vel praeferre: cum tanto divinitus privilegio Nicaena sit Synodus consecrata, ut sive per pauciores, sive per plures Ecclesiastica judicicia celebrentur, omni penitus auctoritate sit vacuum, quicquid ab illorum fuerit constitutione diversum.—Ad Anat., Ep. 80, c. 2, p. 299, Ib.

Sancti illi et venerabiles Patres, qui in urbe Nicaena, sacrilego Arrio cum sua impietate damnato, mansuras usque in finem mundi leges Ecclesiasticorum Canonum condiderunt, et apud nos, et in toto orbe terrarum in suis constitutionibus vivunt.—Ad Idem, c. 4, Ib.

Cum frequentibus experimentis probaverit Dilectio tua, quam constanti fixoque proposito sanctorum Nicaenorum Canonum statuta custodiam, dissolvi omnes Ecclesiasticas regulas aestimans, si quicquam ex illa Sacrosancta Patrum constitutione violetur.—Ad Julian., Ep. 81, p. 300, Ib.

Quicquid enim praeter speciales causas Synodalia Conciliorum ad examen

Whence, if your Piety [the Emperor Theodosius] shall vouchsafe consent to our suggestion and supplication, that you would order an episcopal council to be held in Italy, etc.

All the Churches, all the Priests supplicate, with groans and tears, your Grace [the emperor] that you would order a general Synod to be celebrated in Italy, etc.

It is too proud and immoderate a thing to stretch beyond one's bounds, and, in contempt of antiquity, to be willing to invade the right of another, and to oppose the primacy of so many Metropolitans in order to advance the dignity of one.

Let no Synodal Councils flatter themselves on the increase of the congregation, nor let any number of priests, however greater, dare either to compare or to prefer themselves to those three hundred and eighteen Bishops, since the Nicene Council was consecrated by so great a privilege of God, that, whether by fewer or by more, ecclesiastical judgments be passed, whatever differs from their appointment, is utterly devoid of all authority.

Those holy and venerable Fathers, who, in the city of Nicea, the sacriligious Arius having been condemned with his impiety, passed laws of Ecclesiastical Canons which are to last to the end of the world, live in their appointments both among us and through the whole world.

Your Love has proved by frequent trials with what a constant and fixed purpose I guard the statutes of the holy Nicene canons, thinking that all ecclesiastical rules are destroyed, if any part of that holy constitution of the Fathers is violated.

For whatever is referred to the Episcopal examination, except the special cases

episcopale defertur, potest aliquam dijudicandi habere rationem, si nihil de eo est a sanctis Patribus apud Nicaeam definitum. Nam quod ab illorum regulis et constitutione discordat, Apostolicae Sedis nunquam poterit obtinere consensum.—Ad Max., Ep. 92, c. 5, p. 311, Ib.

of Synodal Councils, it is possible to obtain a reasonable decision, if nothing concerning that matter was defined by the holy Fathers at Nicea. For whatever differs from their rules and appointment, will never be able to obtain the consent of the Apostolic See.

SOZOMEN.

Οἱ μὲν γὰρ ἀπὸ τῆς Ἀνατολῆς, τὰ ἤδη αὐτοῖς δόξαντα ἐπὶ Ἀθανασίῳ καὶ Παύλῳ καὶ Μαρκελλῳ καὶ Ἀβκληπᾷ κυρώσαντες, καθείλον Ἰούλιον τὸν Ῥώμης ἐπίσκοπον, ὡς ἄρξαντα τῆς πρὸς αὐτοῦς κοινωνίας.—H. E., L. 3, c. 11, col. 1061, B., Pat. Gr. T. 67.

The Eastern Bishops confirmed the sentences enacted against Athanasius, Paul and Marcellus and Asclepas, and deposed Julius, Bishop of Rome, because he had been the first to admit those who had been condemned into communion.

COUNCIL OF CHALCEDON, 451.

“The Council of Chalcedon * * * establishes, more clearly than all the preceding Councils, the authority and prerogatives of the Holy See” (Weninger, p. 116). The Summons for the Council was issued in the name of the Emperors Valentinian and Marcian. The affairs of the Council were managed by the emperor through his commissioners. With these the legates of Leo the Great joined. The doctrine of Eutyches was condemned. The “Tome” of Leo the Great was examined and declared orthodox. Was it an *ex cathedra* epistle?

EVAGRIUS.—Cum haec in votis haberet, accedunt ad illum, tum responsales Leonis Romanae urbis Episcopi, affirmantes Dioscorum in secundo Ephesino Concilio suscepisse Epistolam Leonis, quae doctrinam verae fidei continebat. Tum ii, quos idem Dioscorus injuria affeceret, supplicantes ut ipsorum causa in Episcopali Concilio judicaretur.—Ecl. Hist., L. 2, c. 2, C., Valesius' ed., p. 285.

Senatores interloquentes pronuntiarunt, ut Episcoporum, qui convenerant unusquisque seorsum fidem suam exponeret: pro certo habens, sacratissimum Imperatorum juxta expositionem fidei trecentorum et octodecim Patrum, qui Nicaeae congregati sunt, et centum ac quinquaginta illorum qui Constantinopolim con-

While these things were in contemplation, the replies of Leo, the Bishop of Rome, came to him, affirming that Dioscorus, in the second Council of Ephesus, had received the Epistle of Leo, which contained the true doctrine of the faith. Likewise those, whom at the same time Dioscorus had injured, beg that their case might be examined in an Episcopal Council.

The Senators ruled to the effect that each of the assembled Bishops should severally put forth his own faith, fully assured that the most holy Emperor believed in accordance with the exposition of the faith of the three hundred and eighteen Fathers, who had assembled at Nicaea, and of the one hundred and fifty

venere, item juxta Epistolas sanctorum Patrum Gregorii, Basilii, Hilarii, Athanasii, Ambrosii, et juxta duas Cyrilli Epistolas, quae in prima Synodo Ephesina recitatae sunt, credere. Nam et Reverendissimum Senioris Romae Episcopum Leonem, juxta eandem fidem Eutychem deposuisse.—*Id.*, c. 18, B., *Ib.*, p. 314.

who had come together at Constantinople; likewise in accordance with the Epistles of the holy Fathers Gregory, Basil, Hilary, Athanasius, Ambrose, and in accordance with the two Epistles of Cyril, which were read in the first Synod of Ephesus. For in accordance with the same faith had Leo, the most reverend Bishop of the elder Rome, deposed Eutyches.

From a petition to the emperor, presented at the Council :

EUSEBIUS, Bishop of Dorylaeum.—*Propositum est Majestati vestrae, omnibus quidem subditis providere, et cunctis, qui injuria affecti sunt, manum porrigere : Praecipue vero iis, qui sacerdotio funguntur. In hoc enim Deum colitis, a quo Imperium ac dominium orbis terrarum vobis concessum est.*—*Evag. Eccl. Hist.*, L. 2, c. 18, A., *Ib.*, p. 310.

It is the aim of Your Majesty to exercise a providential care over all your subjects, and stretch forth a protecting hand to all who are suffering wrong, and especially to those who are invested with the priesthood. For in this you render service to God, by Whom the command and rule of the whole world was given to you.

From a declaration made by the representatives of Leo, Bishop of Rome :

EVAGRIUS.—*Idcirco sanctissimus ac beatissimus Magnae et Senioris Romae Archiepiscopus Leo, per nos, et per praesentem Synodum, una cum beatissimo et omni laude dignissimo Apostolo Petro, qui petra et basis est Ecclesiae Catholicae, rectaeque fidei fundamentum : Episcopali eum dignitate exuit, et ab omni Sacerdotali officio alienum pronuntiavit. Sancta igitur et magna haec Synodus, super memorato Dioscoro, ea quae canonibus placita sunt decernat.*—*Id.*, c. 18, B., *Ib.*, p. 318.

Wherefore Leo, the most holy and blessed Archbishop of great and elder Rome, has, through us and through the present Synod, together with the blessed and all-honored Apostle Peter, who is the rock and basis of the Catholic Church and the foundation of the true faith, deprived him of the episcopal dignity, and severed him from every priestly function. Therefore this holy and great Synod decrees the provisions of the canons on the aforesaid Dioscorus.

The reading and examination of Leo's "Tome" :

EVAGRIUS.—*Petimus igitur, ut verba trecentorum et octodecim sanctorum Patrum, et sanctissimi Leonis scripta recitentur.*—*Id.*, *Ib.*, B., p. 319.

We require, therefore, that the words of the three hundred and eighteen Fathers, and the writings of the most holy Leo, be read.

Postea cum interlocutio prolata esset, ut Epistola quoque Leonis recitaretur, in Graecum sermonem conversa publice re-

Afterwards, when an interlocutory sentence had been given, that the Epistle of Leo was to be read, having been trans-

citata est, et monumentis actorum inferta habetur. Hac Epistola perlecta, cum Episcopi acclamassent: haec fides Patrum: haec fides Apostolorum: omnes ita credimus. Orthodoxi ita credunt. Anathema ei, qui sic non credit. Petrus per Leonem ista locutus est. Apostoli ita docuerunt. Pie ac vere docuit Leo. Cyrillus ita docuit. Leo et Cyrillus similiter praedicarunt. Anathema ei, qui sic non credit. Haec vera fides. Orthodoxi ita sentiunt. Haec fides Patrum.—Id., Ib., CD., p. 321.

Deinde quibusdam aliis recitatis, interrogati Episcopi, qui aderant, utrum Leonis Epistola consentiret cum fide trecentorum et octodecim sanctorum Patrum, qui Nicaeae in unum convenerant, et cum fide centum ac quinquaginta Patrum, qui in urbe Regia fuerant congregati, Anathemae Constantopolitanus Episcopus, et universi, qui aderant Episcopi responderunt, Epistolam Leonis cum supradictis sanctis Patribus consentire.—Id., Ib., B., p. 324.

In regard to the examination of St. Leo's "Tome," Allnatt says: "The subsequent 'examination' of this Letter by the Council (which some Gallican and Protestant writers have referred to as being inconsistent with its reception as an *ex cathedra* definition) was not what theologians term an *examen revisionis*, but an *examen elucidationis*" (Cathedra Petri, pp. 140, 141). Had St. Leo's "definition" been "irreformable, and that without the consent of the Church," would the Council have dared examine it? If the Bishop of Rome had been above the Church, why was it necessary to assemble a Council? Plainly the Catholic Church did not then regard the Bishop of Rome in the same light as he is regarded to-day by the Church of Rome.

SIMPLICIUS, BISHOP OF ROME.

Quisquis aliud (sicut praedixit Apostolus) praeterquam quod accepimus, seminare molitur, anathema sit (Galat. 1). Nulus ad aures vestras perniciosis mentibus

lated into Greek, it was publicly recited and inserted in the Acts. This Epistle having been thoroughly examined, then the Bishops exclaimed: This is the faith of the Fathers; this is the faith of the Apostles; thus do the orthodox believe. Anathema to him who does not thus believe. Peter has spoken these things through Leo. Thus have the Apostles taught. Piously and truly has Leo taught. Thus has Cyril taught. Leo and Cyril teach the same. Anathema to him who does not thus believe. This is the true faith. Thus do the orthodox think. This is the faith of the Fathers.

Then after several other readings, the assembled Bishops being asked whether the Epistles of Leo agreed with the faith of the three hundred and eighteen holy Fathers, who had assembled at Nicaea, and with the faith of the hundred and fifty Fathers, who had come together in the imperial city, Anathemae, Bishop of Constantinople, and all the Bishops who were present, replied that the Epistle of Leo accorded with the before-mentioned Fathers.

If any (just as the Apostle predicted) endeavor to disseminate any other (doctrine) than that which we have received, let him be accursed (Galatians 1). Let

subrependi pandatur accessus: nulla retractandi quidpiam de veteribus constitutis fiducia concedatur. Quia (sicut saepius iterandum est) quod apostolicis manibus cum Ecclesiae universalis assensu acie meruit evangelistae falcis abscindi, vigorem sumere non potest renascendi: nec in dominicae vitis fructinam valet redire propaginem, quod igni deputatum constat aeterno.—Ad Zenonem, Ep. 4, col. 40, BC., Pat. Lat. T. 58.

nothing come to your ears whereby you may be led away by pernicious minds; let no expectation of retracting anything enacted of old be allowed. For (as must be often repeated) what deserved to be cut down by apostolic hands, by the edge of the evangelistic sickle, with the consent of the whole Church, cannot receive vigor to live again; nor can that return to be a fruitful offspring of the Lord's vine, which is evidently to be cast into eternal fire.

GELASIUS I., BISHOP OF ROME.

Ipsi sunt Canones, qui appellationes totius Ecclesiae ad hujus sedis examen voluere deferri.—Ad Faust. Magis., Ep. 4, col. 28, B., Pat. Lat. T. 59.

These are the Canons which will have the appeals of the whole Church tried by this See.

Apostolicae vero sedis auctoritas, quod cunctis saeculis Christianis Ecclesiae praelata sit universae, et Canonum serie paternorum, et multiplici traditione firmatur.—Ad Anast. Imp., Ep. 8, col. 45, C., Ib.

The authority of the Apostolic See in all Christian ages has been preferred before the universal Church, both the Canons of our predecessors and manifold traditions confirm it.

—Confidimus, quod nullus jam veraciter Christianus ignoret uniuscujusque synodi constitutum quod universalis Ecclesiae probavit assensus, non aliquam magis exsequi sedem prae caeteris oportere, quam primam, quae et unamquamque synodum sua auctoritate confirmat, et continuata moderatione custodit, pro suo scilicet principatu, etc.—Ad Epis. Dard., Ep. 13, col. 63, BC., Ib.

We are confident that no true Christian is ignorant, that no other See is more bound beyond the rest to execute the appointment of every single council, which the assent of the universal Church has approved, than the First See, which both confirms every council by its own authority, and maintains it by its continued government, that is, in its first rank.

Century VI.

VIGILIUS, BISHOP OF ROME.

His ergo se ita habentibus, nulli venit in dubium quin patres nostri ita a se venerabiliter crederent suscipi beati Leonis epistolam, si eam cum Nicaenae Constantinopolitanae synodorum, tum etiam beati Cyrilli in Ephesina prima expositis afferent convenire doctrinis. Et si illa tanti Pontificis et tanta orthodoxae fidei luce prae fulgens epistola his exigit comparationibus approbari, quomodo illam ad

Therefore, since these things are so, no one doubts but that our fathers believed that the letter of blessed Leo should be received with veneration by them, if they declared it to agree with the doctrines of the Nicene and Constantinopolitan Councils, and also with those of blessed Cyril set forth in the first of Ephesus. And if that letter of so great a Pontiff, shining with so bright a light of the orthodox

Marim Persam epistolam, quae specialiter Ephesinam primam synodum respuit et beati Cyrilli exposita dogmata definivit haeretica; ab iisdem patribus credatur orthodoxa nominari, cum illa condemnet quorum conlatione tanti Pontificis, ut dictum est, meruit doctrina laudari? Nam et universalis synodi Chalcedonensis adclamatio una fuisse utriusque, id est, beati Leonis et beati Cyrilli, fidem atque doctrinam evidentissimam comprobavit ita dicens: Pie et vere Leo docuit, etc.—Defin. Fidei Sancti Chal. Conc., § 15, ap. Mansi, T. 9, col. 473, CD., ed. 1763.

faith, requires to be approved by these comparisons, in what way can that letter to Maris, the Persian, which specially rejects the first synod of Ephesus and declares the expressed doctrines of blessed Cyril to be heretical, be believed to be orthodox by the same fathers, since it condemns those writings, by comparison with which, as has been said, the doctrine of so great a Pontiff deserved to be commended? For also the acclamation of the universal Synod of Chalcedon was one, and it most evidently approved of the faith and doctrine of both, that is, the blessed Leo, and the blessed Cyril, saying thus: Leo taught religiously and truly, etc.

SECOND COUNCIL OF CONSTANTINOPLE, 553.

(FIFTH GENERAL.)

This Council was called by the Emperor Justinian the Younger, to condemn the writings commonly known as "The Three Chapters." Vigilius, Bishop of Rome, although in Constantinople, refused to be present. He was sent into exile by the emperor (Du Pin, *Eccl. Hist.*, vol. 5, p. 145, English edition).

—Pro Dei voluntate, et jussione piissimi imperatoris vocati ad hanc regiam urbem convenimus.—Conc. Constan. II., collat. 8, Mansi, T. 9, col. 369, A., ed. Flor. 1763.

By the will of God, and called by the command of the most pious emperor, we have assembled at this royal city.

EMPEROR JUSTINIAN.—Semper studium fuit orthodoxis et piis imperatoribus patribus nostris, pro tempore exortas haereses per congregationem religiosissimorum episcoporum amputare, et recta fide sincere praedicata in pace sanctam Dei ecclesiam custodire.—Id., col. 178.

It hath ever been the care of the pious and orthodox emperors, our predecessors, by the assembling of the most religious Bishops, to cut off heresies as they sprang up, from time to time; and by the right faith, sincerely preached, to keep the holy Church of God in peace.

The Patriarch of Constantinople, New Rome ("Novae Romae"), presided (Mansi, *Ib.*, col. 173). The Council broke off communion with Vigilius, and approved the decrees of the emperor. Vigilius finally assented to the decisions of the Council. His successor, Pelagius I., acknowledged at once the authority of this Synod (Gieseler's *Eccl. Hist.*, vol. 1, pp. 480, 481, American edition).

GREGORY THE GREAT, BISHOP OF ROME.

From an epistle to John, Bishop of Constantinople :

Perpente, rogo, quia in hac prae-sumptione temeraria pax totius turbatur Ecclesiae, et gratiae contradicitur communiter omnibus effusae. In qua nimirum ipse tantum crescere poteris, quantum penes temetipsum decreveris. Tantoque major efficeris, quanto te a superbi et stulti vocabuli usurpatione restringis. Atque in tantum proficis, in quantum tibi non studueris derogando fratribus arrogare. Humilitatem ergo, frater charissime, totis visceribus dilige, per quam cunctorum fratrum concordia, et sanctae universalis Ecclesiae unitas valeat custodiri.—Si ergo ille [Paulus] membra dominici corporis certis extra Christum quasi capitibus, et ipsis quidem apostolis subijci partialiter evitavit, tu quid Christo universalis scilicet Ecclesiae capiti, in extremi iudicii es dicturus examine, qui cuncta ejus membra tibimet conaris universalis appellatione supponere?—Certe Petrus apostolorum primus, membrum sanctae et universalis Ecclesiae, Paulus, Andreas, Joannes, quid aliud quam singularium sunt plebium capita? et tamen sub uno capite omnes membra.—Ad Joan., Ep. 18, L. 5, col. 739, 740, ABC., T. 3, Pat. Lat. T. 77.

Consider, I pray you, that by this rash presumption the peace of the whole Church is disturbed, and the grace, poured out upon all in common, contradicted. In which, doubtless, you will be able to increase just as much as you decrease with yourself. And you will become so much the greater as you restrain yourself from usurping a proud and foolish name. And you are profited so long as you do not study to arrogate to yourself by derogating from your brethren. Therefore, most dear brother, with all your heart love humility, by which the harmony of all the brethren and the unity of the holy universal Church may be preserved.—If he [Paul] then rejected the members of the Lord's Body being subjected, as it were, to certain heads besides Christ, and that even to Apostles themselves, as leaders of parts, what will you say to Christ, Who is, as you know, the Head of the universal Church, in the examination at the last judgment,—you, who endeavor to subject to yourself, under the name of universal, all His members?—Certainly, Peter, the first of the Apostles, is a member of the holy and universal Church; Paul, Andrew, John, what else are they than the heads of particular communities? and yet all are members under one Head.

From an Epistle to the Emperor Mauricius :

Sed rogo ut imperialis pietas penset quia alia sunt frivola valde innoxia, atque alia vehementer nociva. Nunquid non cum se Antichristus veniens Deum dixerit, frivolum valde erit, sed tamen nimis perniciosum? Si quantitatem sermonis attendimus, quae sunt syllabae; si vero pondus iniquitatis, universa pernicies. Ego autem fidenter dico quia quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praecurrit, quia superbiendo se caeteris praeponeit. Nec

But I ask your Imperial Piety to consider that some frivolities are very harmless, some very injurious. When Antichrist at his coming calls himself God, will it not be very frivolous, but yet cause great destruction? If we look at the amount of what is said, it is but two syllables; but if at the weight of iniquity, it is universal destruction. But I confidently affirm that whoever calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist, because

dispari superbia ad errorem ducitur, quia, sicut perversus ille, Deus videri vult super omnes homines ita quisquis iste est, qui solus sacerdos appellari appetit, super reliquos sacerdotes se extollit.—Illis ergo pietas vestra praecipiat ne quod per appellationem frivoli nominis scandalum gignant, qui in superbiae tyfum ceciderunt.—Ad Maur., Ep. 33, L. 7, col. 891, 892, CDA., Ib.

through pride he prefers himself to the rest. Nor is he led into error by any dissimilar pride, because, like that perverse one, he wished to appear God over all men, so whoever he is who desires to be called sole Priest, he lifts himself above all Priests.—Therefore let your Piety anticipate these things, lest those who have fallen into the figure of pride stir up a scandal through the appellation of a frivolous name.

To Eulogius, Bishop of Alexandria :

Suavissima mihi sanctitas vestra in epistolis suis de sancti Petri apostolorum principis cathedra locuta est, dicens quod ipse in ea nunc usque in suis successoribus sedeat. Et quidem ego indignum me esse non solum in honore praesidentium, sed etiam in numero stantium agnosco. Sed cuncta quae dicta sunt in eo libenter accepi, quod ille mihi de Petri cathedra locutus est qui Petri cathedram tenet. Et cum me specialis honor nullo modo delectet, valde tamen laetatus sum quia vos, sanctissimi, quod mihi impendistis, vobismet ipsis dedistis.—Itaque cum multi sint apostoli, pro ipso tamen principatu sola apostolorum principis sedes in auctoritate convaluit, quae in tribus locis unius est.—Ad Eulog., Ep. 40, L. 7, col. 898, 899, CDA., Ib.

Your Holiness, who is most agreeable to me, has said much to me in your letters concerning the chair of Saint Peter, chief of the Apostles, declaring that he continues to sit in it himself in the person of his successors. Indeed, I confess myself unworthy not only in the rank of those ruling, but also in the number of those who stand. But I have willingly received all that was said, because he who spoke to me concerning Peter's chair is he who holds the chair of Peter. And though I do not take pleasure in honor peculiar to myself, yet I am greatly delighted that your Holinesses give to yourselves what you bestow on me.—Though the Apostles be many, yet the See of the chief of the Apostles, which belongs to one, though it is in three places, alone prevailed in authority, by virtue of its chiefship.

Century VII.

THIRD COUNCIL OF CONSTANTINOPLE, 680.

(SIXTH GENERAL.)

Convened by Constantine Pogonatus. Met to condemn the heresy of the Monothelites. The emperor presided by his deputies, and confirmed the decrees of the Council.

Sed o benignissime domine et amator justitiae, ei qui tibi potentiam largitus est, hanc gratiam recompensa : et his quae a nobis definita sunt, signaculum tribue, vestram in scripto imperialem ratihabitionem [confirmationem], et per edicta

But, O most benign lord and lover of justice, repay this favor to Him Who has bestowed power upon thee, and grant a seal to those things which have been defined by us, your imperial ratification in writing, and by imperial edicts and pious

divalia atque per pias constitutiones ex more eorum omnium firmitatem, quatenus nullis his quae gesta sunt, aut contradicat, novamne quaestionem machinetur.—Conc. Constant. III., act. 18, Mansi, T. II, col. 667, A., ed. 1763.

Sanctum et universale concilium, quod per Dei gratiam et piam sanctionem piissimi ac fidelissimi magni imperatoris Constantini congregatum est in hac a Deo conservanda et regia Constantinopoli nova Roma in secreto sacri palatii dicto Trullo, sanctissimo ac beatissimo papae senioris Romae Agathonis in domino salutem.—Conc. Constan. III., act. 18, Ep. Conc. ad Agath., col. 683, B., 1b.

orders, according to custom, a confirmation of all these things, that he may oppose none of those things which have been done, or contrive a new question.

The holy and universal Council, which by the grace of God and the pious sanction of the most pious and faithful emperor, the great Constantine, is assembled in this divinely-to-be-preserved and royal Constantinople, New Rome, in the private apartment of the sacred palace, called the Trullan, to Agatho, the most pious and blessed Pope of Old Rome, greeting in the Lord.

Century IX.

RABANUS MAURUS, ARCHBISHOP OF MENTZ.

Siquidem caeteri apostoli cum Petro pari consortio honoris et potestatis effecti sunt, etc.—De Cler. Inst. L. I, c. 4, col. 300, A., T. I, Pat. Lat. T. 107.

Since the other Apostles obtained an equal partnership of honor and power with Peter, etc.

Century X.

GERBERT, ARCHBISHOP OF RHEIMS,

AFTERWARDS POPE SYLVESTER II.

Poteruntne docere Romani episcopi iudicium Dei iudicio majus esse? Sed primus Romanorum episcopus, imo ipsorum apostolorum princeps, clamat: 'Oportet magis obedire Deo quam hominibus.' Clamat et ipse orbis terrarum magister Paulus: 'Si quis vobis annuntiaverit praeter quod accepistis, etiam angelus de coelo, anathema sit.' Num quia Marcellinus papa Jovi thura incendit, ideo cunctis episcopis thurificandum fuit? Constanter dico quod si Romanus episcopus in fratrem peccaverit, saepiusque admonitus Ecclesiam non audierit, hic, inquam, Romanus episcopus praecepto Dei est habendus sicut ethnicus et publicanus. Quanto

Can they teach that the judgment of the Bishop of Rome is superior to God's judgment? But the first Bishop of the Romans, the chief of the Apostles themselves, cries out: 'One ought to obey God rather than men.' And Paul himself, the teacher of the whole world, cries out: 'If any one should preach to you other things than you have received, even if he be an angel from heaven, let him be accursed.' Because Pope Marcellinus burned incense to Jove, therefore should incense be offered by all the Bishops? I steadfastly affirm that if the Bishop of Rome sin against his brethren, and often admonished does not hear the Church, he, the Bishop of Rome,

enim gradus altior, tanto ruina gravior est. Quod si propterea sua communione nos indignos ducit, quia contra Evangelium sentiendi nullus nostrum consentit, non ideo a communione Christi nos separare poterit, etc.—Ad Segwin., Ep. 2 (supplementum), Pat. Lat. T. 139, col. 267, BC.

I say, is by God's command to be held as a heathen man and a publican. For the higher the rank, the graver the fall. But if he think us unworthy of his communion for this reason, that none of us will consent to believe contrary to the Gospel, he cannot on that ground separate us from the communion of Christ.

Century XI.

GREGORY VII., BISHOP OF ROME.

Quod Romana Ecclesia nunquam erravit, nec in perpetuum, Scriptura testant, errabit.—Dictatus, fin. Ep. 55, L. 2, Pat. Lat. 148, col. 408, BC.

The Roman Church has never erred, nor, as Scripture testifies, will she ever err.

Century XII.

BERNARD, ABBOT OF CLAIRVAUX.

To Eugenius III., Bishop of Rome :

Omnia illi desunt, qui nihil sibi desse putat. Quid si summus Pontifex sis? Numquid quia summus Pontifex, ideo summus? Infimum noris esse, si summum putas. Quis summus? Cui addi non possit. Graviter erras, si te illum existimes.—De Considerat., L. 2, c. 7, § 14, col. 750, 751, DA., T. 1, Pat. Lat. T. 182.

He is in want of all things, who thinks that he wants nothing. What if thou art supreme Pontiff? Because thou art supreme Pontiff, art thou therefore supreme? Thou mayest know that thou art least, if thou thinkest thou art supreme. Who is supreme? He to whom nothing can be added. Thou greatly errest if thou thinkest thyself such an one.

To the same Bishop :

Monstrum facis, si manui submovens, digitum facis pendere de capite, superiorem manui, brachio collateralem. Tale est si in Christi corpore membra aliter locas quam disposuit ipse.—Id., L. 3, c. 4, § 17, col. 768, C., T. 1, Ib.

You would make a monster if you took away a finger from the hand, and made it hang from the head, higher than the hand, and parallel with the arm. Such a thing is done if you in the body of Christ arrange the members otherwise than He arranged them.

INNOCENT III., BISHOP OF ROME.

In tantum enim fides mihi necessaria est, ut cum de caeteris peccatis solum Deum iudicem habeam, propter solum peccatum quod in fide committitur possum ab Ecclesia iudicari.—In consec. Pontif. Max., Serm. 2, col. 656, CD., T. 4, Pat. Lat. T. 217.

For so necessary is the faith to me, that whereas I have God alone for my judge in other sins, for that sin only which is committed against the faith, I can be judged by the Church.

Century XIII.

GREGORY IX., BISHOP OF ROME.

Item volumus, dicimus et protestamur ex nostra certa sciencia, quod si Consistorio, aut in consiliis, vel sermonibus, vel collationibus publicis vel privatis, ex lapsu linguae, aut alias ex aliqua turbatione, vel etiam laetitia inordinata, aut praesentia Magnatum, ad eorum forsitan complacentiam, seu ex aliquali distemperantia vel inadvertentia, aut superfluitate, aliqua dixerimus erronea contra Catholicam fidem, quam coram Deo et hominibus publice ut tenemur prae caeteris, profitemur, colimus, et colere cupimus; seu forsitan adhaerendo aliquorum opinionibus contrariis fidei Catholicae scienter, quod non credimus, vel etiam ignoranter, aut dando favorem aliquibus contra Catholicam Religionem obloquentibus, illa expresse et specialiter revocamus, detestamur et habere volumus pro non dictis.—Testamentum; in d'Achery's *Spicilegium*, ed. De la Barre, T. 3, p. 738, Paris, 1723.

Also, we will, declare, and protest of our certain knowledge, that if we have, either in the consistory, or in councils, or in sermons, or in public or private meetings, from slip of the tongue, or in any other way from any confusion, or even from inordinate joy, or in the presence of the emperors, perhaps to conciliate them, or from any temper, or negligence, or superfluity, spoken anything erroneous against the Catholic faith, which, publicly before God and men (as we above all others are bound to do), we confess, worship, and desire to worship; or perhaps by adhering knowingly to the opinions of some contrary to the Catholic faith (which we trust we have not), or even ignorantly, or by showing favor to those speaking against the Catholic religion, these we expressly and specially revoke, detest, and desire to hold as never said.

ST. THOMAS AQUINAS.

This author was the first to declare plainly the infallibility of the Pope in matters of faith.

Dico ergo, quod iudicium eorum qui praesunt Ecclesiae, potest errare in quibuslibet, si personae eorum tantum respiciantur. Si vero consideretur divina providentia, quae Ecclesiam suam Spiritu sancto dirigit, ut non erret, sicut ipse promisit, Ioan. XIV. quod Spiritus adveniens doceret omnem veritatem, de necessariis scilicet ad salutem; certum est quod iudicium Ecclesiae universalis errare in his quae ad fidem pertinent, impossibile est. Unde magis est standum sententiae Papae, ad quem pertinet determinare de fide, quam in iudicio profert, quam quorum libet sapientum hominum in Scripturis opinioni, cum Caiphas, quamvis nequam, tamen quia Pontifex, legatur etiam inscius prophetasse, Ioan. XI. In aliis vero senten-

I say then that the judgment of those who rule over the Church can err if their persons only be regarded. But if Divine Providence be considered,—which rules His Church by the Holy Spirit, that it may not err, as He promised, John 14, that the Spirit coming should teach all truth, that is, of things necessary to salvation,—it is certain that it is impossible for the whole Church to err in those things which pertain to the faith. Wherefore more dependence is to be placed upon the decision of the Pope,—to whom it belongs to determine matters of faith,—which he delivers in judgment, than in the opinion of any other men however learned in the Scriptures; since we read in John 11, that Caiphas, though a bad man, yet because

tiis quae ad particularia facta pertinent, ut cum agitur de possessionibus vel decriminibus, vel de hujusmodi, possibile est iudicium Ecclesiae errare propter falsos testes. Canonizatio vero Sanctorum medium est inter haec duo: quia tamen honor quem Sanctis exhibemus, quaedam professio fidei est, qua Sanctorum gloriam credimus, pie credendum est, quod nec etiam in his iudicium Ecclesiae errare possit.—Quaest. Quodlibet., IX., art. 16, Op., T. 17, p. 411, ed. Venet. 1786.

Judicium Romani pontificis loquentis ex cathedra in rebus fidei et morum, est infallibile independenter a consensu Ecclesiae.—Summa, de Infal. seu Inerrant. sum. pont., Dissert. 4. art. 5, § 2, ed. Billuart, p. 176.

Century XIV.

ZENZELINUS DE CASSANIS.

Credere autem Dominum Deum nostrum Papam—conditorem dictae decretalis, et istius, sic non potuisse statuere, prout statuit, haereticum censeretur.—Gloss. in Extrav. Jo. xxii. Tit. 14, c. 4, in fin., col. 140, F., T. 3, Corp. Jur. Can.

he was High Priest, prophesied without knowing it. But in other decisions which pertain to particular facts, as when there is dispute concerning property or crimes, or things of this kind, it is possible for the Church to err on account of false witnesses. But the Canonization of Saints is a matter between these two; yet because the honor which we show to the Saints is a kind of profession of faith, whereby we believe in the glory of the Saints, we must piously believe that neither in this can the judgment of the Church err.

The judgment of the Roman Pontiff, speaking *ex cathedra* on matters of faith and morals, is infallible, independently of the consent of the Church.

But to believe that our Lord God the Pope, the establisher of said decretal, and of this, could not decree, as he did decree, should be accounted heretical.

Century XV.

ALPHONSUS TOSTATUS, BISHOP OF AVILA.

Quaeretur, cum Christus dixit super hanc petram aedificabo Ecclesiam meam, quae sit petra ista. Aliqui dicunt, quod sit Petrus, scilicet, quod super illum fuit aedificata Ecclesia, id est, ipse fuerit fundamentum Ecclesiae, unde ei datae sunt claves, quae sunt Ecclesiae. Sic dicit Hieronymus, secundum autem metaphoram petrae recte dicitur ei aedificabo Ecclesiam meam super te. Sed dicendum quod accipiendo proprie fundari, vel aedificari Ecclesiam non est verum, quod super Petrum sit aedificata nam id super quo aedificatur est fundamentum, et sic Petrus diceret fundamentum Ecclesiae sed falsum est: quia solus, Christus est fundamentum primae Corinth. tertio, scilicet, fundamen-

When Christ said, Upon this rock I will build My Church, it is asked, What is that rock? Some say that it is Peter, forsooth, because the Church was built upon him, that is, he was the foundation of the Church, whence to him were given the keys of the Church. Thus Jerome says, according to the figure of a rock it is rightly said to him, I will build My Church upon thee. But it must be said that in properly receiving the founding and building of the Church, it is not true that it is built upon Peter, for that on which a thing is built is the foundation, and thus Peter would be called the foundation of the Church; but it is false, for Christ alone is the foundation; for ex-

tum enim aliud nemo ponere potest praeter id quod positum est quod est Christus Iesus. Etiam ipse solus est caput Ecclesiae: nos autem omnes sumus membra, ut colligitur 1 Corinth. 12, et ad Ephes. 4. Petrus ergo membrum est, et non caput Ecclesiae, nec fundamentum. Secundo patet, quia cum Ecclesia immortalis maneat, quia portae inferi non praevalent adversus eam, ut patet in litera, necesse est, quod fundamentum suum sit magis immortale et tamen Petrus non fuit simpliciter immortalis in se nec in successoribus Petri. De Petro patet, quia post haec dicta negavit Dominum ter, in quo sathanas praevaluit contra ipsum, et sic jam portae inferi praevalerent contra Ecclesiam, cum praevaluerint contra fundamentum evertendo illud, et tamen nunquam praevaluerunt contra Ecclesiam: ergo non erat fundamentum Petrus Ecclesiae. De successoribus Petri patet, quia multi eorum etiam canonicè intrantes prolapsi sunt in haeresim et alii in cultum idolorum, et possunt per Ecclesiam deponi, et condemnari quando inveniuntur a fide devii, ut in Decretis 40, distin. capitulo si Papa, ergo Ecclesia non errat, et Papa errat, et tamen si Papa esset fundamentum Ecclesiae necesse erat illo deficiente interire Ecclesiam, et non deficit, sed potius errantem Papam corrigit, et punit, vel reducit ad veritatem, ergo non est Papa fundamentum Ecclesiae, sed Ecclesia est fundamentum Papae, et mater ejus.—Com. in Matth., chap. 16, pars altera, quaest. 67, p. 292, BC., Op., T. 10, ed. 1613.

ample, 1 Corinthians 3 [11], for other foundation can no man lay except that which is laid, which is Christ Jesus. He even alone is Head of the Church, but we all are members, as is deduced from 1 Corinthians 12 and Ephesians 4. Therefore Peter is a member, and not the head of the Church, nor the foundation. Secondly, it is evident, that since the Church remains immortal, for the gates of hell shall not prevail against her, as is manifest in Scripture, it is necessary (therefore) that her foundation be particularly immortal, and yet Peter was plainly not immortal in himself or in his successors. Of Peter it is well known that after these sayings he thrice denied the Lord, in which Satan prevailed against him, and so the gates of hell would have already prevailed against the Church, when they prevailed against the foundation by overturning it: and yet they never have prevailed against the Church: therefore Peter was not the foundation of the Church. Of Peter's successors it is plain that many of them, even those entering (upon their offices) canonically, have fallen into heresy, and others into the worship of idols; and they can be deposed and condemned by the Church when they are found erring from the faith, as in Decret. 40, dist. capit. 'Si Papa'; therefore the Church does not err and the Pope does, and yet if the Pope was the foundation of the Church, it was necessary for the Church to perish when he failed. Yet it does not fail, but rather corrects and punishes the erring Pope, or brings him back to the truth; therefore the Pope is not the foundation of the Church, but the Church is the foundation of the Pope and his mother.

“The Infallibility of the Holy See was also taught and defended by Alphonsus Tostatus, a writer of such ability that, according to Wharton, he wrote more in twenty-two years than an ordinary man can attentively read during a lifetime. We refer our readers to his commentary on the XVI. Chapter of St. Matthew” (Weninger's *Infallible Authority of the Pope*, p. 204, ed. 1868).

Century XVI.

CORNELIUS MUSSO, BISHOP OF BITONTO.

A qua (Roma) quaerenda sunt divina consilia nisi ab illis quibus mysteriorum Dei dispensatio credita est? Quem ergo, pro Deo habemus, in his quae Dei sunt, quicquid ipse dixerit, tanquam Deum audire debemus.—Ego ut ingenue fatear, plus uni summo Pontifici crederem, in his quae fidei mysteria tangunt, quam mille Augustinis, Hieronymis, Gregoriis, ne dicam Ricardis, Scotis, Guillelmis. Credo enim et scio, quod summus Pontifex, in his quae fidei sunt, errare non potest, quoniam Ecclesiae auctoritas determinandi, quae ad fidem spectant, in Pontifice residet.—Com. in Ep. ad Rom., c. 14, p. 606.

From whom, O Rome, are Divine counsels to be sought, but from those to whom the dispensation of the mysteries of God is intrusted? Him, therefore, whom we have for God, in those things that pertain to God, we ought to hear as God, whatever he says.—I for my part, to confess frankly, would rather believe one Supreme Pontiff in those things which belong to the mysteries of faith, than a thousand Augustins, Jeromes, Gregories, not to speak of Richardes, Scotuses and Williamses. For I believe and know that the Supreme Pontiff, in matters of faith, cannot err, because the authority of the Church for determining those things which belong to faith, resides in the Pontiff.

ADRIAN VI., BISHOP OF ROME.

JÆGER.—Quin ipse Adrian VI. Pontifex in Commentario in quatuor libros Sentiarum apertis verbis fatetur, Pontifices Romanos etiam IN REBUS FIDEI fallibiles esse; verba ejus sunt formalia: 'Certum est, quod Romanus Pontifex possit errare etiam in his, quae TANGUNT FIDEM, HAERESIN per suam DETERMINATIONEM aut decretale asserendo, PLURES enim fuerunt ROMANI PONTIFICES Haeretici.' Et ne quis dicat, haec ab eo scripta ante Pontificatum vim nullam habere; idem Adrianus, assumptus et eVectus ad illud fastigium Papale, sump-tibus Ecclesiae Romanae publicis eundem librum denuo imprimere jussit, nullo vocabulo in supradictis mutato: Cumque Cardinales nonnulli instarent, ut sensum verborum paulo reformaret, ne Majestas Pontificia detrimentum caperet, respondit: Che la sua opinione era stata sempre tali verso altri Pontefici, e che non voleva haverla contraria di se stesso.—Hist. Eccl. et Polit., L. 2, c. 5, an. 1601, p. 26, ed. Hamb. 1709.

Pope Adrian VI., in his Commentary on the four books of Sentences, confesses in clear words that the Roman Pontiffs are fallible even in matters of faith. His words are in this form: 'It is certain that the Roman Pontiff can err even in those things which pertain to faith, in asserting heresy by his determination or decretal, for many of the Roman Pontiffs have been heretics.' And lest any one say that these words written by him before he was Pope are of no force; the same Adrian, having been raised and elected to that Papal dignity, commanded the same book to be reprinted at the public charge of the Roman Church, without the change of a single word in the aforesaid passage. And when some of the Cardinals insisted that he should change the sense of the words a little, lest the Pontifical dignity suffer, he replied: 'That his opinion had always been this in the case of the other Pontiffs, and that he could not hold a contrary one in his own case.'

From instructions furnished his Nuncia at the diet of Nuremberg, 1522 :

Scimus in hac sancta Sede aliquot jam annis multa abominanda fuisse : abusus in spiritualibus, excessus in Mandatis, et omnia denique in perversum mutata. Nec mirum si aegritudo a Capite in membra, a summis Pontificibus in alios inferiores Praelatos descenderit. Omnes nos, id est, Praelati Ecclesiastici declinavimus unusquisque in vias suas, nec fuit jamdiu qui faceret bonum, non fuit usque ad unum.—Qua in re quo ad nos attinet, polliceberis nos omnem operam adhibuituros, ut primum Curia haec unde forte omne hoc malum processit reformetur : ut sicut inde corruptio in omnes inferiores emanavit, ita etiam ab eadem sanitas et reformatio omnium emanet.—In Richer. Hist. Conc. Gen., L. 4, Pars 2, c. 5, III., p. 68, ed. Colon. 1683.

We know that in this holy See, for some years past, there have been many abominable things, abuses in spiritual things, excesses in Mandates, and, in short, all things have gone wrong. Nor is it strange if the disease has descended from the head to the members, from the Supreme Pontiffs to the other inferior Prelates. We all, that is, the Prelates of the Church, have gone astray, each one his own way ; nor has there been for a long time one who has done good, no, not one.—In which matter, touching ourselves, you will promise that we will use our best endeavor that first this Court, from which, perhaps, all this evil has proceeded, be reformed ; that as corruption has flowed hence to all below, so also from the same, health and reformation of all may emanate.

PAUL III., BISHOP OF ROME.

The following extract from the Bull of Indiction of the Council of Trent, issued by Paul III., is incontrovertible evidence of this Pontiff's ignorance of any *charisma* of infallibility residing in the "Chair of Peter." He should have written that he had determined to decide the existing controversies by an *ex cathedra* utterance, "in the plenitude" of his "apostolic power."

Initio nostri hujus Pontificatus, quem non ob merita nostra, sed propter suam magnam bonitatem, Dei omnipotentis providentia nobis commisit, cernentes jam tum in quas perturbationes temporum, quotque incommoda rerum fere omnium nostra pastoralis sollicitudo et vigilia esset vocata, cupiebamus quidem mederi Christianae Reipubl. malis, quibus illa jamdudum vexata, et propemodum oppressa est ; sed ipsi etiam ut homines, circumdati infirmitate, ad tantum onus tollendum impares vires nostras esse sentiebamus.—Igitur, ut dicebamus, in tanta haeresum, dissensionum, bellorumque tempestate, tantisque excitatis fluctibus, cum essemus ad moderandam et gubernandam Petri naviculam vocati, nec viribus ipsi

In the beginning of this our Pontificate, which the Providence of Almighty God has committed us, not on account of our merits, but of His great goodness, seeing already in what a disturbed time and in what troubles of almost all things our pastoral care and watch has been called, we desired to heal the evils of the Christian commonwealth, whereby it has been vexed a long time, and almost overcome ; but we as men, surrounded by infirmity, perceived that our own powers were insufficient for taking up such a burden.—Therefore, as we said, when we were called to manage and guide the bark of Peter, in so great a tempest of heresies, dissensions and wars, and in such mighty waves, we put little confidence in our own

nostris satis fideremus: primum coniecimus in Domino cogitatus nostros, ut ipse nos nutriret, animumque nostrum firmitate et robore, mentem consilio sapientiaque instrueret: deinde animo repententes, majores nostros sapientia admirabili et sanctitate praeditos, saepe in summis Christianae reipublicae periculis, remedium optimum atque oportunissimum oecumenica concilia et Episcoporum generales conventus adhibuisse, ipsi quoque animum ad generale habendum Concilium adjecimus, exquisitisque principum sententiis, quorum nobis videbatur utilis in primis et opportuna ad hanc rem esse consensio, cum eos tunc non alienos ob hoc tam sancto opere, invenissemus, oecumenicum Concilium et generalem eorum episcoporum aliorumque Patrum ad quos pertineret conventum in civitate Mantuae indiximus, etc.—Bulla Indict., Conc. Trident., ap. Binii, Gen. et Prov. Concilia, T. 4, p. 794, ed. 1606.

AUGUSTINE STENCHUS, BISHOP OF GUBIO.

Audis summum Pontificem a Constantino Deum appellatum, habitum pro Deo. Hoc videlicet factum est, cum eum praeclaro illo edicto decoravit, adoravit uti Deum, uti Christi et Petri successorem divinos honores ei, quoad ejus potuit, contulit, velut vivam Christi imaginem veneratus est.—Contr. Laurent. Vallam de donat. Constant., L. 2, fol. 230, col. 2, D., T. 3.

ALPHONSUS A CASTRO.

Non enim credo aliquem esse adeo impudentem Papae assentatorem, ut ei tribuere hoc velit, ut nec errare aut in interpretatione sacrarum literarum hallucinari possit. Nam cum constet plures eorum adeo illiteratos esse ut grammaticam penitus ignorent, qui fit ut sacras literas interpretari possent? Si ergo in interpretatione sacrarum literarum quilibet homo errare potest, erit necessario judicium interpretationis penes totam Ecclesiam, penes quam jus fuerat discernendi sacras Scripturas ab

strength. First we turned our thoughts to the Lord, that He might sustain us, and furnish our soul with firmness and strength, and our mind with counsel and wisdom; then calling to mind, that our predecessors, possessed of wonderful wisdom and holiness, often in the greatest perils of the Christian commonwealth, had assembled ecumenical Councils and general gatherings of the Bishops as the best and most fit remedy, we also turned our mind to calling a General Council, and having ascertained the opinions of the principal men, whose consent in the first place seemed useful to us and proper for this thing, when we had then found that they were not unfavorable to this so holy a work, we summoned an ecumenical Council and a general gathering of those Bishops and other Fathers, to whom it pertained, in the city of Mantua, etc.

You hear the Supreme Pontiff called God by Constantine, and regarded as God. This, forsooth, was done when he decorated him with that illustrious edict, when he adored him as God, and, so far as he was able, ascribed to him divine honors, as the successor of Christ and Peter, and venerated him as the living image of Christ.

For I do not believe that any one is such an impudent flatterer of the Pope as to be willing to concede this to him—that he is neither able to err or to prate in the interpretation of the Holy Scriptures. For as it is evident that many of them were so illiterate as to be wholly ignorant of grammar, how happens it that they could interpret Holy Scripture? If then any man whatsoever is liable to err in the interpretation of the Holy Scriptures, the discernment of interpretation will necessarily be

humanis. Nam haec errare non potest, cum a Spiritu Sancto sit edocta.—Adv. Om. Haeres., l. 1, c. 4, ed. Colon., 1539; quoted by Elliott on Romanism, p. 705.

with the Church, with whom was the right of distinguishing the Holy Scriptures from human. For she cannot err, having been taught by the holy Spirit.

MELCHIOR CANUS, BISHOP OF THE CANARY ISLANDS.

Illud assero ac fidenter quidem assero, pestem eos Ecclesiae ac perniciem afferre, qui aut negant Romanum Pontificem Petro in Fidei doctrinaeque auctoritate succedere, aut certe astruunt summum Ecclesiae pastorem, quicumque tandem ille sit, errare in Fidei iudicio posse.—De Eccl. Roman. Auctor, c. 7, Op., p. 163, ed. Venet. 1759.

I assert this, and I even boldly assert it, that those inflict a plague and an injury upon the Church, who either deny that the Roman Pontiff has succeeded Peter in the authority of the faith and doctrine, or at least maintain that the supreme pastor of the Church, whoever he is, can err in judging a matter of the faith.

PIUS IV., BISHOP OF ROME.

The Creed that bears this Pope's name, as contained in "The order of administering the Sacraments and performing other Ecclesiastical Offices in the English Mission, extracted from the Roman Ritual, by command of Paul the Fifth, published by Keating and Brown, 1831," has nothing about Papal Infallibility (Roman Schism, by Rev. A. P. Perceval, pp. xlvi-xlix). Di Bruno, in "Catholic Belief," American edition, gives this same Creed, but with the additions, which we put in italics: "I likewise undoubtedly receive and profess all other things which the Sacred Canons and General Councils, and particularly the holy Council of Trent *and the Œcumenical Vatican Council*, have delivered, defined and declared, *and in particular, about the supremacy and infallible teaching of the Roman Pontiff*" (p. 254). The "supplementary words were added by Pope Pius IX., referring to the Supremacy and Infallibility of the Roman Pontiff" (Note by Di Bruno, Catholic Belief, p. 250).

GASPAR CARDILLUS.

Romanum Pontificem, neque in rebus fidei definiendis, si quando id facere velit, neque etiam in condendis legibus generalibus, quibus Christiana respublica gubernetur, usquam sic errare posse, ut scandalo sit aliis. Nam in his rebus perpetuo illi adest Spiritus Sancti patrocinium lumenque divinum quo ejus mens copiose admodum illustrata, velut manu ducatur.—Apol. indic., Conc. Trident., col. 1177, BC., T. 20, L. and C.

The Roman Pontiff can never err, either in defining matters of faith, if he at any time wills so to do, or even in establishing general laws, whereby the Christian commonwealth may be governed, so as to be a scandal to others. For in these matters the divine protection and light of the Holy Spirit is perpetually present to him, whereby his mind, copiously enlightened, may be guided as by the hand.

SIXTUS V., BISHOP OF ROME.

In order to carry out one of the edicts of the Council of Trent, Sixtus published an authentic edition of the Vulgate, prefaced by the Bull "Aeternus ille." Of this edition of the Vulgate, Bellarmine wrote as follows to Clement VIII.:

Novit Beatitudo Vestra, cui se totamque Ecclesiam discrimini commiserit Sixtus V., dum juxta propriae doctrinae sensus sacrorum Bibliorum emendationem aggressus est; nec satis scio, an gravior unquam periculum occurrerit.—Van Ess, p. 209; quoted by Gieseler, *Eccl. Hist.*, vol. v, pp. 64, 65, n. 21, Am. ed.

Your Holiness knows in what danger Sixtus V. involved himself and the whole Church, when, according to the sense of his own doctrine, he addressed himself to the emendation of the Scriptural text; nor do I know whether any so serious a danger has ever occurred as this.

As this edition contained so many errors, Gregory XIV. appointed a commission to correct them. A new edition was made by Clement VIII., to which a preface was prefixed by Bellarmine, attributing the errors to the printers.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Omnia nomina quae in Scripturis tribuuntur Christo, unde constat eum esse supra Ecclesiam eadem omnia tribuuntur pontifici.—*De Conc. Auct.*, L. 2, c. 17, p. 266, H., T. 1.

Nam fides Catholica docet, omnem virtutem esse bonam, omne vitium esse malum: si autem Papa erret praecipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare. Tenetur enim in rebus dubiis Ecclesia acquiescere iudicio summi Pontificis, et facere quod ille praecipit, non facere quod ille prohibet ac ne forte contra conscientiam agat, tenetur credere bonum esse quod ille praecipit: malum quod ille prohibet.—*De Rom. Pont.*, L. 4, c. 5, col. 974, C., *Disput.*, T. 1, ed. 1601.

All the names which in the Scriptures are given to Christ, whence it is evident that He is over the Church, all these same names are given to the Pontiff.

For the Catholic faith teaches that every virtue is good, every evil is bad: but if the Pope should err by enjoining vices, or forbidding virtues, the Church would be bound to believe vices to be good and virtues evil, unless it would sin against conscience. For in things doubtful the Church is bound to acquiesce in the judgment of the Supreme Pontiff, and to do that which he enjoins, and not to do that which he forbids; and lest she should act contrary to conscience, she is bound to believe that to be good which he enjoins, and that to be evil which he forbids.

FRANCISCUS VERON, JESUIT.

Sequitur: Nullae decretales Romanorum pontificum contentae in corpore juris canonici, sive in sex libris decretalibus, sive in clementinis, sive in extravaganti-

It follows, that no decretals of the Roman Pontiffs contained in the body of the Canon Law, or in the six books of the Decretals, or in the Clementines, or in the

bus, nullae bullae posteriorum, qui in sede Petri sederunt, sufficientes sunt, fundando articulo fidei catholicae, seu nulla doctrina est de fide, quae continetur in istis decretalibus aut diplomatibus. Probatur, quia papa quocumque modo loquens, etiam ex cathedra, non est universalis ecclesia, ergo quod ab eo proponitur, non proponitur ab ecclesia universali; ergo non est doctrina fidei catholicae. Addo, conclusionem hanc tam certam esse inter doctores omnes, ut si quis contrarium doceret, novator ipse foret et censura percellendus, quippe novi dogmatis inventor.—Consentiunt itaque ex ipsomet Bellarmino doctores omnes, doctrinam illam non esse fidei catholicae; quod solum dixi et certissimum est; quod non advertunt praecipiti iudicio calumniatores.—Maturius ergo procedant hi censores, quorum censuram meretur, quippe inductiva novi dogmatis, tanquam fide catholica credenti, quod nemo hucusque statuit, scilicet; quod a pontifice foret, etiam ex cathedra definitum, extra concilium universale esse de fide catholica, seu tale definitum esse fide catholica, et sub peccato haereseos ab omnibus credendum. Hallucinati sunt et caecutiendo in errorem prolapsi, quamquam non tam error, quam hallucinatio vocanda sit praecipue haec censura: putarunt multos dixisse, quod nec censuriantur.—Regula Fidei, pp. 16, 18, 19, ed. secund., Ratisbon. 1867.

Non est de fide, pontificem Romanum docentem aliquid, sive in concilio particulari, sive in synodo provinciali, etiam cum a loquitur totam ecclesiam, seu cum ex cathedra, ut aiunt, loquitur, dum extra universale concilium doceat, esse iudicem supremum controversiarum, aut esse infallibilem; nec quod sic definitum foret, esse de fide, nisi aliunde sensus totius ecclesiae constaret.—Non est de fide, papam esse supra concilium universale, seu supra ecclesiam totam reliquam seu ipso capite semoto, sicut nec etiam concilium aut to-

Extravagants, that no bulls of former Pontiffs who have sat in the See of Peter, are sufficient for founding an article of the Catholic faith, nor is any doctrine an article of faith which is contained in these decretals or documents. This is proved, because the Pope, in whatever manner he speaks, even *ex cathedra*, is not the Universal Church; therefore what is proposed by him is not proposed by the Universal Church: therefore it is not a doctrine of the Catholic faith. I add that this conclusion is so certain among all Doctors, that if any one should teach the contrary he would be an innovator and liable to censure as the inventor of a new dogma.—Therefore all Doctors, from Bellarmine himself, are agreed that this doctrine is not of the Catholic faith; what I have said is alone most sure; this the calumniators, of a rash judgment, do not observe.—Therefore, let these critics proceed more carefully, whose censure he deserves as the introducer of a new dogma to be believed as of the Catholic faith, which no one thus far has set up, namely, that what has been defined by the Pontiff, even *ex cathedra*, apart from a universal Council, is of the Catholic faith, or that such a definition is of the Catholic faith to be believed by all under the pain of heresy. They are dreaming and have fallen blindly into error, though this rash opinion is not so much to be called an error as a dream; they thought they had said many things which they had not yet dreamed of.

It is not an article of faith, that the Roman Pontiff, teaching anything, whether in a particular Council or in a Provincial Synod, even when he speaks to the whole Church, or when he speaks *ex cathedra*, as they say, while teaching apart from a universal Council, is the supreme judge of controversies, or is infallible; nor would what is thus defined be of faith, unless otherwise the sense of the whole Church should be in accord.—It is not an article of faith that the Pope is above a universal Council, or above the whole remaining

tam ecclesiam reliquam esse supra papam, seu quocumque modo, quaestio bene proponatur.—Non est de fide, ut jam diximus, papam extra concilium generale, esse iudicem summum controversiarum, nec etiam extra illud esse infallibilem in iudicio ferendo de rebus fidei, aut morum.—Id., pp. 146, 148, 160.

Church, as if a distinct head; as neither also is a Council or the whole remaining Church above the Pope, if in any manner a question is rightly proposed.—It is not an article of faith, as we have just said, that the Pope, apart from a general Council, is the chief judge of controversies, nor also apart from that, is he infallible in giving judgment in matters of faith and morals.

DECLARATION OF FACULTY OF DIVINITY OF PARIS, 1663.

Non esse Doctrinam vel Dogma Facultatis, quod summus Pontifex, nullo accedente Ecclesiae consensu sit infallibilis.—Art. 6; quoted by Du Pin, *Eccl. Hist.*, vol. 7, L. 3, c. 9, p. 150, Eng. ed.

It is not the Doctrine or Opinion of the Faculty, that the Supreme Pontiff, without the concurring consent of the Church, is infallible.

ISAAC BARROW, AN ANGLICAN BISHOP.

The greatest tyranny that ever was invented in the world is the pretence to infallibility; for Dionysius and Phalaris did leave the mind free, (pretending only to dispose of body and goods according to their will;) but the pope, not content to make us do and say what he pleaseth, will have us also to think so; denouncing his imprecations and spiritual menaces if we do not.—*Treatise on Pope's Supremacy*, p. 200, Oxford ed., 1852.

DECLARATION OF GALLICAN CLERGY, 1682.

In fidei quoque quaestionibus prae-cipuas summi pontificis esse partes, ejusque decreta ad omnes et singulas ecclesias pertinere, nec tamen irreformabile esse iudicium nisi Ecclesiae consensus accesserit.—*Declar. de eccl. potest.*; in *Summa of Thomas Aquinas*, vol. 5, p. 175, ed. Billuart, Paris, 1886.

In questions of faith, the Pontiff has the principal authority, and his decrees pertain to all churches and each church in particular; yet his judgment is not irreformable unless it has the consent of the Church.

ROMAN CATHOLIC CONFESSION.

This Confession was publicly prescribed and propounded (publice praescripta et proposita) to those who, in Germany and Hungary, wished to become Roman Catholics. A portion only is given.

“II. We confess that the Pope of Rome is Head of the Church, and cannot err.

“III. We confess and are certain that the Pope of Rome is Vicar of Christ, and has plenary power of remitting and retaining sins according to his will, and of thrusting men down into hell.

“IV. We confess that whatever new thing the Pope of Rome may have instituted, whether it be in Scripture or out of Scripture, is true, divine, and salvific; and therefore ought to be regarded as of higher value by lay people than the precepts of the living God.

“V. We confess that the Most Holy Pontiff ought to be honored by all with divine honor, with more prostration than what is due to Christ Himself.”—Streitwolf’s Collection of the Confessions of the Church of Rome, Gottingen, 1838, p. li; quoted by Wordsworth, Letters on the Church of Rome, pp. 69, 70, ed. 1847.

ROMAN CATHOLIC PRINCIPLES

IN REFERENCE TO GOD AND THE KING.

It is no matter of Faith to believe, That the Pope is in himself Infallible, separated from a General Council, even in expounding the Faith: by consequence Papal Definitions or decrees, though *ex cathedra* as they term them, (taken exclusively from a General Council, or Universal acceptance of the Church,) oblige none under pain of heresy to an interior assent.—Sect. ii, vi, quoted in Papist Misrepresented and Represented, end of Part I, ed. 1686.

FRANCIS FULLWOOD, AN ANGLICAN ARCHDEACON.

Pray what security doth the promise of the Churches Perpetuity, or Infallibility as to Fundamentals, give to any single person or particular Church, that they shall continue in the Christian Faith, more than it did to the seven Churches in Asia? And where are they now?

If we should grant the Universal Church to be Infallible; not only as to her Perpetuity, but her Testimony, which the argument reacheth not; yet it rests to be proved, that the Church of Rome is the Catholic Church; and then that the Pope is the Church of Rome in the same sense that the Church of Rome is the Catholic Church, and that in the same consideration, as the Catholic Church is Infallible.—Roma Ruit, c. 15, p. 168, ed. 1679.

Century XVIII.

FR. LEOP. BR. LIEBERMANN, A VICAR-GENERAL.

Propositio. Ex principiis fidei catholice certum est, summum Pontificem in dijudicandis fidei controversiis præcipuas

Proposition: According to the principles of the Catholic faith, it is certain that the Chief Pontiff bears an important

partes habere; ejusque judicium, si ecclesiae consensus accesserit, esse irrefragabile. An autem ante ecclesiae consensum infallibile sit, salva fide controvertitur. (1) Ex his [Matt. xvi; Luc. xxii; Joan. xxi] aliisque scripturae testimoniis patet, Petro ejusque successoribus peculiarem in ecclesia potestatem concessam fuisse; super illos peculiari modo aedificatam esse ecclesiam; illis prae caeteris curam incumbere confirmandi in fide fideles et episcopos; pascendi universum gregem, oves scilicet et pastores. Ergo et ipsis principalis conservandae fidei cura demandata est. (2) In prima hujus Demonstrationis parte probatum est, Rom. Pontificem in totam ecclesiam habere primatum: cum autem primatus propter unitatem institutus sit, et unitas ecclesiae sine unitate fidei cogitari non possit, necessario Rom. Pontifici competit cura invigilandi, ut fides ecclesiae religiose servetur et errores repellantur, qui se contra avitam religionem extollunt.—Inst. Theol., T. I, de auct. Rom. Pont. in fidei contr., 676, p. 500, ed. Moguntiae, 1861.

Ecclesia sive dispersa, sive in concilio congregata errare non potest, ex § II. hujus art.: Ergo neque illud fieri unquam potest, ut concilium oecumenicum, aut dispersa per orbem ecclesia assensum praebeat decisioni dogmaticae, quae errorem contra fidem aut mores contineret; ita enim tota ecclesia a sana Christi doctrina aberraret. Notum est, quod licet multi sint inter catholicos viri sancti et doctissimi, qui pro sua in Petri sedem reverentia docuerunt, aut adhuc hodie docent, Romanum Pontificem ex cathedra loquentem errare non posse, semper tamen extiterint theologo, qui contrarium assererunt; quosque ecclesia nihilominus tanquam pios strenuosque fidei defensores suscepit. Ergo haec questio ex earum numero est, de quibus salva fide disputatur: neque nota

part in settling controversies of the Catholic faith, and his judgment, if the consent of the Church be added, is unalterable. But whether it is infallible previous to the consent of the Church, saving^a faith, is a matter of controversy. From these [Matt. xvi, Luke xxii, John xxi] and other testimonies of Scripture, it is evident that a special power was granted to Peter and his successors in the Church; that upon them, in a peculiar sense, the Church was built; that upon them, more than upon others, is incumbent the care of strengthening the faithful and the bishops in the faith; of feeding the whole flock, that is, the sheep and the shepherds. Therefore, also, from them is demanded the principal care of preserving the faith. (2) In the first part of this Demonstration, it was proved that the Roman Pontiff has a Primacy over the whole Church: but as the Primacy was instituted for the sake of unity, and the unity of the Church cannot be thought of apart from the unity of the faith, of necessity the care of watching is laid upon the Roman Pontiff, that the faith of the Church may be carefully preserved, and that errors which raise themselves against the ancient religion may be rejected.

The Church, whether at large or gathered in a Council, cannot err, according to § II. of this article. Therefore, it can never happen that a General Council, or the Church at large throughout the whole world, will give consent to a dogmatic decision which contains an error against faith or morals; for in so doing the whole Church would err from the sound doctrine of Christ. It is known, that though there are many learned men among Catholics, who, out of their reverence for the See of Peter, have taught, and do teach to-day, that the Roman Pontiff speaking *ex cathedra*, cannot err; yet that there have ever been Theologians who have asserted the contrary, and whom, nevertheless, the Church has looked up to as pious and active defenders of the faith.

haereseos ulli parti inurenda est, cum ab ecclesia nihil sit definitum; idque non semel confessi sint utriusque partis accerimi defensores. Ac primum quidem Gallicani praesules, suam declarationem emittendo, nihil omnino addiderunt, quod censuram inureret oppositae sententiae. Imo episcopī omnes qui comitiis anni 1682 interfuerunt, in epistola ad Innocentium XII. anno 1693 palam testantur, quod cum in comitiis declaraverint R. P. decreta circa fidem non esse irreformabilia, mens eorum non fuerit, quidquam decernere, aut decretorie definire, sed suam duntaxat sententiam aperire.—Id., 677, pp. 500, 501.

Corollarium. Ergo infallibilitas Romani Pontificis urgeri non potest contra haereticos; neque adhiberi ad stabilendam fidem catholicam. (1) Non potest ab haereticis exigī, quod inter catholicos finitum non est; neque tanquam dogma obtrudi, quod salva fide negari potest. Haec fusius ostendit Veronius in regula fidei § IV. Nr. 2, alique, qui de fide catholica contra haereticos egerunt. (2) Ex iisdem rationibus concluditur, infallibilem Romani Pontificis in decidendis fidei controversiis auctoritatem, etiam ab illis, qui plene de ea convicti sunt, tanquam principium probandi non posse adhiberi: nam fidei divinae non potest fundamentum supponi, quod ipsum non est inconcussum; neque regula fidei esse potest, quod ipsum ad fidem non pertinet.—Id., 678, p. 501.

Therefore, this question belongs to the number of those things about which, saving faith, there is dispute. Neither is the mark of heresy branded upon either party, since nothing has been defined by the Church; and this most earnest defenders of both parties have often confessed. And first, indeed, the Gallican Bishops, in putting forth their declaration, added nothing at all which branded with the censure of heresy the contrary opinion. Besides, all the Bishops who attended the Assembly in the year 1682, in a letter to Innocent XII., in the year 1683, openly testified, that when they delivered in the Assembly that the decrees of the Roman Pontiff in regard to faith are not unalterable, their intention was not to decide anything, or to define by a decree, but only to make known their opinion.

Corollary. Therefore the infallibility of the Roman Pontiff cannot be pressed against heretics; nor can it be made use of to establish the Catholic faith. (1) That cannot be required of heretics which is not prescribed among Catholics; nor can that be put forward as a dogma which, saving faith, can be denied. Veron shows this more at length in his Rule of faith, § iv, n. 2, and others, who have contended for the Catholic faith against heretics. (2) From these same reasons, we conclude that the infallible authority of the Roman Pontiff in deciding controversies of the faith, cannot be employed as a basis of proof, even by those who are fully convinced of it, for that cannot be laid down as a foundation of divine faith, which is not itself unshaken; nor can that be an article of faith, which does not itself pertain to the faith.

ROBERT MANNING.

For the Pope's Infallibility is no Article of Faith, nor proposed by the Church as a condition of Communion.—Account of the Catholic Faith, p. 27, ed. 1751.

LOUIS BAILLY, THEOLOGIAN AT DIJOU.

Romanus Pontifex etiam ex cathedra docens in rebus fidei non est infallibilis, seu irreformabilia non sunt ipsius decreta, nisi accesserit Ecclesie consensus.—Theolog., T. 2, de Eccl., c. 13, art. 3; quoted by Elliott on Romanism, p. 700, ed. 1877.

The Roman Pontiff, even teaching *ex cathedra*, is not infallible in matters of faith, nor are his decrees irreformable, unless the consent of the Church is added.

Century XIX.

A DOCTRINAL CATECHISM.

BY REV. STEPHEN KEENAN.

Q. Must not Catholics believe the Pope in himself to be infallible?

A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the Bishops of the Church.—Pp. 305, 306, second American edition, approved by the most Rev. John Hughes, D.D.

In the “Third American Edition, Revised and Corrected conformably to the Decrees of the Council of the Vatican,” of the same work, containing the imprimatur of the late Archbishop McCloskey, the above question and answer are dropped.

THE SINCERE CHRISTIAN INSTRUCTED.

BY RT. REV. DR. GEORGE HAY.

Q. 24. In whom, then, does the infallibility properly reside?

A. In the body of the pastors, joined with their head.

Q. 25. How so?

A. In either of these two ways: (1) When the pastors of the church are called together by the chief pastor, in a general council, * * * (2) When the head of the church, without calling together the other pastors, publishes any decree concerning faith or morals, and this decree is accepted and received by the body of the pastors, etc.

Q. 26. When the head of the church publishes any decree concerning faith or morals, to which he requires submission from all the faithful, is he himself infallible in what he thus teaches?

A. This is not proposed as an article of Divine faith, nor has the church ever made any decision concerning it. Great numbers of the most learned divines are of opinion, that in such a case the head of the church is infallible in what he teaches; but there are others of a contrary opinion, who think that his decree is not to be considered as in-

fallibly certain, till the body of the bishops receive it, either by their express approbation, or by their tacit submission to it, by which it becomes a decree of the whole church, whose infallibility is undoubted.—Of the Church, c. 12, pp. 126, 127.

THE FAITH OF CATHOLICS.

BY BERRINGTON AND KIRK.

PROPOSITION XIV.

It is no article of Catholic faith to believe that the Pope is in himself infallible, separated from the Church, even in expounding the faith: by consequence, papal definitions or decrees, in whatever form pronounced, taken exclusively of a general council or acceptance of the Church, oblige none, under pain of heresy, to interior assent.—Vol. 2, p. 105, Capel's edition.

KENDRICK, ARCHBISHOP OF ST. LOUIS.

Primatum Romani Pontificis in universa Ecclesia, tum honoris tum jurisdictionis agnosco: primatum dixi, non DOMINATUM. Primatum autem ei, tanquam Petri successoris, inesse tota traditio Ecclesiae a sua origine testatur; quo solo testimonio adductus, eum tanquam certissimum fidei principium et dogma, accipio.—Concio, III., in Friedrich's *Docum. illust. Conc. Vat.*, p. 194, vol. 1, ed. 1871.

Regula interpretandi Scripturas nobis imposita, haec est: eas contra unanimum Patrum consensum non interpretari. Si unquam detur consensus iste unanims dubitari possit. Eo tamen deficiente, regula ista videtur nobis legem ponere majorem, qui ad unanimitatem accedere videretur, patrum numerum, in suis Scripturae interpretationibus sequendi. Hoc posito, a communi hodierna explicatione verborum, 'Super hanc Petram, etc,' discedere necesse est.—*Id.*, p. 195.

Habemus in Sacra Scriptura testimonia loculentissima missionis omnibus apostolis datae et divinae assistentiae omnibus promissae. Haec loca clara sunt,

The primacy of the Roman Pontiff, both of honor and of jurisdiction, in the universal Church, I acknowledge—primacy, I say, not LORDSHIP. But the primacy is in him, as the successor of Peter, the whole tradition of the Church from its beginning testifies; and relying on this testimony alone, I accept it as a most certain principle and dogma of faith.

The rule of Scriptural interpretation imposed upon us is this: That these are not to be interpreted contrary to the unanimous consent of the Fathers. It is doubtful whether any unanimous consent can be found. Yet this failing, that rule seems to lay down for us the law of following, in their interpretation of Scripture, the greater number of Fathers, who seem to approach unanimity. This being accepted, it is necessary that the modern exposition of the words, 'On this rock, etc.,' be abandoned.

We have in the Holy Scriptures most clear testimony of a mission given to all the Apostles and of the divine assistance promised to all. These passages are clear,

et nullam interpretandi varietatem admittunt. Non habemus vel unum locum Scripturae, de cuius vero sensu non disputetur, in quo aliquid ejusmodi Petro, seorsim ab aliis, promittatur. Et tamen volunt auctores schematis ut Romano Pontifici, tanquam Petri successori, asseramus potestatem, quam Petro datam fuisse nullo certo Sacrae Scripturae testimonio probari possit, nisi in quantum cum caeteris apostolis eam acceperit; quoque ei seorsim a caeteris vindicata, sequeretur Divinam Assistentiam ei promissam non nisi per eum dandam esse, quamvis loca adducta ostendant, eam ei, non alio modo, sicut nec aliis verbis, quam caeteris fuisse promissam. Privilegium quidem Petro prae aliis magnum datum fuisse agnosco; non Scripturarum, sed totius Christianae Antiquitatis, adductus testimonio: cujus beneficio eum infallibilem esse constat; ea tamen conditione, ut fratrum consilio utatur; eorumque, in supremo hoc munere cum eo consortium, iudicio adjuvetur, et eorum, quorum caput est et os, nomine loquatur.—Id., p. 201.

Definitiones fidei non sunt pietatis incitamenta; multo minus sententiarum scholarum, pro varia earum fortuna, triumphales evectones. Sunt fidei doctrinarum auctoritativae expositiones, ad novatorum effugia ut plurimum praecavenda, et nunquam novam fidem fidelibus imponunt. Hoc posito, dico Pontificiam infallibilitatem non esse doctrinam fidei.

I. Non habetur in symbolis fidei; non traditur tanquam fidei articulus in catechismis; et non invenitur ut talis in aliquo publici cultus monumento. Ideoque Ecclesia eam huc usque non docuit tanquam de fide credendam; quam si esset fidei doctrina, tradere et docere debuisset.

and admit no variation of meaning. We have not even a single passage of Scripture, the meaning of which is undisputed, in which anything of the kind is promised to Peter separately from the rest. And yet the authors of the *schemata* want us to assert that the Roman Pontiff, as the successor of Peter, has that power which cannot be proved, by any certain testimony of Holy Scripture, to have been given to Peter, except in so far as he received it in common with the other Apostles; and which being claimed for him from the rest, it would follow that the Divine Assistance promised to him was to be given only through him, although the 'places cited show that it was promised to him only in the same manner and in the same terms as to the others. I admit that a great privilege was granted to Peter above the rest; but I am led to this by the testimony, not of the Scriptures, but of all Christian antiquity: by the help of which it appears that he is infallible; but yet on this condition, that he should use the counsel of his brethren, and should be aided by the judgment of those who are his partners in this supreme function, and should speak in the name of those, of whom he is head and master.

Definitions of faith are not incitements to devotion; much less are they the triumphal elevations of the opinions of the schools, according to the various fortune of each. Authoritative expositions of the doctrines of the faith, are generally to prevent the effusions of innovators, and they never impose upon the faithful a new faith. This being settled, I say that Pontifical Infallibility is not a doctrine of faith.

I. It is not contained in the symbols of the faith; it has not been handed down as an article of faith in the catechisms; and it is not found as such in any document of public worship. Therefore, the Church has not hitherto taught it as a thing to be believed of faith; as if it were a doctrine of faith, it ought to have delivered and taught it.

2. Non tantum eam non docuit aliquo publico instrumento, Ecclesia; sed eam impugnari; non alicubi sed, excepta forsitan Italia, fere ubique gentium, idque per longum tempus permisit.—Id., VIII., p. 212.

Ante annum quidem in Anglia et Statibus Unitis prodire nonnulli libri, duo aut tres numero, quod sciam, quibus mentes pararentur sententiam tamquam ad fidem pertinentem recipere. De eo qui in Statibus Unitis in lucem publicam editus est, deinde in linguas Gallicam et Germanicam versus, a viro pio et zelantissimo, indocto tamen, scriptus, asserere possum istum erroribus adeo gravibus abundasse, in prima saltem ejus Anglica editione, ut risum potius quam stomachum movisset aliis quam mihi diversa forsitan in re praesenti sentientibus. Cum ab auctore rogarer ut aliqualem commendationem isti libello, episcopis aliquatenus injurioso, darem, nolui quidem optimum virum controversiis angere, et silentii charitatem incaute promisi.—Id., pp. 212, 213.

Usus quidem invaluit infallibilitatem de Ecclesia praedicandi; melius tamen inerrantiae vox adhiberetur. Deus solus est infallibilis. De Ecclesia solummodo asserere possumus, eam non errare in doctrinis fidei docendis, quas ejus custodiae Christus tradiderit; quia portae inferi non sint contra eam praevaliturae. Infallibilitas proinde absoluta et omnimodo de ea praedicari nequit; et melius forsitan ab ista voce abstereretur, vocabulo inerrantia in ejus locum adhibito.—Id., X., pp. 223, 224.

The speech, from which the above extracts have been taken, was written to be delivered at the Vatican Council; but it was not spoken, owing to an unexpected stop that was put to the discussions. This information is contained in a note (monitum) which prefaces the speech (Friedrich, vol. i, p. 187).

2. Not only has not the Church taught it in any public instrument, but it has suffered it to be impugned, not everywhere, but, with the exception, perhaps, of Italy, almost everywhere in the world, and that for a long time.

A year ago, indeed, in England and the United States, sundry books came out, two or three to my knowledge, by which the minds (of men) should be prepared to receive the opinion as pertaining to the faith. Concerning that one* which was published in the United States, and afterwards translated into French and German, written by a pious and extremely zealous but ignorant man, I may say that it abounded in such grave blunders, at least in the first edition in English, as to excite more laughter than indignation in others beside myself, holding different opinions on the matter in question. When I was asked by the author to give a sort of commendation for his little book, which is especially damaging to the Bishops, I was unwilling to bother the good man with controversy, and so incautiously I promised him the charity of silence.

The custom has prevailed, indeed, of predicating infallibility of the Church; but it would be better to use the word inerrancy. God alone is infallible. Concerning the Church, the most we are able to assert is, that it does not err in teaching the doctrines of faith, which Christ has committed to its charge; because the gates of hell are not to prevail against it. Therefore, infallibility absolute and complete cannot be predicated to it; and perhaps it would be better to refrain from using that word, and use the word inerrancy in place of it.

* "Infallible Authority of the Pope," by F. X. Weninger, S. J.

MILO MAHAN, AN AMERICAN PRIEST.

The Roman Infallibility comes before us with these special marks :

(1) The great division between the East and the West ; (2) with the stain of bloodshed in wars and persecutions ; (3) with the "deification" of the Blessed Virgin ; (4) with a childish and almost heathenish frivolity in all parts of the earth that are subject to the Roman sway.—Exercise of Faith, pp. 75, 76, London edition, 1877.

R. F. LITTLEDALE, AN ANGLICAN PRIEST.

There is not one solitary example to be found in the whole of Church history of any great struggle or difficult question being decided by the Pope's interference. Not one of the great heresies was put down in this way, but always by a Council or by some private theologian. * * * When Luther asked his famous question, "What is justification?" no Pope was ready with a reply ; and though a reply was given at last by the Roman Church, it came in the shape of a decree of the Council of Trent in 1547, more than a quarter of a century after the question had been put.—Plain Reasons against Joining the Church of Rome, pp. 179, 180, ed. 1884.

SECTION IV.

POPES HAVE BEEN CONSIDERED HERETICAL, AND HAVE BEEN
CONDEMNED BY THE CHURCH.

Century II.

VICTOR I., BISHOP OF ROME.

This Bishop of Rome is supposed to have patronized the Patripassion heresy. He is also said to have "acknowledged the prophetic gifts of Montanus."

TERTULLIAN, Priest of Carthage.—
Nam idem tunc episcopum Romanum,
agnoscentem jam prophetias Montani,
Priscæ, Maximillæ, et ex ea agnitione
pacem Ecclesiis Asiae et Phrygiae inferentem,
falsa de ipsis prophetis et ecclesiis eorum
asseverando, et præcessorum ejus auctoritates defendendo, coegit et litteras

For after the Bishop of Rome had acknowledged the prophetic gifts of Montanus, Prisca, and Maximilla, and, in consequence of the acknowledgement, had bestowed his peace on the Churches of Asia and Phrygia, he, by importunately urging false accusations against the prophets themselves and their churches, and insist-

pacis revocare jam emissas, et a proposito recipiendorum charismatum concessare. Ita duo negotia diaboli Praxeas Romae procuravit: prophetiam expulit, et haeresim intulit; Paracletum fugavit, et Patrem crucifixit.—Adv. Prax., c. I, Op., T. 2, col. 178, 179, ABA., Pat. Lat. T. 2.

ing on the authority of the bishop's predecessors in the See, compelled him to recall the pacific letter which he had issued, as well as to desist from his purpose of acknowledging the said gifts. By this, Praxeas did a twofold service for the devil at Rome: he drove away prophecy, and he brought in heresy; he put to flight the Paraclete, and he crucified the Father.—A. N. Fathers, vol. 3, p. 597.

Century III.

CALLISTUS I., BISHOP OF ROME.

Hippolytus suggested the following method of refuting heresies:

Ταῦτα δὲ ἕτερος οὐκ ἐλέγξει, ἢ τὸ ἐν ἐκκλησίᾳ παράδοθεν ἁγίου πνεῦμα, οὐ τυχόντες πρότεροι οἱ ἀπόστολοι μετέδοσαν τοῖς ὀρθῶς πεπιστευκόσιν· ὧν ἡμεῖς διάδοχοι τυγχάνοντες τῆς τε αὐτῆς χάριτος μετέχοντες ἀρχιερατείας τε καὶ διδασκαλίας καὶ φρουροὶ τῆς ἐκκλησίας λελογισμένοι οὐκ ὀφθαλμῶ νυθτάζομεν, οὐδὲ λόγον ὀρθὸν σιωπῶμεν, κ. τ. λ.—Refut. om. Hæres., L. I, prooem., p. 4, lines 50–55, ed. Gottingae, 1856.

But none will refute these, save the Holy Spirit bequeathed unto the Church, which the Apostles, having in the first instance received, have transmitted to those who have rightly believed. But we, as being their successors, and as participators in this grace, high-priesthood, and office of teaching, as well as being reputed guardians of the Church, must not be found deficient in vigilance, or disposed to suppress correct doctrine.—A. N. Fathers, vol. 5, p. 10, Am. ed.

In the ninth book of his "Refutation of All Heresies," Hippolytus speaks of the heresy of Zephyrinus and Callistus, both Bishops of Rome.

Γεγένηται τις ὀνόματι Νοητός, τῷ γένει Σμυρναῖος. Οὗτος εἰδηγήσατο αἵρεσιν ἐν τῶν Ἑρακλείτου δογμάτων.—Κατ' ἐκεῖνο καιροῦ Ζεφυρίνου διέπειν νομίζοντος τὴν ἐκκλησίαν, ἀνδρὸς ἰδιώτου καὶ ἀσχροκερδοῦς· [ὁς] τῷ κέρδει προσφερομένῳ πειθόμενος, συνεχώρει τοῖς προσιοῦσι τῷ Κλεομένει μαθητεῦσθαι, καὶ αὐτὸς ὑποσυρόμενος τῷ χρόνῳ ἐπὶ τὰ αὐτὰ ὤρμητο, συμβούλου καὶ συναγωνιστοῦ τῶν κακῶν ὄντος αὐτῷ Καλλίστου.—Τούτων κατὰ διαδοχὴν διέμεινε τὸ διδασκαλεῖον κρατυνόμενον καὶ ἐπαῦξον, διὰ τὸ συναϊρεῖσθαι αὐ-

There has appeared one, Noetus by name, by birth a native of Smyrna. This person introduced a heresy from the tenets of Heraclitus.—At that time, Zephyrinus imagines that he administers the affairs of the Church—an uninformed and shamefully corrupt man. And he, being persuaded by proffered gain, was accustomed to connive at those who were present for the purpose of becoming disciples of Cleomenes. But (Zephyrinus) himself, being in process of time enticed away, hurried headlong into the same opinions; and he had Callistus as his adviser, and a fellow-champion of these wicked tenets.—The school of these heretics during the succes-

τοῖς τὸν Ζεφυρίνον καὶ τὸν Κάλ-
λιστον, καίτοι ἡμῶν μηδέποτε συγ-
χωρησάντων, ἀλλὰ πλειστάκις ἀν-
τικαθεστώτων πρὸς αὐτούς, καὶ
διελεγεσάντων, καὶ ἄκοντας βιασα-
μένων τὴν ἀλήθειαν ὁμολογεῖν.—
Id., L. 9, in Wordsworth's St. Hippoly-
tus, pp. 64, 66, ed. 1880.

Οὕτω μετὰ τὴν τοῦ Ζεφυρίνου
τελευτήν νομιζῶν τετυχημέναι οὗ
ἔθρατο, τὸν Σαβέλλιον ἀπέωσεν
ὡς μὴ φρονούντα ὀρθῶς, δεδοικῶς
ἐμὲ καὶ νομιζῶν οὕτω δύνασθαι
ἀποτριφασθαι τὴν πρὸς τὰς ἐκκλη-
σίας κατηγορίαν, ὡς μὴ ἀλλοτριῶς
φρονῶν. Ἦν οὖν γόης καὶ πανοῦρ-
γος καὶ ἐπὶ χρόνῳ συνήρπασε πολ-
λοῦς.—Ἐφεῦρεν αἵρεσιν τοιάνδε,
λέγων τὸν λόγον αὐτὸν εἶναι υἱόν,
αὐτὸν καὶ πατέρα, ὀνόματι μὲν
καλούμενον, ἐν δὲ ὄν τὸ πνεῦμα
ἀδιαίρετον.—Id., Ib., pp. 84, 86.

sion of such bishops, continued to acquire strength and augmentation from the fact that Zephyrinus and Callistus helped them to prevail. Never at any time, however, have we been guilty of collusion with them; but we have frequently offered them opposition, and have refuted them, and have forced them reluctantly to acknowledge the truth.—A. N. Fathers, vol. 5, p. 125, Am. ed.

Thus it came to pass, that after the death of Zephyrinus, Callistus presuming he had gained that to which he had aspired, cast off Sabellius as heterodox, through fear of me, and supposing that he might thus be able to wipe off the reproach to which he was exposed in the eyes of the Churches, as if he were not of unsound belief. In good truth he was a juggler and imposter, and in process of time drew many along with him.—He invented such a heresy as follows. He said that the Word is the Son and is also the Father, being called by a different name, but that the indivisible Spirit is one; etc.—Wordsworth's St. Hippolytus, pp. 85, 87.

Century IV.

LIBERIUS, BISHOP OF ROME.

Liberius professed Arianism.

ATHANASIUS, Abp. of Alexandria.—
Καὶ γὰρ οὐδὲ Λιβερίου τοῦ ἐπισκό-
που Ῥώμης κατὰ τὴν ἀρχὴν ἐφεί-
δαντο, ἀλλὰ καὶ μέχρι τῶν ἐκεί-
τῃν μανίαν ἐξέτειναν· καὶ οὐχ ὅτι
ἀποστολικὸς ἔστι θρόνος ἠδέσθησαν.
—Ὁ δὲ Λιβέριος, ἐξορισθεὶς, ὕστε-
ρον μετὰ διετῆ χρόνον ὤκλασε, καὶ
φοβηθεὶς τὸν ἀπειλούμενον θάνα-
τον, ὑπέγραψεν.—Hist. Arian. ad
Monac., § 35, col. 733. BC.; § 41, col.
741, B., Op. T. 1, Pat. Gr. T. 25.

ST. JEROME, Priest.—Liberius taedio
victus exsillii, et in haeretica pravitate sub-
scribens, Romam quasi victor intraverat.
—Euseb. Chron., 354, Op., T. 8, col. 502,
Pat. Lat. T. 27.

Thus from the first they [the Arians] spared not even Liberius, Bishop of Rome, but extended their fury even to those parts; they respected not his bishopric because it was an apostolical throne.—But Liberius, after he had been in exile for two years, gave way, and for fear of threatened death was induced to subscribe.

Liberius, overcome with the irksome-
ness of exile, subscribed to heretical error,
and entered Rome as a conqueror.

Liberius wrote an epistle to the Eastern Priests and Bishops (Presb. et coepisc. Orient.), which is cited by Hilary of Poitiers, with his comments inclosed in parenthesis :

Nam, ut verius sciatis, me vera fide per hanc epistolam ea loqui, dominus et frater meus communis Demophilus, qui dignatus est pro sua benevolentia fidem vestram et catholicam exponere, quae Sirmio a pluribus fratribus et coepiscopis nostris tractata, exposita, et suscepta est (Haec est perfidia Ariana, hoc ego notavi, non apostata. Liberius sequentia): ab omnibus qui in praesenti fuerunt; hanc ego libenti animo suscepi (Anathema tibi a me dictum, Liberi, et sociis tuis), in nullo contradixi, consensum accommodavi, hanc sequor, haec a me tenetur (Iterum tibi anathema et tertio, praevaricator Liberi).—Op. Hist., Frag. 6, Op. T. 2, col. 690, 691, ABA., Pat. Lat. T. 10.

For, that ye may know more truly that I speak these things by this epistle in true faith, my lord and common brother Demophilus, who deigned out of his kindness to explain your Catholic faith which at Sirmium was discussed and expounded by many of our brethren and fellow-bishops, and was received (This is an Arian falsehood, by this I have marked him, he [Athanasius] is not an apostate, Liberius proceeds) by all who were present; this faith I have received with a willing mind (Anathema to thee, I say, Liberius and thy fellows), in nothing have I contradicted it, I have given my consent, this I follow (Again, and for a third time, Anathema, Liberius, the prevaricator).

Century VII.

HONORIUS I., BISHOP OF ROME.

Honorius was condemned by the Sixth General Council for teaching the Monothelite heresy. This is such a deadly blow against Papal Infallibility, that Roman Catholic controversialists have introduced many complications into the question of the condemnation of one of their Popes. Baronius claims that the insertion of Honorius' name is an interpolation. Others say that he did not teach the heresy *ex cathedra*. Others, that he was only condemned for negligence.

This one fact remains, however, notwithstanding the desperate efforts to elude the evidence—Honorius was condemned by a General Council as a heretic. No doubt he did not speak *ex cathedra*, as most likely he knew nothing about such utterances. Now, a Pope could not have been condemned except by a power higher than his own. Therefore, his decrees were not then "irreformable, and that without the consent of the Church." F. Ryder, in his "Catholic Controversy," page 30, says: "It has always been maintained that for heresy the Church may judge the Pope, because, as most maintain, by heresy he ceases to be Pope" (quoted in "A Catholic Dictionary," by Addis & Arnold, p. 678, ed. 1884). Now, where did the *charisma* of infallibility go when Honorius was condemned for heresy?

Bottalla gets out of the difficulty in this way: "It may be asked whether Honorius, in his two famous letters, taught Monothelism as Pope and *ex cathedra*, and whether he personally and as a 'doctor privatus' fell into that heresy at all. A further inquiry may be made, whether the Sixth Council and the Popes who confirmed it condemned Honorius as having taught heresy in the full exercise of his papal authority, or from some other grievous fault committed in the discharge of his apostolical ministry" (Pope Honorius before the Tribunal of Reason and History, p. 16, ed. 1868). Archbishop Manning, in his "Petri Privilegium," has these words in a note on page 92: "I cannot refrain from adding, that we have positive historical proof that Honorius did not err in faith. We have his two letters, which are perfectly orthodox" (Part 2, ed. 1871). "The Fathers of the Council, and St. Leo, did not condemn Honorius for having promulgated an *erroneous definition* of faith to the whole Church, nor yet for having professed Monothelism, but simply blamed him for not having used more vigorous means for its suppression, and by imposing silence on the disputants, having rather favored and increased the spread of that heresy" (Infallible Authority of the Pope, Weninger, p. 346). How the *charisma* of infallibility must have deserted Honorius at that trying moment!

"In this mad conflict, the thought does not even strike them that, if the letters of Honorius are not heretical, the whole Church has for centuries anathematized as heretical a writing, a man, a Pope, perfectly orthodox; and that, on a question of faith and dogmatic facts, three Councils and twenty Popes have obstinately deceived themselves in their most solemn decrees. They do not see that, in order to save one Pope, they sacrifice twenty, without reckoning three General Councils, whose decrees they trample under foot!" (A. Gratry, First Letter to Monseigneur Dechamps, p. 20; translated by Bailey, and published by Hayes).

SIXTH GENERAL COUNCIL, 680.—

Retractantes dogmaticas epistolas, quae tanquam a Sergio quondam patriarcha hujus a Deo conservandae regiae urbis scriptae sunt, tam ad Cyrum, qui tunc fuerat episcopus Phasidis, quam ad Honorium quondam papam antiquae Romae: similiter autem et epistolam ab illo, id est, Honorio rescriptam ad eundem Sergium: hasque inveniētes omnino alienas existere ab apostolicis dogmatibus, et a definitionibus sanctorum conciliorum, et cunctorum probabilitium patrum, sequi vero falsas doctrinas

Examining again the dogmatic epistles which were written by Sergius, once Patriarch of this divinely-to-be-preserved royal city, both to Cyrus, who was then Bishop of Phasis, and to Honorius, once Pope of old Rome; and likewise the epistle written by him in reply, that is, Honorius, to the same Sergius; and finding them wholly alien to apostolic dogmas, the decisions of the holy Councils, and all approved Fathers, and that they follow the false doctrines of heretics; we wholly reject them, and execrate them as

haereticorum ; eas omnimodo abjicimus, et tanquam animae noxias exsecramur. Quorum autem, id est, eorumdem, impia exsecramur dogmata, horum et nomina a sancta Dei ecclesia projici judicavimus.—Cum his vero simul projici a sancta Dei catholica ecclesia, simulque anathematizari praevidimus, et Honorium, qui fuerat papa antiquae Romae, eo quod invenimus per scripta, quae ab eo facta sunt ad Sergium, quia in omnibus ejus mentem secutus est, et impia dogmata confirmavit.—Actio 13, col. 1331, 1334, DEA; Hardouin, T. 3, ed. Paris, 1714.

Et praevidimus profana [dogmata] et animae perniciosas, continuo ob perfectum exterminium igne concremari. Et combusta sunt.—Id., col. 1354, E., Ib.

Theodoro haeretico Pharanitae anathema : Sergio haeretico anathema : Cyro haeretico anathema : Honorio haeretico anathema.—Actio 15 (versio altera), col. 1619, D., Ib.

—Anathemati merito subjecimus : Theodorum * * * et cum eis Honorium, qui fuit Romae praesul, utpote qui eos in his secutus est.—Actio 18, col. 1422, C., Ib.

Hujusmodi denique contagione ecclesias contaminaverunt etiam hi, qui ante nostra tempora sacrilegi sacerdotes ecclesias perverse gubernarunt. Sunt autem hi : Theodorus qui fuit Pharan episcopus : Sergius, qui fuit nostrae a Deo conservandae regiae urbis antistes : ad haec et Honorius, qui fuit antiquae Romae Papa hujusmodi haereseos confirmator, etc.—Edict. Imp., col. 1447, B., Ib.

Super haec omnia anathematizamus, atque refutamus et eos, qui supervacuum et novorum dogmatum haeretici auctores atque fautores sunt. Dicimus autem Theodorum, * * * ad haec et Honorium, qui fuit antiquae Romae Papa, horum haereseos in omnibus fauorem, concursorem, atque confirmatorem.—Ib., col. 1458, A.

hurtful to the soul. Their impious dogmas we execrate, and have judged that their names should be cast out of the holy Church of God.—But together with these, we have taken care that Honorius also, who was Pope of old Rome, should be cast out of the holy Church of God, and at the same time anathematized, because we have found by the letters from him to Sergius, that in all things he has followed his sentiments and has confirmed his impious dogmas.

And we have taken care that his profane dogmas, which are hurtful to the soul, should be burned with fire to their sure destruction. And they have been burnt.

Anathema to Theodorus, the heretic of Pharan : anathema to Sergius, the heretic : anathema to Cyrus, the heretic : anathema to Honorius, the heretic.

We have justly subjected to an anathema, Theodorus * * * and with them Honorius, who was Bishop of Rome, as one who followed them in these things.

Such men have defiled the Churches by infection, even those sacrilegious priests, who before our times have wickedly governed the Churches. But these are, Theodorus, who was Bishop of Pharan ; Sergius, who was Bishop of our divinely-to-be-preserved royal city ; besides Honorius, who was Pope of old Rome, an encourager of this heresy.

Besides, we anathematize and refute also those heretics who are authors and abettors of vain and new dogmas. We mean Theodorus * * * and also Honorius, who was Pope of old Rome, the abettor, concoctor, and encourager of their heresy in all things.

LEO II., Bishop of Rome.—Pariterque anathematizamus novi erroris inventores, id est, Theodorus Pharanitanum episcopum, Cyrum Alexandrinum, Sergium, Pyrrhum, Paulum, Petrum, Constantinopolitanae ecclesiae subessores magis quam praesules, nec non et Honorium, qui hanc apostolicam ecclesiam non apostolicae traditionis doctrina lustravit, sed profana proditione, immaculatam fidem subvertere conatus est.—Ad Const. Imp., Hardouin, T. 3, col. 1475, A.

— Omnesque haereticæ assertionis auctores, venerando censente concilio condemnati, de catholicae ecclesiae adunatione projecti sunt: id est, Theodorus Pharanitanus episcopus, Cyrus Alexandrinus; Sergius, Paulus, Pyrrhus et Petrus, quondam Constantinopolitani praesules: et una cum eis Honorius Romanus, qui immaculatam apostolicæ traditionis regulam, quam a predecessoribus suis accepit, maculari consensit; * * * Et omnes hi cum Ario, Apollinario, Nestorio, Eutyche, Severo, Theodosio, Themesio in deitate atque humanitate Domini nostri Jesu Christi unam voluntatem unamque operationem praedicantes doctrinam haereticam impudenter defendere conabantur. Neque enim, ut sacerdotes Dei oportuerat, sanctorum scripturarum et patrum testimoniis hoc demonstrabant, sed mundanis 'sophismatibus evangelium Christi callide machinabantur pervertere. Quos omnes cum suis erroribus divina censura de sancta sua projecit ecclesia.—Ad Ervigium, Ep. 5, Ib., col. 1735, 1736, AB.

SECOND COUNCIL OF NICAËA, Seventh General, 787.—Summittoque anathemati Cyrum, Sergium, Honorium, Pyrrhum, Paulum, et omnes consecratos eorum.—Actio 3, col. 134, C., Hardouin, T. 4.

FOURTH COUNCIL OF CONSTANTINOPLE, Eighth General, 869.—Cum praedictis synodis consonantem et eadem sententiam sanctam et universalem sextum synodum suscipientes, quae in unius Christi duabus naturis consequenter etiam duas opera-

We also anathematize the inventors of a new error, that is, Theodorus, Bishop of Pharan, Cyrus of Alexandria, Sergius, Pyrrhus, Paul and Peter, waylayers rather than bishops of the Church of Constantinople, and also Honorius, who did not adorn this Apostolic Church by the doctrine of Apostolic tradition, but endeavored to overturn its spotless faith.

And all the authors of heretical declaration having been condemned, with the assent of the venerable Council, they are thrust out of the union of the Catholic Church; that is, Theodorus, Bishop of Pharan, Cyrus of Alexandria; Sergius, Paul, Pyrrhus and Peter, formerly bishops of Constantinople; and with them Honorius of Rome, who consented to defile the spotless rule of Apostolic tradition which he had received from his predecessors; * * * And all these, with Arius, Apollinarius, Nestorius, Eutyches, Severus, Theodosius, Themesius, asserting one will and one operation in the Divinity and humanity of our Lord Jesus Christ, shamelessly endeavored to defend heretical doctrine. For they did not, as becomes Priests of God, prove this by testimonies from the Holy Scriptures and the fathers, but by worldly sophistries they craftily schemed to overturn the Gospel of Christ. All of whom, with their errors, the Divine Censor has cast out of His Church.

And I [Tarasius] put under an anathema Cyrus, Sergius, Honorius, Pyrrhus, Paul, and all their followers.

Receiving the holy and universal sixth Synod, agreeing with and judging the same things with the aforesaid Synods, which wisely asserted that there were two operations also, and as many wills in the two natures of the one Christ. But we an-

tiones ac totidem voluntates sapienter asseveraverit. Anathematizamus autem Theodorum, qui fuit episcopus Pharan, et Sergium, et Pyrrhum, et Paulum, et Petrum, impios praesules Constantinopolitanorum ecclesiae, atque cum eis Honorium Romae, una cum Cyro Alexandriae, nec non et Macarium Antiochiae, ac discipulum ejus Stephanum: qui malae opinionis Apollinarii, et Eutychetis, ac Severi, impiorum haeresiarcharum, dogmata sectantes, sine operatione ac sine voluntate animatam anima rationabili et intellectuali Dei carnem, sensibus laesis, et revera sine ratione, praedicaverunt.—Actio 10, col. 914, BC., Hardouin, T. 5.

The following is taken from the solemn profession of faith made by the Popes during the seventh, eighth and ninth centuries, on the day of their election:

THE LIBER DIURNUS.—Inter haec veneranda universalia quinque Concilia etiam sanctum sextum Concilium universale centum septuaginta quinque venerabilium Praesulum praedicamus, quod favente Deo, et votum piae memoriae magni Principis nostri Domini Constantini clementer implente, in urbe regia, eo praesidente, celebratum est, cui apostolicae recordationis Agatho Papa per legatos suos et responsales praefuit, cujus venerabilem tomum celebriter assequentes, eos qui novo et haeretico dogmate immaculatam Dei Ecclesiam polluere nitebantur, et errasse manifestius probaverunt, et cum sui erroris auctoribus atque fautoribus, perpetuo anathemate damnaverunt.—Auctores vero novi haeretici dogmatis Sergium, Pyrrhum, Paulum, et Petrum, Constantinopolitanos, una cum Honorio, qui pravis eorum assertionibus fomentum impendit, pariterque et Theodorum Pharanitanum, et Cyrum Alexandrinum, cum eorum imitatoribus, simulque et hos, qui haeretica dogmata contra veritatem fidei synodaliter declaratam atque praedicatam, pertinaciter defendebant.—Lib. Diurn. Rom. Pont., ed. Garner, in Routh Script. Eccl. Opus., vol. 2, pp. 152, 153, ed. 1858.

athematize Theodorus, who was bishop of Pharan; and Sergius, and Pyrrhus, and Paul, and Peter, impious bishops of Constantinople, and with them Honorius of Rome, together with Cyrus of Alexandria, and also Macarius of Antioch, and his disciple Stephen; who, following after the dogmas of Apollinarus, of bad reputation, and Eutyches, and Severus, impious heretics, senselessly and indeed without reason asserted that the flesh of God was quickened with a rational and intellectual soul, without operation and without will.

Among these five venerable General Councils, we reckon also the sixth holy General Council of one hundred and seventy-five venerable Bishops, which, by God's favor, and mercifully fulfilling the vow of our great Prince, Lord Constantine, of pious memory, was celebrated in the royal city, under his direction, over which Pope Agatho, of apostolic memory, presided by his legates and agents, carefully following whose venerable tome they condemned with a perpetual anathema, and with them the authors and abettors of their error, those who endeavored to defile the spotless Church of God with a new and heretical error, whom they proved to have plainly erred.—But the authors of this new heretical dogma, Sergius, Pyrrhus, Paul and Peter of Constantinople, together with Honorius, who encouraged their wicked declarations, and likewise Theodorus of Pharan, and Cyrus of Alexandria, with their imitators, and at the same time also those who obstinately defended heretical dogmas against the truth of the faith, declared and put forth by the Synod.

HINCMAR, Archbishop of Rheims.—
 Insuper et Honorium magnae Romae
 papam, quia contra fidem sensisse, et
 prave sentientibus consensisse detectus ac
 evidentissime comprobatus est, sicut in-
 sexto synodo invenitur, etiam post mor-
 tem anathematizaverunt, in hoc saeculo
 manifestata culpa, justo Dei concordantes
 iudicio, quod jam egerat in occulto.—De
 Una et non Trina Deit., Pat. Lat. T. 125,
 col. 508, D.

ROMAN BREVIARY.—In qua synodo
 condemnati sunt Cyrus, Sergius, Honorius,
 Pyrrhus * * * qui unam voluntatem
 et operationem in Domino Jesu Christo
 dixerunt vel praedicaverunt.—Ed. Paris,
 1504, 28 Junii, in Festo Leonis Papae,
 lec. iii, fol. lvii.

The Roman Breviaries printed after the year 1520 have Honorius' name stricken out. We have looked in several and found the name wanting. Garnier, in the preface to his edition of the "Liber Diurnus" (1680), says the name was left out for the sake of brevity.

Century XII.

GRATIAN, A BENEDICTINE MONK.

Si Papa, suae, et fraternae salutis neg-
 ligens, deprehenditur inutilis, et remissus
 in operibus suis, et insuper a bono tacitur-
 nus, quod magis officit sibi, et omnibus,
 nihilominus innumerabiles populos cater-
 vastim secum ducit, primo mancipio gehem-
 nae, cum ipso plagis multis in aeternum
 vapulaturus. Huius culpas istic redar-
 guere praesumit mortalium nullus: quia
 cunctos ipse iudicaturus, a nemine est iu-
 dicandus, nisi deprehendatur a fide devius.
 —Decretum, Pars 1, dist. xl, c. 6, col. 194,
 195, ed. Lugd., 1606.

Moreover, also, they anathematized
 Honorius, Pope of great Rome, even after
 death, because he was detected and clearly
 proved to have judged contrary to the
 faith, and to have yielded to erroneous
 opinions, as is found in the Sixth Synod,
 bringing into union in this world his man-
 ifest crime with the just judgment of God,
 which he had already done in secret.

In this Synod were condemned Cyrus,
 Sergius, Honorius, Pyrrhus * * * who
 affirmed or preached one will or operation
 in our Lord Jesus Christ.

If a Pope, neglecting his own and his
 brethren's salvation, be found useless and
 remiss in his duty, and silent where [he
 ought to speak] a good word, which is
 especially detrimental to himself and to
 all, [and] nevertheless leads innumerable
 people in troops to hell, in company with
 himself, its chief bond-slave, with him to
 be beaten with many stripes everlastingly.
 Let no mortal presume to judge the faults
 of this one; for he who is to judge all
 men is to be judged by none, unless he is
 found wandering from the faith.

Century XV.

COUNCIL OF PISA, 1409.

Previous to the convoking of this Council, Pope Innocent VII. presided at Rome, and Pope Benedict XIII. at Avignon. "A house divided against itself"—a papacy with two heads, a divided infallibility. Imagine both Popes speaking *ex cathedra* at the same time! The

Council of Pisa assembled in 1409 to put an end to the schism. Its action clearly proves the supremacy of a Council over a Pope. A new Pope, Alexander V., was elected. But as neither of the anti-popes resigned, *charisma* of infallibility was again divided.

—Pro hujus detestandi et inveterati schismatis hujusmodi extirpatione, et uni. one atque reintegratione sanctae matris ecclesiae, contra et adversus praelibatos Petrum de Luna, Benedictum XIII. et Corarium, Gregorium XII. de papatu damnabiliter contententes, ab aliquibus nuncupatos; * * * ipsosque Angelum Corarium, et Petrum de Luna, de papatu, ut praefertur, contententes, et eorum utrumque, fuisse et esse notorios schismaticos, et antiqui schismatis nutritores, defensores, approbatores, fautores et mantentores pertinaces, nec non notorios haereticos, et a fide devios, notoriisque criminibus enormibus perjurii et violationis voti irretitos, universalem ecclesiam sanctam Dei notorie scandalizantes, cum incorrigibilitate, contumacia et pertinacia, notoriis, evidentibus et manifestis: et ex his et aliis se reddisse omni honore et dignitate etiam papali, indignos: ipsosque, et eorum utrumque propter praemissas iniquitates, excessus, et crimina, ne regnent vel imperent aut praesint, et Deo et sacris canonibus fore ipso facto abjectos et privatos, et etiam ab ecclesia praecisos. —Sess. 14, col. 15, ABC., Hardouin, T. 8, ed. 1714.

For the extirpation of this detestable and inveterate schism, and for the union and restoration of holy mother Church, against and in opposition to the aforesaid Petrus de Luna, Benedict XIII., and Corarius, Gregory XII., so called by some, striving damnably for the Papacy; * * * and they, Angelus Corarius, and Petrus de Luna, contending for the Papacy, as is aforesaid, and each of them were notorious schismatics, and maintainers, defenders, approvers, favorers and zealous leaders of the ancient schism, and also notorious heretics and wanderers from the faith, and ensnared in notorious and enormous crimes of perjury and violated vows, notoriously scandalizing the whole Holy Church of God, with notorious, evident, and manifest incorrigibility, contumacy, and wilfulness: and by reason of these and other things they have rendered themselves unworthy of all honor and dignity, even papal, and they and each of them, on account of the aforesaid iniquities, excesses, and crimes, are *ipso facto* cast away, separated from, and cut off from the Church by God and the sacred canons, so that they may not reign, rule or preside.

COUNCIL OF CONSTANCE, 1415.

When this Council assembled there was a threefold papacy. Alexander V. had died and was succeeded by John XXIII. The Council deposed all three Popes and asserted its own powers. We are not told where the *charisma* went, or whether the Council gave it to the next Pope or not.

Et primo declarat, quod ipsa in Spiritu sancto legitime congregata, concilium generale faciens, et ecclesiam catholicam repraesentans, potestatem a Christo imme-

And first [the Church] declares, that she being lawfully assembled in the Holy Spirit, forming a General Council, and representing the Church Catholic, has power

diate habet, cui quilibet cujuscumque status vel dignitatis, etiam si papalis existat, obedire tenetur in his quae pertinent ad fidem et extirpationem dicti schismatis, et reformationem dictae ecclesiae in capite et in membris.—Sess. 5, col. 258, D., Hardouin, T. 8, ed. 1714.

directly from Christ, which every one, of whatsoever state or dignity, even if it be the papal, is bound to obey, in those things which pertain to the faith and the extirpation of the present schism, and to the reformation of the said Church in [its] head and members.

COUNCIL OF BASLE, 1431.

Christus Deus noster cum in Jerusalem pergeret, opus nostrae redemptionis impleturus, et Petrus eum prohibere vellet, compescuit eum dicens: Vade post me satana, scandalum mihi es, quia non sapis quae Dei sunt, sed ea quae hominum. Beatus Paulus cum vidisset beatum Petrum, Apostolorum principem circa observationem legalium reprehensibilem fore, et non ambulare ad veritatem evangelii, restitit ei coram omnibus in faciem, et eum a simulatione, in quam alios deducebat veritatis zelo repressit. Ecclesia catholica saepenumero summos Pontifices, sive a fide delirantes, sive pravis moribus notorie ecclesiam scandalizantes, correxit et judicavit, neque, ubi de fidei periculo aut scandalo religionis Christianae agebatur, Romanis Pontificibus pepercit.—Sess. 12, col. 1154, 1155, DEA., Hardouin, T. 8, ed. 1714.

—Concilium habet potestatem immediate a Christo, cui Papa obedire tenetur.—Sess. 38, col. 1274, B., Ib.

Pope Eugenius IV. was deposed by the Council and declared a heretic.

—Eadem sancta synodus pro tribunali sedens, per hanc suam sententiam diffinitivam, quam fert in his scriptis, pronuntiat, decernit et declarat, Gabrielem prius nominatum Eugenium Papam IV. fuisse et esse notorium et manifestum contumacem, mandatis seu praeceptis ecclesiae universalis inobedientem, et in aperta rebellionem persistentem, violatorem assiduum atque contemptorem sacrorum

When Christ, our God, was proceeding to Jerusalem to fulfill the work of our redemption, and Peter would forbid Him, He rebuked him, saying: Get thee behind Me, Satan, thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men. Blessed Paul, when he saw blessed Peter, the prince of the Apostles, to be blamable concerning the observance of the Law, and not to walk according to the truth of the Gospel, resisted him to the face before all [men], and with the zeal of truth held him back from the dissimulation unto which he was betraying others. The Catholic Church hath oftentimes corrected and judged [its] chief Pontiffs, either when they were swerving from the faith, or, by their immoralities, notoriously scandalizing the Church, nor, when faith had been endangered, or scandal arisen, hath she spared the Roman Pontiffs.

The Council has power directly from Christ, which the Pope is bound to obey.

The same holy Synod, sitting in judgment by this its sentence and definition, which it puts forth in this writing, pronounces, decrees, and declares that Gabriel, before-named Pope Eugenius IV., was and is notoriously and manifestly contumacious, disobedient to the commands or precepts of the whole Church, and persisting in open rebellion, a constant violator and despiser of the sacred Synodal

canonum synodaliū, pacis et unitatis ecclesiae Dei perturbatorem notorium, universalis ecclesiae scandalizatorem notorium, simoniacum, perjurum, incorrigibilem, schismaticum, a fide devium, pertinacem haereticum, dilapidatorem jurium et bonorum ecclesiae, inutile ac damnosum ad administrationem Romani Pontificii, omni titulo, gradu, honore et dignitate se reddidisse indignum.—Sess. 34, col. 1264, AB., Ib.

canons, a notorious disturber of the peace, and unity of the Church of God, a notorious scandal of the whole Church, a simoniac, a perjurer, incorrigible, a schismatic, a wanderer from the faith, a persistent heretic, a spoiler of the rights of the Church, useless and injurious to the administration of the Roman Pontificate, has rendered himself unworthy of every title, grade, honor and dignity.

Century XVI.

PAUL IV., BISHOP OF ROME.

From the Bull *Cum ex Apostolatus Officio*:

Adjicientes quod si ullo unquam tempore apparuerit aliquem Episcopum etiam pro Archiepiscopo seu Patriarcha, vel Primate se gerentem, aut praedictae Romanae Ecclesiae Cardinalem, etiam ut praefertur, Legatum, seu etiam Romanum Pontificem ante ejus promotionem vel in Cardinalem, seu Romanum Pontificem assumptionem a fide catholica deviasse, aut in aliquam haeresim incidisse, promotio, seu assumptio de eo etiam in concordiam, et de unanimi omnium cardinalium assensu facta, nulla, irrita, et inanis existat, nec per susceptionem muneris, consecrationis aut subsequendam regiminis, et administrationis possessionem, seu quasi, vel ipsius Romani Pontificis inthronizationem, aut adorationem, seu ei praestitam ab omnibus obedientiam, etc.—Bullarum Rom. Pont., Minardi, Romae 1745, T. 4, Pars I, p. 354; quoted by Gratry, Third Letter to Mgr. Dechamps, pp. 43, 44, Eng. ed.

Adding that if it should at any time appear that any Bishop, even ranking as Archbishop, or Patriarch, or Primate, or Cardinal of the aforesaid Roman Church, or even, as already stated, Legate, or even the Roman Pontiff himself, previous to his promotion as Cardinal, or his election to be Roman Pontiff, has deviated from the Catholic faith, or fallen into any heresy, his promotion, or his election, even if by full agreement, and made by the unanimous consent of all the Cardinals, shall be null, void and ineffective, nor shall it be styled or become valid or legitimate in any respect, nor by the reception of office, consecration, or subsequent possession of authority and administration, or even the enthronization or homage of the Roman Pontiff himself, or obedience paid to him by all, etc.

Century XVII.

ROBERT BELLARMINE, CARDINAL AND JESUIT.

Est ergo Secundo opinio, Papam eo ipso quo in haeresim incidit, etiam interiore tantum, esse extra Ecclesiam et depositum a Deo, quocirca ab Ecclesia posse judicari, id est, declarari depositum jure divino et deponi de facto, si adhuc recuset cedere.—De Rom. Pont., L. 2, c. 30, in Disput., T. I, col. 832, ed. 1601.

There is then a second opinion, that the Pope, by falling into heresy, even a light one only, is outside of the Church and deposed by God; wherefore he can be judged by the Church, that is, declared deposed by Divine right, and deposed *de facto*, if he still refuses to yield.

Est ergo Quinta opinio vera, Papam haereticum manifestum, per se desinere esse Papam et caput, sicut per se desinit esse Christianum et membrum corporis Ecclesiae, quare ab Ecclesia posse eum judicari et puniri. Haec est sententia omnium veterum Patrum, qui docent haereticos manifestos mox amittere omnem jurisdictionem, etc.—Id., Ib., col. 836, C.

The fifth opinion is, therefore, true: if the Pope is a manifest heretic, he ceases of himself to be Pope and head, just as he ceases of himself to be a Christian and a member of the body of the Church; wherefore he can be judged and punished by the Church. This is the opinion of all the ancient Fathers, who teach that manifest heretics straightway lose all jurisdiction.

It should not be forgotten that election due to simony was considered null and void. The thirtieth canon of the Apostolic Canons, the second of those of the Council of Chalcedon, and the fifth of those of a Roman Synod under Gregory VII., speak of the nullity of ordinations performed for money. See also Ferraris, *Bibl. Canon.*, s. v. *Simonia*, art. 2. Now there have been some six or more Bishops of Rome guilty of simony. A list of these can be found on pages 464 and 464, of the July (1884) number of the *Church Quarterly Review* (Vol. 18, No. 36).

SECTION V.

THE VATICAN COUNCIL AND TERM "EX CATHEDRA."

The Vatican Council was convoked by the Papal Bull "Æterni Patris," read on the morning of the Festival of SS. Peter and Paul, June 29, 1868. There are certain flaws in this Council worthy of notice.

(1) It was in no sense an Œcumenical Council. General Councils of the Primitive Church were convoked by Christian emperors, or with their consent. The Council of Trent was convoked by Paul III. at the request of Christian princes; but that of the Vatican was summoned by Pius IX., independent of any such request. The Bishops of the East were invited, but were not allowed to take part in the debates unless they would embrace the Roman faith.

(2) The members of the Vatican Council were not free. They were bound by an oath "to defend the Roman papacy and the royalties of St. Peter."

ROMAN PONTIFICAL.—Ego, N. Electus Ecclesiae N. ab hac hora in antea fidelis, et obediens ero beato Petro Apostolo, sanctaeque Romanae Ecclesiae, et Domino nostro, Domino N. Papae N. suisque Successoribus canonice intrantibus.—Papatum Romanum, et Regalia

I, N. elected to the Church of N. will, from this time henceforth, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church, and to our lord, Lord N., Pope N. and to his canonical successors.—Saving my order, I will assist in retaining and defending the Roman

sancti Petri, adjutor eis ero ad retinendum, et defendendum, salvo meo ordine, contra omnem hominem. — Haereticos, schismaticos, et rebelles eidem Domino nostro, vel Successoribus praedictis, pro posse persequar, et impugnabo. Vocatus ad synodum, veniam, nisi praeditus fuero Canonico praepeditione.—De consec. Electi in Epis., Pontif. Rom., pp. 84, 85, ed. 1873.

papacy, and the royalties of St. Peter, against every one.—To the utmost of my power I will persecute and attack heretics, schismatics, and rebels against the same our lord, or his aforesaid successors. When called to a Synod I will come, unless prevented by some canonical hindrance.—Translation from Perceval's Roman Schism, pp. xxxviii, xxxix, xl, ed. 1836.

All the General Councils of the Primitive Church consisted of those who were pledged only to maintain "the Faith once for all delivered to the Saints."

(3) The Council, to a great extent, was a "packed" assembly. It consisted of Diocesan Bishops and Bishops who had neither Sees nor flocks; Cardinals that were Bishops and Cardinals that were not; Bishops *in partibus*; Abbots and Generals of orders. The Italian Bishops are said to have outnumbered the Bishops from other European countries.

(4) The question of a definition on Papal Infallibility was not even intimated in the Bull of Convocation—a grave defect.

(5) Coercion and bribery were resorted to. "Whoever said or did anything in favor of Infallibility received acknowledgements, remuneration and honors, the Pope himself condescending to act openly in this way" (Pomponio Leto's Eight Months at Rome during Vatican Council, p. 162, English edition).

(6) The greatest theological attainments were possessed by the members of the minority, among whom were such men as Hefele, Dupanloup, Haynald, Strossmayer, etc.

(7) The rule of St. Vincent, the "*quod semper, quod ubique, quod ab omnibus*," which was observed by the undisputed General Councils of the Catholic Church, was departed from in that of the Vatican in 1870.

(8) Can any Council invalidate, directly or indirectly, the acts of another? The Sixth General Council condemned Pope Honorius as a heretic, and the Council of Basle did the same by Eugenius IV. The Vatican Council declared Pius IX. infallible when speaking *ex cathedra*. It is but natural to suppose that the "grace" of infallibility descended from St. Peter to Pius IX. through Honorius and Eugenius.

(9) The decree of infallibility says that the decrees of the Supreme Pontiff are now "irreformable, and that without the consent of the

Church." This is in direct violation of the rights belonging to the Episcopate. Compare Chapter III. of the First Dogmatic Constitution of the Church of Christ :

Docemus proinde et declaramus, Ecclesiam Romanam, disponente Domino, super omnes alias ordinariae potestatis obtinere principatum, et hanc Romani Pontificis jurisdictionis potestatem, quae vere episcopalis est, immediatam esse : erga quam cujuscumque ritus et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicae subordinationis veraeque obedientiae obstringuntur, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent ; ita ut, custodita cum Romano Pontifice tam communionis, quam ejusdem fidei professionis unitate, Ecclesia Christi sit unus grex sub uno summo pastore. Haec est catholicae veritatis doctrina, a qua deviare salva fide atque salute nemo potest. Tantum autem abest, ut haec Summi Pontificis potestas officiat ordinariae ac immediatae illi episcopalis jurisdictionis potestati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum successerunt, tamquam veri pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et universali Pastore asseratur, roboretur ac vindicetur, etc.—Et quoniam divino Apostolici primatus jure Romanus Pontifex universae Ecclesiae praeest, docemus etiam et declaramus eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri ; Sedis vero Apostolicae, cujus auctoritate major non est, judicium a nemine fore retractandum, neque cuiquam de ejus licere judicare judicio. Quare a recto veritatis tramite aberrant, qui affirmant, licere ab iudicis Romanorum Pontificum ad oecumenicum Concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.—Caput 3, Const. Dogm. de Eccl. Christi,

Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate ; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity, both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation. But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true Pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor, etc.—And since, by the divine right of Apostolic primacy, the Roman Pontiff is placed over the Universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Wherefore they err from the

pp. 42, 44, 46, of *Decreta et Canones Conc. Vat.*, ed. Paris, 1872.

right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an Œcumenical Council, as to an authority higher than that of the Roman Pontiff.—Translation from Manning's *Petri Privilegium*, pp. 214–216, ed. 1871.

(10) The decree itself is capable of a variety of interpretations—a serious objection.

(11) The members of the Council were ordered “not to divulge or manifest to any outside the Council, the decrees or other matters to be examined, or the discussions or opinions of any that are present” (Leto, p. 23).

(12) “The Bishops were forbidden to print their speeches, even for the use of their colleagues” (Leto, p. 57).

(13) Speaking of the decree of infallibility, Leto says: “It is the formal and solemn act by which the Church assumes absolute power, in such a way that one man, by means of his subordinates, who are under the strictest obligations of obedience, and are deprived of all freedom of judgment, can govern the consciences of more than a hundred millions of persons who acknowledge his sway; consciences which must reflect the will and the ideas of their head under the penalty of being deprived of the religious rites which direct and comfort them” (p. 220).

(14) Those who were opposed to the new dogma left Rome in a body on the 17th of July. They left behind a protest, from which the following is taken:

Confirmantes itaque per hanc scripturam suffragia nostra, a Sessione publica die 18 hujus mensis habenda abesse constituimus. Pietas enim filialis et reverentia, quae missos nostros nuperrime ad pedes Sanctitatis Vestrae adduxere, non patiuntur nos in causa personam Sanctitatis Vestrae adeo proxime concernente, palam et in facie Patris dicere: ‘Non placet.’—From Protest of 55 Bishops, in Friedrich's *Docum. illust. Conc. Vat.*, vol. I, p. 264.

Thus confirming our votes through this writing, we have decided to absent ourselves from the public session to be held on the 18th of this month. For that filial piety and reverence, which lately brought our representatives to Your Holiness' feet, do not suffer us, in a cause so closely concerning the person of Your Holiness, to say openly to the face of the Father: ‘Non placet.’

“It is reasonable to believe that God protects the Church, as we believe that God protects the world, and that the Church in her own office should be infallible, may be in a sense reasonable; but that God

should take away from an individual man the liability to error, which is characteristic of humanity, would be an absolute and standing miracle. In the first case Faith allies herself with reason, in the second she subdues it" (Leto, p. 35).

"Hitherto the infallibilists, to avoid pushing their theory into sheer absurdity, had appended the condition of *ex cathedra*, which everybody could interpret more or less stringently according to his own view, and theologians had actually given twenty-five different explanations of what was required for an *ex cathedra* decision. In order to get out of this labyrinth, Manning has propounded a simpler theory. Everything, according to him, depends on the Pope's intention; whenever he 'intends to require the assent of the whole Church' he is infallible." (Letters from Rome on the Council, by Quirinus, Eng. ed., p. 458).

"One difficulty resulted from the formulization of the doctrine of Infallibility, for the solution of which a variety of hypotheses have been invented, without any unanimity among theologians in accepting some one of them being secured. Every theologian, on closer inspection, found Papal decisions which contradicted other doctrines laid down by Popes or generally received in the Church, or which appeared to him doubtful; and it seemed impossible to declare all these to be products of an infallible authority. It became necessary, therefore, to specify some distinctive marks by which a really infallible decision of a Pope might be recognized, or to fix certain conditions, in the absence of which the pronouncement is not to be regarded as infallible. And thus, since the sixteenth century, there grew up the famous distinction of Papal decisions promulgated *ex cathedra*, and therefore dogmatically, and without any possibility of error. The distinction between a judgment pronounced *ex cathedra*, and a merely occasional or casual utterance is, indeed, a perfectly reasonable one, not only in the case of the Pope, but of any bishop or professor. * * * No reasonable man will pretend that the remarks made by a Pope in conversation are definitions of faith. But beyond this the distinction has no meaning. When a Pope speaks publicly on a point of doctrine, either of his own accord or in answer to questions addressed to him, he has spoken *ex cathedra*, for he was questioned as Pope, and successor of other Popes, and the mere fact that he has made his declaration publicly and in writing, makes it an *ex cathedra* judgment" (Janus, Pope and the Council, Eng. ed., pp. 403, 404).

The use of the term *ex cathedra* has been of some assistance to those Roman controversialists who have endeavored to excuse certain Popes, as Honorius, for example, who have been condemned as heretics.

Di Bruno gives this definition: "By teaching *ex cathedra* is meant, when the Pope speaks, not as a private theologian, or in some other similar character, but when defining solemnly a doctrine in his capacity of Successor of St. Peter and Pastor of the Universal Church" (Catholic Belief, Am. ed., p. 70).

Joseph Fessler, late Bishop of St. Polten and Secretary-General of the Vatican Council, claimed that to an *ex cathedra* utterance there must be two marks: "(1) The *objectum* or subject-matter of the definition must be doctrine of faith or morals; and (2) the Pope must express his intention" (True and False Infallibility of the Popes, p. 51, London edition).

The Rt. Rev. J. D. Ricards, Bishop of Retimo and Vicar-Apostolic of the Eastern Vicariate of the Cape Colony, says: "If it be asked, How are we certainly to know whether the Pope is teaching *ex cathedra* or not? I answer that there are certain rules and forms well known in the Church, by which this can be ascertained without difficulty. And if it be contended that cases may arise where, notwithstanding these forms, or because the Pope did not in particular instances, as in the condemnation of heretical books and false principles, exactly follow them, or set them aside altogether, and that there would be necessarily doubt; the shortest answer to this imaginary difficulty is: If there is doubt, the Pope may be asked, and his declaration will at once set the matter at rest" (Aletheia, second ed., 1885, pp. 264, 265).

Cardinal Newman gives us this somewhat indefinite explanation: "As by the teaching of the Church is understood, not the teaching of this or that Bishop, but their united voice, and a Council is the form the Church must take, in order that all men may recognize that in fact she is teaching on any point in dispute, so in like manner the Pope must come before us in some special form or posture, if he is to be understood to be exercising his teaching office, and that form is called *ex cathedra*" (Letter to Duke of Norfolk, vol. 2 of Difficulties of Anglicans, p. 324, ed. 1885).

Some Roman Catholics assert that Pius IX. spoke *ex cathedra* when he made the Immaculate Conception *de fide*. "The doctrine was solemnly defined as an article of faith by Pope Pius IX., speaking *ex cathedra* on the 8th of December, 1854" (Di Bruno, Catholic Belief, p. 214). Bishop Ricards, quoted above, also claims the same thing

(Aletheia, p. 266). The *objectum* in the decree was, undoubtedly, a "doctrine of faith." But did Pius IX. "express his intention"? Assuming that both of these "marks" were not wanting, how about the fourteen Popes who denied the dogma of the Immaculate Conception? (Littledale's Plain Reasons, p. 183.) Had they less of the *charisma* than Pius IX.? or had the latter the right to contradict so many of his predecessors? But Roman Catholics were not absolutely certain that their Pope was infallible, when speaking *ex cathedra*, until the year 1870. If Pius IX. could speak *ex cathedra* in 1854, so could his predecessors, Leo the Great, Honorius, and others.

The Catholic way of settling doubts in matters of faith, was by an appeal to a General Council, composed of Bishops from all parts of the world. The present Roman method is for an infallible Pope to decide the matter, and his decrees are now considered irreformable. The trouble at present is to know when the Pope speaks *ex cathedra*. Suppose a case where a Roman Catholic was in doubt concerning a Papal decree. According to Bishop Ricards, he would have to consult the Pope himself to settle the matter. This would involve a certain amount of "red tape" and circumlocution at Rome. Even when the Pope was finally reached and had given his answer, the anxious and fallible member of the Church of Rome would still be in doubt, for he would not know whether the Papal answer to his inquiry was *ex cathedra* or not.

The Catholic method is not only Scriptural and Primitive, but the more natural and reasonable.



INDEX.

List of Articles.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN	1
ASSUMPTION OF THE BLESSED VIRGIN	43
WORSHIP OF THE BLESSED VIRGIN	55
INVOCATION OF SAINTS AND ANGELS	91
TRANSUBSTANTIATION	152
PURGATORY	275
PAPAL SUPREMACY	390
PAPAL INFALLIBILITY	458

Authors cited under

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN	1-42
---	------

Abelard, Peter, 26.
 Ælfric, Archbishop of York, 25.
 Albert the Great, 31.
 Alulfus, 25.
 Ambrose, 13.
 Anselm, Archbishop of Canterbury, 25.
 Antoninus, 36.
 Aquinas, St. Thomas, 31.
 Arnobius Junior, 20.
 Asorius, Joannes, 40.
 Astensis, Bruno, 6, 26.
 Augustine, Aurelius, 14.
 Avitus, Bishop of Vienne, 20.
 Basil, 12.
 Bede, Venerable, 23.
 Beleth, John, 29.
 Bellarmine, Robert, 40.
 Bernard, Abbot of Clairvaux, 27.
 Bonaventura, 32.
 Bryant, J. D., 2.
 Cajetanus, Thomas De Vio, 6, 39.
 Canus, Melchior, 39.
 Cassiodore, Aurelius, 21.
 Castronovo, Vincentius De, 39.
 Catharine of Sienna, 35.
 Chrysologus, Peter, 5.

Chrysostom, John, 4.
 Clement, Titus Flavius, 9.
 Council of Friuli, 23.
 Council of London, 34.
 Council of Oxford, 30.
 Council of Trent, 1.
 Cyprian, Thascius Caecilius, 4.
 Damiani, Peter (A Cardinal), 25.
 Dionysius, The Areopagite, 20.
 Durand, William, 33.
 Epiphanius, 12.
 Eucherius, Bishop of Lyons, 18.
 Eusebius (A French Bishop), 20.
 Ferrandus, Fulgentius, 21.
 Fulgentius, 21.
 Gazaeus, Procopius, 5, 21.
 Gelasius I., Bishop of Rome, 20.
 Gregory the Great, 22.
 Gregory Nazianzen, 13.
 Halensis, Alexander, 31.
 Haymo, 23.
 Hesychius, 17.
 Hilary (A Roman Deacon), 11.

- Hugo of St. Charo, 31.
 Hugo, Abbot of St. Victor, 26.
 Innocent III., Bishop of Rome, 30.
 Irenaeus, 3.
 Jerome, St., 4.
 John the Deacon, 20.
 John IV., Bishop of Rome, 22.
 Launoy, John, 41.
 Leo the Great, 5, 19.
 Lombard, Peter, 28.
 Martyr, Justin, 3, 9.
 Maurus, Rabanus, 24.
 Milner, John, 42.
 Montesono, John A., 36.
 Nilus (A Monk), 19.
 Œcumenius, 26.
 Origen, 10.
 Pelagius, Alvarus, 34.
 Peter of Celles, 29.
 Peter of Poitiers, 30.
 Pius IX., Bishop of Rome, 1.
 Potho, Priest of Prome, 29.
 Proclus, 18.
 Radbert, Paschasius, 23.
 Remigius (A Monk of Auxerre), 6.
 Rufinus, 18.
 Rupert, 26.
 Salmeron, Alphonsus, 39.
 Scotus, Duns, 35.
 Scotus, John, 24.
 Strabo, Walafridus, 5.
 Suarez, Francis, 40.
 Syrus, Ephraem, 12.
 Tertullian, 10.
 Theodoret, 18.
 Theonas, Bishop of Alexandria, 11.
 Theophilus, 4.
 Turrecremata, John De (A Cardinal), 38.
 Winfrid, Paul, 23.

ASSUMPTION OF THE BLESSED VIRGIN 43-54

- Adamanus, 49.
 Ælfric, Archbishop of York, 53.
 Anastasius the Librarian, 52.
 Andrew, Archbishop of Crete, 49.
 Augustine, Aurelius, 47.
 Balbulus, Notkerus, 53.
 Bede, Venerable, 50.
 Beleth, John, 54.
 Bernard (A French Monk), 52.
 Breviary, Roman, 43.
 Catechism of the Christian Religion, 44.
 Druthmarus, Christianus, 52.
 Epiphanius, 45.
 Gelesius I., Bishop of Rome, 48.
 Gregory, Bishop of Tours, 48.
 Isidore, Bishop of Seville, 49.
 Jerome, St., 46.
 John of Damascus, 52.
 Melito, 44.
 Sophronius, 46.
 Usuardus, 52.

WORSHIP OF THE BLESSED VIRGIN 55-90

- Abelard, Peter, 88.
 Ambrose, 80.
 Amphilochius, Bishop of Iconium, 81.
 Antoninus, 60.
 Asorius, Joannes, 89.
 Athanasius, 77.
 Augustine, Aurelius, 83.
 Basil, 78.
 Bellarmine, Robert, 63.
 Bernardine of Busti, 61.
 Bernardine, St. (of Sienna), 59.
 Bernardinus, Franciscus, 89.
 Bona, John, 64.
 Bonaventura, 56.
 Breviary, Roman, 66.
 Catharinus, Politus Ambrosius, 62.
 Chrysostom, John, 81.
 Cnapheus, Petrus, 86.
 Cyril, Bishop of Alexandria, 85.
 Devotional Works of the Church of Rome, 66.
 Epiphanius, 78.
 Euthemius, 88.
 Gregory of Valentia, 64.
 Gregory XVI., Bishop of Rome, 65.
 Herolt, John, 60.
 Irenaeus, 75.

- Jonas, Bishop of Orleans, 87.
 Martyr, Justin, 75.
 Missal, Roman, 66.
 Newman, John Henry (Cardinal), 90.
 Origen, 76.
 Osorius, John, 62.
 Pererius, Benedictus, 63.
 Pius IX., Bishop of Rome, 65.
 Rhenanus, Beatus, 89.
 Sophronius, 80.
 Suarez, Francis, 63.
 Tertullian, 75.
 Theodoret, 86.
 Theophylactus, 87.
 Turselinus, Horatius, 62.
 Viegas, Blasius De, 63.

INVOCATION OF SAINTS AND ANGELS

91-151

- Agobardus, Bishop of Lyons, 113, 143.
 Aiala, Peresius De, 146.
 Ambrose, 107, 118, 134.
 Apostolic Constitutions, 112, 140.
 Aristenus, Alexius, 144.
 Athanasius, 99, 114.
 Augustine, Aurelius, 109, 119, 136.
 Bannes, Dominicus, 150.
 Baluzius, Stephen, 144.
 Barnesius, John, 150.
 Basil, 101, 107, 116, 134.
 Becanus, Martinus, 102, 149.
 Bede, Venerable, 141.
 Bellarmine, Robert, 95, 149.
 Biel, Gabriel, 94.
 Bodinus, Joannes, 94.
 Breviary, Roman, 95.
 Canus, Melchior, 148.
 Cassander, George, 146.
 Cassiodore, Aurelius, 141.
 Catechism of the Decrees of Council of
 Trent, 96.
 Charlemagne, The Emperor, 141.
 Chrysostom, John, 99, 108, 119, 135.
 Claudius, Bishop of Turin, 143.
 Clemens I., Bishop of Rome, 127.
 Clement, Titus Flavius, 130.
 Costerus, Franciscus, 94, 148.
 Cotonus, Peter, 150.
 Council of Laodicea, 132.
 Cyprian, Thascius Caecilius, 106, 131.
 Cyril, Bishop of Alexandria, 100, 112, 120,
 139.
 Didymus, 109, 119.
 Eck, John, 145.
 Epiphanius, 117.
 Eusebius, Bishop of Caesarea, 97, 133.
 Faber, James (of Etaples), 145.
 Fulgentius, Bishop of Ruspe, 121.
 Gazaeus, Procopius, 100, 112.
 Gratian, 144.
 Gregory, Bishop of Nyssa, 118.
 Gregory Nazianzen, 117.
 Halensis, Alexander, 93.
 Hermas, 104, 126.
 Hilary (A Roman Deacon), 107, 116, 133.
 Hilary, Bishop of Poitiers, 116.
 Ignatius, 105.
 Innocent III., Bishop of Rome, 145.
 Irenaeus, 105, 129.
 Isidore, Bishop of Seville, 141.
 Jerome, St., 134.
 Lactantius, 106, 132.
 Maldonatus, Joannes, 94.
 Martyr, Justin, 127.
 Melissa, Antonius, 122.
 Novatian, 98, 114.
 Origen, 105, 113, 130.
 Pererius, Benedictus, 98.
 Perron, Jacques David Du, 150.
 Pius IV., Bishop of Rome, 94.
 Polycarp, 127.
 Remigius, 144.
 Ribera, Franciscus, 101.
 Salmeron, Alphonsus, 101, 148.
 Scotus, Sedulius, 143.
 Spanish "Index Expurgatorius," The, 95.
 Stengelius, Carolus, 95.
 Tanner, Adam, 151.
 Tertullian, 130.
 Theodoret, 97, 112, 140.
 Theophilus, 129.
 Viegas, Blasius De, 101.
 Vives, Joannes Ludovicus, 94.
 Zonaras, John, 144.

TRANSUBSTANTIATION

152-274

- Adelmanus, Bishop of Bresse, 246.
 Ælfric, Archbishop of York, 252.
 Alanus, Gulielmus, 268.
 Alcuinus, Flaccus, 204, 215, 235.
 Algerus, 255.
 Alliaco, Petrus Ab, 264.
 Amalarius, Symphrosius, 229.
 Ambrose, 158, 164, 169, 176, 190, 207,
 216, 223, 232.
 Ammonius, 162, 212.
 Andrew, 227.
 Apostolic Constitutions, 226.
 Aquinas, St. Thomas, 231, 258.
 Arnobius Junior, 159, 163, 182.
 Athanasius, 164, 200.
 Augustine, Aurelius, 156, 158, 161, 165,
 179, 192, 202, 209, 217, 224, 233.
 Barnesius, John, 270.
 Basil, 207, 216.
 Bede, Venerable, 186, 195, 214, 228, 235.
 Bellarmine, Robert, 238, 251, 268.
 Berengarius of Tours, 246.
 Bernoldus, 250.
 Biel, Gabriel, 264.
 Bonaventura, 258.
 Caesarius, 183, 213.
 Cajetanus, Thomas De Vio, 265.
 Candidus, 229.
 Canus, Melchior, 267.
 Cassander, George, 251.
 Cassiodore, Aurelius, 204.
 Castro, Alphonsus De, 267.
 Catechism of the Decrees of Council of
 Trent, 155, 160, 206.
 Charlemagne, The Emperor, 229.
 Chronicon Beccense, 246.
 Chrysostom, John, 161, 169, 177, 191,
 201, 208, 217, 224.
 Claudius, 187.
 Clement, Titus Flavius, 173, 188, 196, 220.
 Cochlaeus, John, 267.
 Council of Bresse, 250.
 Council of Constantinople, Fourth, 229.
 Council of Lateran, Fourth, 257.
 Council of Rome, under Nicolaus II., 247.
 Council of Rome, Fifth under Gregory
 VII., 248.
 Council of Rome, Sixth under Gregory
 VII., 248.
 Council of Trent, 152, 157, 163, 170, 187,
 196, 205, 219, 238.
 Cusa, Nicolaus De, 264.
 Cyprian, Thascius Caecilius, 174, 189.
 Cyril, Bishop of Alexandria, 170, 203, 211,
 235.
 Cyril, Bishop of Jerusalem, 168, 175, 200,
 221.
 Didymus, 161.
 Dionysius, The Areopagite, 226.
 Doctrinal Catechism, A, 206.
 Druthmarus, Christianus, 230, 241.
 Durandus, 259.
 Ephraem, 185.
 Epiphanius, 222.
 Erasmus, Desiderius, 265.
 Eucherius, 167.
 Eusebius, Bishop of Caesarea, 174, 199,
 220.
 Eustathius, Bishop of Antioch, 221.
 Euthemius (A Monk), 236.
 Facundus, 185, 194, 227.
 Ferus, John, 267.
 Fisher, John, 251, 265.
 Florus Magister, 243.
 Fulbert, Bishop of Chartres, 245.
 Fulgentius, 167, 185, 213, 227.
 Gamachaeus, Philippus, 270.
 Gaudentius, 159, 181, 193, 211, 218, 225.
 Gazaetus, Procopius, 204, 227, 235.
 Gelasius, Bishop of Cyzicum, 213.
 Gelasius I., Bishop of Rome, 170, 182,
 226.
 Gerbert, 245.
 Gregory, Bishop of Nyssa, 161, 175, 216,
 223.
 Gregory the Great, 162, 186, 214.
 Gregory Nazianzen, 161, 164, 169, 190,
 207, 222.
 Gregory of Valentia, 269.
 Halensis, Alexander, 231.
 Haymo, 218.
 Hesychius, 180, 192, 235.
 Hilary, Bishop of Poitiers, 190, 216.
 Hilary (A Roman Deacon), 221.
 Hildebert, 255.
 Hincmar, 205, 236.
 Honorius, Priest of Autun, 237.
 Ignatius, 188.
 Innocent III., Bishop of Rome, 237, 251.
 Irenaeus, 155, 172, 188, 219.
 Isidore, Monk of Pelusiotia, 157.
 Isidore, Bishop of Seville, 186, 194, 235.
 Jerome, St., 177, 191, 201, 208, 223, 233.
 John of Damascus, 162.
 John (A Theologian of Paris), 259.
 Lanfranc, Archbishop of Canterbury, 246.
 Leo the Great, 170, 194.
 Liturgy of St. Basil, 225.
 Lombard, Peter, 237, 257.

- Macarius of Egypt, 176, 223, 232.
 Marca, Petrus De, 271.
 Marcus, Monk of Nitra, 180, 217
 Martyr, Justin, 171, 219.
 Matthew (A Monk), 247.
 Maurus, Rabanus, 215, 242.
 Maxentius, John, 194, 227.
 Montanus, Benedictus Arias, 268.
- Nicolaus II., Bishop of Rome, 256.
 Nicolinus, Stephen, 266.
 Nilus (A Monk), 182.
 Novatian, Priest of Rome, 163.
- Ockham, Wilhelmus De, 261.
 Olympiodorus, 194.
 Optatus, 201.
 Origen, 158, 173, 189, 197, 206, 216, 220,
 232.
 Osbern, 256.
- Philo, 201.
 Primasius, 214.
 Proclus, 194.
 Prudentius, 230.
- Radbert, Paschasius, 236, 239.
 Ratramnus, 230, 241.
- Rhenanus, Beatus, 266.
 Rupert, 195, 256.
- Salvianus, 159.
 Scotus, Duns, 262.
 Scotus, John, 244.
 Scotus, Sedulius, 215.
 Sedulius, Caelius, 159.
 Semica, John, 251, 258.
 Sinaita, Anastasius, 167.
 Soto, Dominicus A, 231, 237.
 Strabo, Walafridus, 204, 236, 240.
 Suarez, Francis, 269.
 Suidas, 230.
 Syrus, Ephraem, 175, 222, 232.
- Tanner, Adam, 271.
 Tertullian, 160, 168, 189, 197, 215, 219.
 Theodoret, 166, 181, 212, 218, 225.
 Theodorus, Bishop of Mopsuestia, 203.
 Theophilus, 188, 192.
 Theophylactus, 205.
 Tonstall, Cuthbert, 266.
 Turrecremata, John De, 231.
- Vasquez, Gabriel, 270.
 Victor, 193.
 Vigilius, 204.

PURGATORY

275-389

- Adamanus, 357.
 Ælfric, Archbishop of York, 379.
 Albert the Great, 385.
 Alcuinus, Flaccus, 359, 378.
 Ambrose, 298, 319, 335, 351, 371.
 Ammonius, 342.
 Apostolic Constitutions, 304, 342, 355.
 Aquinas, St. Thomas, 387.
 Arnobius Junior, 349.
 Athanasius, 293, 317.
 Augustine, Aurelius, 282, 284, 302, 322,
 339, 352, 373, 382.
- Bar-Cepha, Moses, 325.
 Barnesius, John, 387.
 Basil, 278, 294, 333, 371.
 Bede, Venerable, 279, 284, 305, 344, 358,
 377.
 Bellarmine, Robert, 276, 283, 285, 307.
 Berengosus, 360.
 Bernard, Abbot of Clairvaux, 306, 327.
 Boethius, Severianus, 383.
 Bulenger, Jule Caesar, 386.
- Caesarius, 375.
 Cassander, George, 364.
 Castro, Alphonsus De, 307, 327, 386, 388.
 Cerameus, Theophanes, 381.
 Charlemagne, The Emperor, 359.
 Chrysostom, John, 282, 300, 320, 337,
 352.
- Clement I., Bishop of Rome, 290.
 Clergy of Pisa, The, 385.
 Clifton Tracts, The, 285, 329.
 Cosmas Indicopleustes, 324.
 Costerus, Franciscus, 276.
 Council of Aix La Chapelle, Second, 305.
 Council of Florence, 388.
 Council of Trent, 275, 307, 345.
 Cyprian, Thascius Caecilius, 291, 332, 348.
 Cyril, Bishop of Alexandria, 278, 284, 303,
 374.
 Cyril, Bishop of Jerusalem, 318, 332, 349,
 369.
- Dionysius, The Areopagite, 355.
 Doctrinal Catechism, A, 345.
 Druthmarus, Christianus, 280.
- Eligius, 344, 376.
 Epiphanius, 296, 334, 350.
 Erasmus, Desiderius, 386.
 Etherianus, Hugo, 361.
 Eusebius, Bishop of Caesarea, 349.
 Euthemius, 280.
- "Faith of Catholics, The," 275, 329.
 Fisher, John, 385.
 Fulgentius, 282, 342.
- Gaudentius, 374.
 Gazaeus, Procopius, 344.

- Gennadius, 304.
 Gregory of Valentia, 283, 389.
 Gregory, Bishop of Nyssa, 297.
 Gregory the Great, 344, 356, 384.
 Gregory Nazianzen, 296, 335, 371.
 Gregory Thaumaturgus, 332.
 Gretser, Jacob, 308.
 Grimaldus, 360.
- Haymo, 379.
 Herveus, 306, 380.
 Hesychius, 340.
 Hilary, Bishop of Poitiers, 282, 294, 318, 332, 370.
 Hilary (A Roman Deacon), 370.
 Hincmar, 360.
 Hippolytus, 315.
 Honoratus, Antoninus, 304.
- Ignatius, 290.
 Innocent II., Bishop of Rome, 361.
 Innocent III., Bishop of Rome, 362.
 Irenaeus, 291, 313.
 Isaac the Syrian, 304.
 Isidore, Monk of Pelusiotia, 341.
 Ivo, 384.
- Jansenius, Cornelius, 281.
 Jerome, St., 282, 299, 320, 336, 373.
 John XXII., Bishop of Rome, 327.
 John of Damascus, 377.
- Lactantius, 293, 317, 369.
 Lanfranc, 380.
 Leo the Great, 341.
 Liturgy of St. Basil, 354.
 Liturgy of St. Chrysostom, 354.
 Liturgy of St. Gall, 354.
 Liturgy of St. Gregory, 353.
- Macarius of Egypt, 297.
 Maldonatus, John, 279, 281.
 Martyr, Justin, 290, 312, 331.
 Maurus, Rabanus, 360, 379.
- Maximus, 357.
 Medina, John, 363.
- Nilus, Archbishop of Thessalonica, 387.
 Novatian, 317.
- (Ecumenius, 326, 380.
 Olympiodorus, 342.
 Origen, 291, 316, 331, 347, 367.
 Otto, 384.
- Pachymeres, George, 362.
 Patrick, St., 303.
 Paulinus, Bishop of Nola, 374.
 Peter, Abbot of Cluny, 361.
 Pomerius, Julianus, 304.
 Primasius, 376.
 Prudentius, Aurelius Clemens, 323.
- Rhenanus, Beatus, 363.
 Renaudotus, Eusebius, 366, 389.
 Ribera, Franciscus, 279.
 Rigaltius, Nicolaus, 329.
 Rufinus, 374.
 Rupert, 380.
 Rychel, Dionysius A, 280.
- Salmeron, Alphonsus, 365, 388.
 Scotus, Sedulius, 378.
 Sinaita, Anastasius, 305, 324, 356.
 Sixtus, Franciscus (of Sienna), 328, 366, 389.
 Soto, Petrus De, 387.
 Stella, Didacus, 280.
 Strabo, Walafridus, 280, 359, 378.
 Suarez, Francis, 281.
 Syrus, Ephraem, 295, 334.
- Tertullian, 314, 347.
 Theodoret, 324, 341.
 Theodorus, Abbot of Campon, 357.
 Theophylactus, 279, 283, 306, 325, 380.
 Toletus, Franciscus, 281.
- Vergilius, Polydorus, 386.
 Victorinus, 317.

PAPAL SUPREMACY

390-457

- Ælfric, Archbishop of York, 411, 420.
 Agatho, Bishop of Rome, 399, 443.
 Albanus, John Hieronymus, 422.
 Alliaco, Petrus Ab, 420.
 Ambrose, 394, 402, 404, 412, 415.
 Anselm, Canon of Laon, 420.
 Apostolical Canons, 438.
 Apostolical Constitutions, 429, 456.
 Astensis, Bruno, 411.
 Athanasius, 415, 423.
 Augustine, Aurelius, 397, 403, 404, 407, 409, 416, 427.
- Basil, 402, 406.
 Bede, Venerable, 399, 418, 433.
- Bellarmino, Robert, 390, 422, 437.
 Benignius, Simon, 421.
 Bernard, Abbot of Clairvaux, 434, 439.
 Boniface III., Bishop of Rome, 432.
 Boniface VIII., Bishop of Rome, 421, 437.
- Caius, 454.
 Callistus II., Bishop of Rome, 447.
 Caro, Hugo De Sancto, 420.
 Cassianus, John, 398.
 Cedrenus, George, 400.
 Chrysologus, Peter, 410.
 Chrysostom, John, 396, 406, 408, 413, 436, 442.
 Clement I., Bishop of Rome, 392.

- Columbanus, 433.
 Council of Carthage, Sixth, 428.
 Council of Carthage, Third, 427.
 Council of Chalcedon, 430.
 Council of Constantinople, 427.
 Council of Milevis, 428.
 Cusa, Nicolaus De, 400.
 Cyprian, Thascius Caecilius, 393, 406,
 423, 425, 435, 438.
 Cyril, Bishop of Alexandria, 397, 409, 417.
 Cyril, Bishop of Jerusalem, 393.
 Dionysius, Bishop of Corinth, 454.
 Doctrinal Catechism, A, 405, 407.
 Druthmarus, Christianus, 410.
 Epiphanius, 394, 408, 455.
 Erasmus, Desiderius, 411.
 Eusebius, Bishop of Caesarea, 393, 423,
 455.
 Euthemius, 400.
 Felix III., Bishop of Rome, 413.
 Firmilian, 426.
 Fleury, Claude, 440.
 Florus Magister, 436.
 Gaudentius, 397.
 Gelasius I., Bishop of Rome, 439, 442.
 Gerardus, 400.
 Gregory the Great, 398, 414, 418, 430, 443.
 Gregory, Bishop of Nyssa, 412.
 Gregory II., Bishop of Rome, 444.
 Gregory VII., Bishop of Rome, 421, 445.
 Gregory IX., Bishop of Rome, 448.
 Gregory Nazianzen, 394.
 Hadrian I., Bishop of Rome, 399, 445.
 Haymo, 419.
 Hilary, Bishop of Poitiers, 404, 408, 412.
 Hilary (A Roman Deacon), 412, 435.
 Hincmar, 414.
 Honorius III., Bishop of Rome, 448.
 Ignatius, 435.
 Innocent III., Bishop of Rome, 437, 447.
 Innocent IV., Bishop of Rome, 448.
 Irenaeus, 424, 453.
 Isidore, Bishop of Seville, 399, 418.
 Isidore, Monk of Pelusiota, 409.
 Jerome, St., 394, 402, 404, 416, 423, 426.
 John VIII., Bishop of Rome, 414, 436.
 Jonas, 410.
 Leo the Great, 405, 410.
 Leo II., Bishop of Rome, 444.
 Liturgy of St. James, 409.
 Maldonatus, John, 407, 411.
 Marca, Petrus De, 456.
 Marcellus, Christopher, 421.
 Martyr, Justin, 392, 441.
 Maurus, Rabanus, 400.
 Maximus, 398.
 Modestus, 418.
 Nicolaus I., Bishop of Rome, 410, 430,
 445.
 Optatus, 404.
 Origen, 392, 402, 404.
 Paschal, 447.
 Paul III., Bishop of Rome, 449.
 Paulinus, Bishop of Aquileia, 399.
 Peter, St., 438.
 Photius, 405.
 Pius V., Bishop of Rome, 449.
 Polycarp, 440.
 Polycrates, 425.
 Puccius, Antonius, 422.
 Radbert, Paschasius, 419.
 Rigaltius, Nicolaus, 405.
 Rio, Baltassar Del, 421.
 Rufinus, 417, 456.
 Scotus, Sedulius, 419.
 Sixtus, Franciscus (of Sienna), 403, 450.
 Sixtus V., Bishop of Rome, 449.
 Socrates, 429.
 Spondanus, Henricus, 450.
 Strabo, Walafridus, 419.
 Sylvius, Aeneas, 434.
 Symmachus, 443.
 Synesius, 439.
 Tertullian, 392, 414, 425, 441, 454.
 Theodoret, 398, 413, 417, 420.
 Theophylactus, 400, 405, 414.
 Urban, 447.
 Valesius, Henricus, 457.
 Victoria, Franciscus De, 401.
 Zacharias, 444.

PAPAL INFALLIBILITY

458-570

- Adrian VI., Bishop of Rome, 538.
 Agatho, Bishop of Rome, 473.
 Ambrose, 465, 509.
 Apostolic Constitutions, 471.
 Aquinas, St. Thomas, 535.
 Astensis, Bruno, 474.
 Augustine, Aurelius, 468, 515.
 Bailly, Louis, 548.
 Barrow, Isaac, 544.

- Basil, 465, 507.
 Bede, Venerable, 473.
 Bellarmine, Robert, 476, 542, 563.
 Bernard, Abbot of Clairvaux, 474, 534.
 Canus, Melchior, 475, 541.
 Cardillus, Gasper, 541.
 Cassanis, Zenzelinus De, 536.
 Castro, Alphonsus A, 540.
 Celestine I., Bishop of Rome, 518.
 Chrysostom, John, 466, 512.
 Clement, Bishop of Alexandria, 464.
 Clement, Bishop of Rome, 486.
 Condemnation of Callistus I., 553.
 Condemnation of Liberius, 554.
 Condemnation of Honorous I., 555.
 Condemnation of Victor I., 552.
 Constantine, The Emperor, 503.
 Council of Antioch, 500.
 Council of Basle, 562.
 Council of Carthage, 470.
 Council of Chalcedon, 526.
 Council of Constance, 561.
 Council of Constantinople, 513.
 Council of Constantinople, Second, 530.
 Council of Constantinople, Third, 532.
 Council of Ephesus, 519.
 Council of Milevis, 470.
 Council of Nicaea, 501.
 Council of Pisa, 560.
 Council of Rome, 501.
 Council of Sardica, 504.
 Cyprian, Thascius Caecilius, 464, 496.
 Cyril, Bishop of Alexandria, 470, 518.
 Declaration of Faculty of Divinity of Paris, 544.
 Declaration of Gallican Clergy, 544.
 Doctrinal Catechism, A, 548.
 Examination of Vatican Council and Term *Ex Cathedra*, 564.
 Faber, James (of Etaples), 474.
 "Faith of Catholics, The," 549.
 Fessler, Joseph, 461.
 Firmilian, 500.
 Fullwood, Francis, 545.
 Gelasius I., Bishop of Rome, 529.
 Gerbert, 533.
 Gerson, 485.
 Gratian, 560.
 Gregory the Great, 472, 531.
 Gregory Nazianzen, 509.
 Gregory VII., Bishop of Rome, 534.
 Gregory IX., Bishop of Rome, 535.
 Hilary, Bishop of Poitiers, 465.
 Hilary (A Roman Deacon), 507.
 Ignatius, 487.
 Innocent III., Bishop of Rome, 534.
 Irenaeus, 489.
 Jerome, St., 466, 510.
 Julius I., Bishop of Rome, 503.
 Kendrick, Archbishop of St. Louis, 478, 549.
 Kenrick, Francis Patrick, Archbishop of Baltimore, 462.
 Lape, Cornelius A, 477.
 Leo the Great, 471, 524.
 Liberius, 506.
 Liebermann, 545.
 "L'Infaillibilite Papale," 479.
 Littledale, R. F., 552.
 Mahan, Milo, 552.
 Maldonatus, John, 475.
 Manning, Henry Edward, 460.
 Manning, Robert, 547.
 Maurus, Rabanus, 533.
 Musso, Cornelius, 538.
 Optatus, 507.
 Paul III., Bishop of Rome, 539.
 Paul IV., Bishop of Rome, 563.
 Pius IV., Bishop of Rome, 541.
 Prosper of Aquitaine, 471.
 Roman Catholic Confession, 544.
 Roman Catholic Principles, 545.
 Simplicius, 528.
 "Sincere Christian Instructed, The," 548.
 Siricius, 511.
 Sixtus V., Bishop of Rome, 542.
 Socrates, 523.
 Sozomen, 526.
 Spaulding, M. J., 461.
 St. Vincent of Lerins, 520.
 Stenchus, Augustine, 540.
 Tertullian, 464, 492.
 Tostatus, Alphonsus, 536.
 Vatican Council, 459.
 Veron, Franciscus, 542.
 Vigilus, 529.
 Weninger, F. X., 462.

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